

subject of the Dominion, and that subsequent to the lecture one of the masters approached him and said he would like to tell him the following story. He (the master) was a friend of Watts, who, while painting Mr. Rhodes, discussed big subjects with him, chiefly that of the moral training of the nation as it appears in the young men's character who leave the Old Country for the colonies. The painter asked of the great Empire-maker if he had thought over the subject, and as to where he considered the training came from. Mr. Rhode's reply was this: That he had given it much consideration, and he had come to the conclusion that it was the result of the village church teaching."

Imperialism.

It seems strange to the ordinary citizen of the British Empire that some men of British birth—who, in fact, owe most that they possess—whether it be name, skill, property, position, or what not, are content to rail at the word "Imperialism." Surely they can find better use for their pens than jibing at the men who not only rejoice in the fact that they are members of the British Empire, but who are proud of the distinction of having done anything in their power to prove their devotion and loyalty to it. We cannot help believing that the men who, whether in a humble or great way, have contributed to the spread of British civilization and the maintenance of British institutions about the world have been far truer benefactors of mankind than the militant radicals who have set themselves the task of pulling down the fabric of Empire and who whether wittingly or not have helped to sow the seeds of class bigotry and to unsettle the stable foundations of property. It is refreshing to turn from the vagaries of such men to the progressive and inspiring expressions of the great philosophic parliamentarian Burke: "A nation is not an idea only of local extent, and individual momentary aggregation, but it is an idea of continuity, which extends in time as well as in numbers, and in space. And this is a choice not of one day, or of one set of people, not a tumultuary and giddy choice, it is a deliberate election of ages and generations" and again: "We are members for that great nation, which, however, is itself but part of a great Empire, extended by our virtue and our fortune to the farthest limits of the East and of the West." Here speaks one of the foremost thinkers and reformers of modern times and at the same time a religious man and a loyal citizen of our free and expanding Empire. An Imperialist of whom no man need be ashamed.

The Church and Imperialism.

Without Imperialism, need we say, that the great Pan-Anglican Congress would have been but a dream to men of larger view. We are thankful to know that the history of the British Empire has from its earliest days given proof that men of large views, determined energy and unbounded faith in the beneficent destiny of their race, and the sacred mission of their Church have never been found wanting. And though there be men of British lineage who aver that the spread of our Empire is tainted with fraud and promoted by rapine we prefer to share the view of the great statesman already quoted that it has been "extended by our virtue and our fortune to the farthest limits" not only "of the East and of the West" but of the North and South as well. And an indisputable argument in support of this belief is the fact that into whatever uncivilized part of the world the pioneers of British rule have penetrated in the main justice has been tempered by mercy and the Church has borne the light of truth amidst the darkness of heathen superstition.

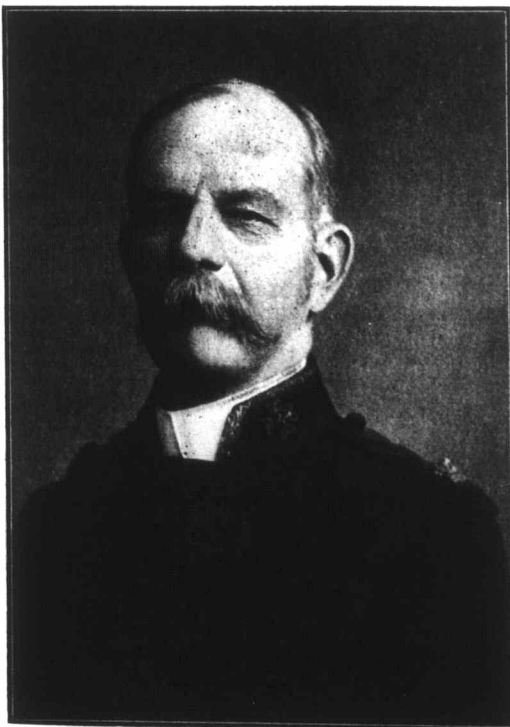
Church Credentials.

The argument was recently advanced in the law courts that a few people, who had agreed to do so, could appoint or ordain one of their number as their minister; and that such appointment or ordination was a sufficient compliance with the

requirements of the law. A curious commentary on this crude proposition is the march in the North-West of a party of armed men, who make public religious professions and yet at the same time by their conduct are making a public breach of the law and are reported to have threatened to use their weapons upon any one attempting to interfere with or arrest them. Rifles and revolvers are strange Church credentials in such a free law abiding country as Canada!

THE LATE CANON BALDWIN.

