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dealing fairly by their workpeople, and trading firms would find it to be to their advantage to have their names entered upon the list. Something ought to be done to root out the old superstition that it is absolutely necessary to buy where things are cheapest. Why should the Government say by one of its officers "that it was bound to accept the lowest tender which it thought was offered by a solvent and responsible contractor"? Was there not an obligation preceding this, and more important still—to see that the contractors to whom the tenders were sent were such as did not cheapen their productions out of people's lives?

To let things alone, and rely upon the inevitable working of inexorable laws, is easy, no doubt; but it is not right or wise, and in these days it is not safe. Population is increasing, trade shows hardly any signs of recovery, agriculture seems almost to be given up as past revival, the strain increases on every side, discontent is growing, and if no kind of remedy is forthcoming the prospect is by no means cheerful.

It is no time to sit down in hopelessness and despair; it is no time to congratulate ourselves that the trouble does not touch ourselves; but surely the time is come when every man, and certainly every Christian man, ought seriously to consider what effort he himself can make, and how far he may be able, by personal service and self-denying energy, to assist others, by whatever name they may be called, who are doing their utmost to lessen the inequalities of society and to bear the burdens of the poor.

JOHN F. KITTO.

Reviews.

George Maxwell Gordon: the Pilgrim Missionary of the Punjab. A History of his Life and Work, 1839-1880. By the Rev. A. LEWIS, C.M.S. Missionary in the Punjab. Seeley.

THIS is a book without much literary pretension. It might, one would think, have been possible for one with the local and personal knowledge of the author, to have enabled the general reader to have more vividly conceived the life of the "Christian fakir," who refused a bishopric that he might tramp through the tribes of Northern India. As it is, the author has done little more than edit the journals and descriptive letters of Gordon. He leaves much for us to read between the lines. Notwithstanding, the book is one of unusual interest. It should be in the hands of every intending missionary. The reading of it cannot fail to raise every worker's conception of his duty. Through every line of the simple and modestly written journal breathes the influence of the life of a truly great, because a truly good man. His

self-devotion was of the highest order. The Church calls for more Gordons, but, alas! Gordons are not the product of every day.

George Maxwell Gordon was born in 1839. His father was that Captain J. E. Gordon, R.N., and M.P., for Dundalk, whose energetic crusade against Romanism in Ireland prepared the way for the Irish Church Missions, and whose denunciations of the O'Connell party brought him into considerable notice, and gained him his seat in Parliament. Captain Gordon was the friend and fellow-helper of Chalmers in his great parochial schemes of "civic economy," and his son tells us how, when a helpless invalid, and laid aside from work, his stirring tales of political and philanthropic campaigns would enthral the attention of his children, and move them, when they should grow up, to do likewise.

When thirteen years old Gordon was sent to a private school kept by the Rev. Henry Moule, of Fordington, Dorchester, a father of missionaries. Here, no doubt, the first seeds of what became his life's passion were sown. At this time, indeed, he seems to have displayed no special aptitudes. His friend and school-fellow the principal of Ridley Hall recalls him as a good-natured boy, gentle and full of a quiet humour, fond of reading and a favourite, but of no distinguishing acquirements. His friends at Cambridge seem to have formed much the same opinion of him. There, at the age of twenty, he appeared as a young fellow, religiously minded and companionable, leading a quiet "easeful" life with his music and his pet owl: the life of a young man who had not to make his own way in the world, who needed only just to go on to do well. Another friend, Bishop French, speaks of a certain pensive melancholy which underlay his character and which added attractiveness to it. We seem to see, indeed, a man of gentle and refined habits, self-possessed and rather reserved than effusive, whose sterling sincerity and honesty of nature even then impressed favourably those to whom as yet he had given no proof of his powers.

His first curacy was under Dr. Marsh, at Beddington. The influence of a man of Dr. Marsh's spiritual calibre, and that of his gifted daughter, upon one of Gordon's temperament was what might have been expected. His religious life was deepened and his zeal kindled. There, too, he met, as his fellow-curate, with his future bishop, Thomas Valpy French. At Beddington he made himself very popular among the poor, especially among the lads and younger men, and when, after Dr. Marsh's death, he recommenced work as curate of St. Thomas's, Portman Square, he gave further proofs of unusual ability and self-devotedness. That was in 1865, before the present rage for "slumming" had commenced, and Gordon found it sufficiently hard to gather workers enough to make any impression upon the mass of his seven thousand poor. He writes: "*Hard* work was what I desired, but this was *hopeless* work." However, he soon infused some of his own enthusiasm into his sad flock. The following is touching:

> At a Needlewoman's Institute, where they earn about 7d. a day, after hearing an address on missions, they asked for a missionary box, and it was affecting to open it at the end of a month or two and find 13s., *all in farthings*.

One of his fellow-workers describes his way of getting into contact with the people—his Saturday-night visitations of the public-houses, when he was sometimes roughly handled; the treats for City children, which he inaugurated and paid for, his gifts to the old and house-ridden of easy-chairs, etc., out of the resources of his never-grudging pocket; and how he, in return, won the hearts of the people.

He did not, however, remain long in London, but in 1866 offered himself to the Church Missionary Society as honorary missionary, proposing to go out to India at his own charges. No doubt Mr. French was

largely instrumental in thus finally directing his mind to the foreign field. His first experiences were unfortunate. He caught a fever at Ceylon which clung to him for months, and eventually compelled him to make a sea voyage to Australia to shake off its effects. In this, however, he saw God's providence, since his visit and energetic pleadings stirred up an interest in the work of the C.M.S., which has resulted in a steady yearly flow from Australia to India of from £1,200 to £1,500.

Gordon pitched his tent close to Madras, on the seashore, and commenced work at once upon the Tamil language. He determined to use Prendergast's system. "The advantage of such a system *here*," he wrote, "is very great, because one cannot get any proper teachers. I began with a professional Munshi, but was obliged soon to discard him. Prendergast's system offended his pedantry, and gave him (so he said) several fits of indigestion. I am now learning with no other help than a native to repeat sentences and give the pronunciation, and I get on famously. I have only been six weeks at work, and I am going to try, very shortly, preaching to the heathen." He soon began to converse with the natives. The following expresses amusingly their estimate of the motives of the missionaries, who are supposed to be paid so much per head for all the converts they can make :

> What is the scale at which they rate our profits I do not know, but it would probably be fifty rupees for the conversion of a Brahmin, twenty rupees for a Sudra, and five rupees for a Pariah. I have heard something very closely corresponding with this idea in London among the poor, who sometimes tell the City missionaries that they get 2s. 6d. a head for conversions from Lord Shaftesbury every Saturday night !

Gordon's conversation with natives soon led him to think that a life different from that of the ordinary Sahib might be required of him who was to get to close quarters with the people of India. He writes :

> There is no demand which we have so frequently to meet as this : "Give us some proof" (outward sign) "that your religion is the right one." "Your religion is the religion of rich people with fine houses and horses and carriages and servants ; but it is not the religion for poor people like us."

Gordon was not the man to shirk the logical consequence of such reasoning as he founded upon conversation of this sort. He had already refused to follow the example of others, and escape from the intolerable summer heat to the hills. He might have had, he says, the plausible excuse of studying Tamil under more favourable circumstances, but

> I do not like the idea of even seeming to be an *amateur missionary*.

Again :

> I do not know that we have much to learn from the religious devotees (the fakirs), for there is much shamming in their austerities. Certainly we have much to teach them, both in example and precept. We are sometimes accused of "boiling our peas." . . . I confess that I hope, personally, that I shall constantly hear these objections made, that I may be stirred up to greater self-denial.

In 1869 the Bishop of Sydney wrote to Gordon, offering him—and strongly urging him to accept—the new Bishopric of Rockhampton. As his health had again given way, and it had become evident that he could not live in South India, he was strongly inclined to accept this proposal, but finally decided to consult Mr. French, and, if a way was opened for him to join his friend in North India, to continue his missionary career. This was in fact arranged. Gordon refused the Bishopric, and made arrangements to continue his work among the heathen at Lahore.