The Canadian Church has lost a winsome and unique personality in the death of the Rev. Canon Baldwin—known to a wide circle of warm friends by the less formal name of "Arthur Baldwin." To comparatively few men is given that happy combination of qualities of head and heart, that won for that devout and faithful clergyman the esteem of tens of thousands of his fellow countrymen, and the warm affection of all those who were brought within the inner circle of his ministrations, or who were bound to him by the ties of a genial and treasured friendship. It is now some thirty-six years since the young Oxonian, with a family name that will ever be distinguished in the annals of Canadian history, was appointed to the then newly formed parish of All Saints' in the city of Toronto—now one of the most progressive



The Late Reverend Canon Baldwin.

parishes in Canada—and to those who listened to the tones of the well-known voice taking part in the solemn burial service, a few short weeks ago, at the grave of one of the founders of that parish, Allan Maclean Howard, there was again revealed the secret of the power of the man and of the success of the work to which he devoted his life. The tones of the voice, now for a time hushed in death, revealed an absolute and immovable belief in "the resurrection to eternal life through our Lord Jesus Christ," and a tender, yearning sympathy for those bereft of one beloved and mourned awhile. Intense earnestness, simple and straightforward statement, and abounding sympathy were marked characteristics of the man, whether as pastor or preacher. To him may well be applied the beautiful words of Cowper in his poem descriptive of "A True Preacher:"

"Affectionate in look,
And tender in address as well becomes
A messenger of grace to guilty men.
I seek Divine simplicity in him
Who handles things Divine."

No more on earth in lighter vein will the bright eye sparkle and the merry voice gladden the hearer with some bright and cheery anecdote: or

story. Nor charged with sacred duty will they from the pulpit move and stir the hearer with thoughts of better things. Nor by the bed of illness, or at the open grave soothe the sufferer and comfort the mourner with tenderest sympathy and convincing assurance of love, eternal and divine. The chapter of his earthly life may fitly be closed in the solemn words of Milton, "Servant of God well done!" And as we face the future, for him, and such as him, the Psalmist wrote these words of unbounded faith: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with Thy likeness." We fain would close with the splendid promise of the evangelist: "He that overcometh shall inherit all things; and I will be his God and he shall be My son."

ECHOES OF THE CONGRESS.

The detailed accounts of the Pan-Anglican Congress, as they come to hand, fully confirm the impression that, in all the elements considered necessary in such cases, the great gathering has been a signal success. The attendance has left nothing to be desired, and the interest has been well maintained throughout. The money offering (of about \$1,600,000) has fallen somewhat below expectations, it is true, but it is far above anything of the kind ever raised before, and the fund it must be borne in mind is not yet closed. The primary object of the Congress, however, was not the raising of money, but the quickening of the life of the Church. The three predominating characteristics of the Congress, it seems to us, have been moderation, comprehensiveness and practicality, all typical Anglican qualities. The range of subjects was a very wide one, so wide, indeed, that it would have taxed the imagination of the expert in such matters to have broadened it. Every question, it would seem, that has the remotest or most indirect, though real, bearing upon or relationship with the work of the Church, was discussed. No one after this can say that the Anglican Church is not fully awake and alive to the great problems of the age, and is not earnestly desirous of contributing her share towards their solution. In conjunction with, we won't say in contrast to, the deep interest often rising to enthusiasm manifested, was the general moderation or "balance" displayed by most of the speakers. It is, by the way, a very common and disastrous mistake, that enthusiasm and moderation or impartiality or, to put it better, fair-mindedness, are mutually antagonistic and unthinkable, that to be in earnest a man must be onesided and intolerant. To this most unfortunate misconception, the general tone of the proceedings gave a very forcible refutation. Nearly all the utterances upon what may be described as crucial and burning questions, were characterized by great earnestness and outspokenness. The speakers, it is easy to see, were possessed with a strong and ardent sense of the vital importance of the subjects under discussion, but with few, if any, exceptions there was a marked absence of that wild invective and fierce declamation, which so often weakens and mars the effect of appeals of this kind against conditions that offend the moral sense. As a natural result of this wideness of outlook and moderation of tone the Congress may be described as intensely practical. It dealt or strove to deal with actualities, with questions upon whose vital and pressing importance all are agreed. It religiously avoided what may be called speculative questions, those questions which invariably aroused the spirit of controversy and ultimate bitterness, and wisely confined itself to the discussion of problems which all men and women of goodwill are profoundly interested in solving. Fault, we know, has been found in some quarters with the predominantly "secular" character of the subjects considered. A representative Roman Catholic organ has denounced the Congress as devoting its time and energies to