A very interesting account is given in the memoir of Gordon's stay in Persia. He had been home for a short visit in 1870, and resolved to return to India through Persia, in order that he might acquaint himself

with the Persian language. While there he found himself face to face with the great famine. His graphic letters admirably describe the difficulties of winter travel, the appalling condition of the famishing people, the apathy of the Government, and the way in which he, with Dr. Bruce, was enabled to distribute the relief fund of nearly £30,000 contributed by England, Germany, and India. A long journey to Baghdad which, Sindbad-like, he made with a caravan of merchants; a visit to the deserted mounds of Babylon, and a voyage down the Tagus to the Persian Gulf, are also journalled, and are full of suggestive details. Very interesting is the account of the Christian communities still to be found about Baghdad, and of the Sabean priest who dictated a letter to the Queen from the Garden of Eden, but who would not be persuaded to send her any details about his religious practice. Toward the end of 1873 Gordon found himself at the Lahore Divinity College with Mr. French, and at once set to work among the surrounding villages.

> They have never seen missionaries, and they generally take us for Government officials, until we tell them that we are not "great Sahibs," but poor men like themselves, who are come to show them the way of salvation. Mr. French holds strongly the necessity of our laying aside the externals of "the English gentleman," and approaching them like their own teachers and fakirs, who live on charity, and whose self-denial commends itself to the native mind.

This idea laid hold upon Gordon's imagination. He determined to train the native students to work in the same manner; took some of them away from the college, a hundred miles into the Jhilam district, and itinerated with them, "thus inuring them to a little hardship, and carrying on their training at the same time."

By-and-by Gordon took up his abode in the dismantled tower of a ruined fort at Pind Dadan Khan, which he afterwards purchased and presented to the mission. From here he wandered far in all directions, always walking, without servants or tent, cooking his own food, and making some well-foliaged tree in the centre of the village his hotel for the night. Thus travelling *in statu pauperis*, he naturally excited the wonderment of the natives.

> "What is your salary?" "Where is your home?" "Have you no tent?" etc. The other day a Sikh hit upon a happy solution: "I see you are what we call a Sádu, the Muhamadans say fakir."

Gordon complains that the ordinary native convert is hard to move to self-denial. "One cannot afford to evangelize his countrymen for less than £120 a year," he wrote, "a salary equivalent relatively to £480 to a European. Another is far too respectable to share my native house, walk with me from village to village, and make his chupatties as I do mine."

At the end of 1876 Gordon made a missionary journey to the Bilochis, to whom he took a great fancy. He offered the C.M.S. £1,000 to commence a Medical Mission among them. Then follows an account of the first journey to Kandahar in 1878. As is well known, Gordon seized the opportunity of the British expedition to accompany the army as chaplain to prospect the land for possible missionary journeys. He returned with the expedition, and again revisited Kandahar in 1880, during the second campaign, in company with the Bishop of Lahore. After the disastrous defeat of Maiwand he found himself shut in, with the remnant of the army, within the walls of Kandahar. On August the 16th an unsuccessful sortie was made, and many wounded remained on the field. Gordon, determining to rescue them at all risks, and under a heavy fire, was shot through the wrist and side. A few hours later he died, his last thought being not of himself but for the wounded he had tried to save.

So passed away a true hero and a model missionary. His life can

scarcely fail to stir to emulation all who read it. It is a memoir that can do nothing but good. The Association Secretary and Lecturer will find in this book a fund of illustration and a storehouse for anecdotes of the right sort. We heartily wish it a large circulation.

E. C. DAWSON.

Episcopate of the Right Reverend Frederic Barker, D.D., Bishop of Sydney and Metropolitan of Australia. A Memoir. Edited by WILLIAM M. COWPER, M.A., Dean of Sydney. Hatchards.

The "Life of Bishop Wordsworth" has been speedily followed by the "Episcopate of Dr. Barker," Bishop of Sydney and Metropolitan of New South Wales. They were men of a very different character, but were alike well fitted for the discharge of their high duties, the one in the home, the other in the colonial episcopate.

The Diocese of Sydney when Dr. Barker took the oversight of it required the services of one who could *ride* as well as preach, who could so order and administer the affairs of the Church as to develop its resources and place them upon a sound and sure footing. For this his training in England admirably fitted him. He was, we gather from the volume before us, early the subject of strong religious impressions, which grew with his growth, and led him to desire to enter the ministry. In due course he graduated at Cambridge, and in 1832 was ordained by Dr. J. B. Sumner, Bishop of Chester, and appointed to the sole charge of Upton, in Cheshire, where he was "a parson passing rich on forty pounds a year." In 1834 he was nominated to St. Mary's, Edgehill, then, as the biographer tells us, "one of the most important parishes in Liverpool, where he was by some, owing to his stature of six foot five inches, facetiously called a *High Churchman*." Here he remained nineteen years, and was necessarily brought specially into contact with the same class of mind which he was afterwards to meet with in his Sydney diocese. Firm and decided, he was withal wise and conciliatory, which won for him the esteem of all who knew him, whether they belonged to his own school of thought or otherwise. On the decease of his brother, the Vicar of Baslow, in 1854, the Duke of Devonshire offered him the post, upon the duties of which he had hardly entered before he was recommended by the Archbishop of Canterbury for the See of Sydney. The Sydney of those days was very different from the Sydney of our times; its population was then some 85,000, against 300,000, and the diocese comprehended a vast tract of country, which has since been divided into three other dioceses.

On the 25th May, 1855, the Bishop, accompanied by Mrs. Barker, two clergymen, and one candidate for holy orders, reached his cathedral city after a voyage by *sailing* ship of eighty-six days. He was kindly welcomed by the governor of the colony and by Archdeacon Cowper, who had been administering the affairs of the diocese during the vacancy, and after returning thanks in the temporary cathedral threw himself into the work before him. Matters connected with the episcopal residence and education detained the Bishop for some time in Sydney, but these despatched, he undertook successively three tours in different parts of the diocese, confirming, preaching, and stimulating the people to every good and holy work. These journeys had to be undertaken either by carriage or on horseback, and were not devoid of incident. Of one day's journey we read: "Crossing a creek on the road was more than disagreeable. Eighteen times this had to be done, and not without a good deal of difficulty: here a muddy hole with a steep descent and ascent, there great stones in a hole, and the side of the ascent worn away by constant use made it not only trying to the horses, but dangerous." Of a journey to a place named Binalong we read: "The horses were very

weary; one of them fell ill; consequently the progress was very slow. No hay nor corn were to be had at the place they had fixed on for our halt; the master and mistress of the house had gone to Yass nine hours before, and the place was locked up; they therefore camped out." As a result of these journeys the Bishop was in touch with all parts of the diocese, and able the better to urge forward those schemes which he felt to be of pressing importance. Foremost amongst these was the need of some society which could supply the spiritual wants of those parts where very little local help was available. After considerable discussion of the subject, the Church Society was formed, with the object of making grants for the erection of churches, schools, and parsonages, and contributing towards the maintenance of additional clergy. As a result of this effort, £4,308 was raised in the first eight months, the governor, Sir William Denison, contributing £100 a year. From the date of its foundation in 1856 to the year 1881 it would appear that no less a sum than £70,000 had been directly raised and £162,000 indirectly.

In 1857 the foundation stone of Moore College, for the training of candidates for the ministry, was laid in the presence of many of the clergy and laity. The funds for the erection of the college and the endowment were derived mainly from property left by Mr. Thomas Moore, a colonist, and by subscriptions raised in England and in the diocese. Accommodation was provided for thirteen students, and nearly 140 clergy have received their divinity training within its walls. The third great work which the Bishop undertook was the completion of the cathedral. It was commenced in the year 1837, but at the time of his arrival the walls were not ready to receive the roof. A public meeting was therefore called, a strong committee constituted, and vigorous efforts made, so that the good work was steadily pressed forward. After an interval of twelve years the cathedral was ready for consecration, and with the view of doing honour to the occasion, all the bishops of the province were invited to be present. To this invitation seven responded, and on the morning of St. Andrew's Day, 1868, everything was duly arranged for the opening ceremony. "The Consecration Service," we read, "was that which is usual on such occasions. The morning prayer was intoned by the Rev. J. C. Collette, precentor, the musical portions being excellently rendered by a choir of eighty-five voices. The sermon was preached by the Metropolitan, who took for his text, 'Follow me, and I will make you fishers of men' (St. Matt. iv. 19). The offertory amounted to £250. The services were continued every evening during the week, and on the following Sunday, each of the bishops preaching to large congregations." The sum raised for the completion of the cathedral from the year 1855 to 1875 is given as £42,900.

Synodical action early engaged the attention of the Bishop. He felt, and that very wisely, that the members of the church should be brought together to organize their affairs and take an increased interest in the welfare of the diocese. With this end in view, after his first visitation in 1858, he laid a definite scheme before a conference of clergy and laity. Like many a good work, it was beset with difficulties, but in the year 1866 the efforts of the Bishop and the Conference Committee were crowned with success, and an Act of the Legislature of New South Wales gave legal sanction to the synod. From that time to the present the Diocesan Synod has met annually and the Provincial Synod triennially.

The extent of the diocese and the increase of the population made the Bishop next feel it was imperative, if episcopal supervision was to be a reality, that some relief should be found. To visit certain parts a journey of no less than two thousand miles had to be undertaken, which

necessarily took him away from his work nearer home. He therefore on visiting Goulbourn, laid the matter before the friends of the Church, with the satisfactory result that after some time £15,000 was raised and the see duly constituted, fourteen clergy, twenty-two churches, and seventy-four school churches being transferred to the care of Dr. Mesac Thomas, the present bishop of the see. Six years later a like success attended the Bishop's efforts in the formation of the See of Bathurst, by which means the Metropolitan See was brought into more manageable limits.

Thus set free from the care of the outlying portion of the diocese, the Bishop, after consultation with the standing committee, had leisure to carry to a successful issue the division of the remaining portion into rural deaneries, the clergy meeting once a quarter and the rural deans yearly, under the Bishop's supervision.

We have now brought under review certain portions of Dr. Barker's assiduous labours which will enable the reader to form a very fair idea of the work of an active colonial prelate. Of his visitations as Metropolitan, his successful efforts in the cause of educatiou apart from Moore College, and his other work we have been unable to say anything. They have been well brought before us by the Dean of the Cathedral, who knew the Bishop and the diocese intimately. We must, however, ere we close, allude to his personal character. He was, as in his earlier life, a man of clear and decided views of the Evangelical type, from which he never flinched. He believed in the Protestant character of the Church of England as a faithful witness against error, and had the courage of his convictions. On one occasion a deputation urged upon him a course of action which did not meet with his approval, upon which he replied: "Gentlemen, I *can* resign my office, but I *cannot* give up my conscience." He was withal a man of deep piety and a loving spirit. As such he has left his mark behind him.

He held the office of bishop for about twenty-seven years, and breathed his last on his homeward journey at San Remo, on the 6th April, 1882, and was interred in his native village of Baslow, in Derbyshire. The *Sydney Morning Herald*, in alluding to his decease, writes: "All who knew Dr. Barker, whether belonging to his own denomination or not, will feel that in his death the colony has lost one who, in his exalted position, from his ability and earnestness and true Christian charity, together with courtesy and consideration towards all with whom he came in contact, . . . had made himself universally beloved, and who will be long remembered as one of the most prominent men of his day, and one who has contributed in no small degree to the moral and social welfare of the community." For other testimonies we refer our readers to the work under review, for which we and the public at large are much indebted to the worthy Dean.

W. E. RICHARDSON.

Short Notices.

St. Basil the Great on the Holy Spirit. Translated, with Analysis and Notes, by the Rev. GEORGE LEWIS, M.A. (Author of "A Life of Joseph Hall, D.D., Bishop of Exeter and Norwich"). Christian Classics Series. The Religious Tract Society.

THE Religious Tract Society is doing good service in bringing out what we may call pocket editions of translations of the great works of our Christian forefathers. Investigations into details of their teaching