

not been growing rapidly for a good many years back. We could hardly hope to increase the attendance of scholars by 50 per cent in view of the fact that we have already doubled our attendance during the past 20 years. But not a little could still be done in that direction if a systematic effort were made all along the line in the three years that yet remain of the century. Let us hear from some of our live S. S. men in the Church. A little fire may kindle a great blaze.

OUR KLONDIKE MISSIONARIES.

THE Home Mission Committee are to be congratulated on the choice of men they have been able to make for the work in the Klondike. Every letter which appears whether from themselves or from others about them shows that they are of the right stuff to win the respect of the manly class of miners, and their influence among them cannot fail to be enormously for good. Every one who goes to that inhospitable region expects to rough it a good deal, but all equally expect to come back with enough to prevent the necessity of ever having to rough it any more for the rest of their lives. The missionary has no such hope, and roughs it solely that he may have an opportunity of serving his Master by strengthening the spiritual and moral life of his fellows. For that kind of work half a dozen of the right stamp are worth scores of weaklings and self-seekers.

We do not know how many men the Committee may find it necessary to send in. We presume they do not yet know themselves. But we are sure that so long as they select men of the class who have so far gone the church will stand behind them and furnish the means. That kind of action is more appreciated than heaps of wordy circulars or frantic appeals. Not only so, but we are satisfied the church will furnish the money for the other work as well, just because attention has been arrested by what is being done there. The Committee may well be proud to have such leaders as have guided its policy and go forward fearlessly. Nothing in the history of our Home Mission work has ever awakened so much interest among the people generally. Where there is interest the money will be forthcoming as it may be needed.

THE DEATH OF THE CARDINAL.

THE death of Cardinal Taschereau, at Quebec on the 12th inst., in his seventy-ninth year has removed the head of the Canadian hierarchy and the most distinguished ecclesiastic that Canada has ever given to the Roman Catholic Church. For several years back, in fact almost ever since his elevation to the Cardinalate the state of his health precluded him from any share in public affairs, but for many years previous to that he had been by far the wisest leader and the most commanding personality among the Canadian prelates. Belonging to a distinguished family, which has given no fewer than eight judges to the Canadian bench, and enjoying all the advantages of the best education that could be had at home and abroad, preferment was certain to come to him in one way or another. But when still a young priest with life before him he showed the heroic stuff that was in him by volunteering to minister to the distressed Irish immigrants that were dying by hundreds of ship fever on Grosse Isle, though of a different race and language. There are few finer chapters in our history than this, and it ought not to be forgotten.

In counsel the late Cardinal was always characterized by his moderation. His advice was not always taken by his colleagues. It would have been better for

them to-day if it had. Their more aggressive policy has brought them nothing but disappointment and defeat.

A case in point that will be familiar to most was the Jesuits' Estates Bill, carried through by Mr. Mercier, and which brought such speedy retribution to their co-religionists in Manitoba and the North-West Territories. This was pressed contrary to his judgment and wishes. At the critical stage when he saw that it was likely to be carried in spite of him, he approached some of the Protestant leaders in the Legislature and invited their help to defeat it. To their shame it must be said, for reasons best known to themselves, they refused, though they ought to have known that they were betraying the interests of their constituents. The opportunity was lost and the iniquitous bill went through. No one felt the wrong more keenly than the late Cardinal himself. Of course in many things the system of the church proved stronger than the man. But much as we dislike the system which he represented, we cannot withhold our need of praise for the man who honestly believing in it, yet sought so to administer it as to avoid injustice to his fellow-countrymen of a different race and creed. Like many another prophet his counsel may be more appreciated after his death than while he lived.

THE INSTITUTIONAL CHURCH.

THE Rev. Mr. Cadman's visit to Toronto in the interest of his method of working in New York, raises the question of establishing similar methods in this city. The Metropolitan Methodist Church is spoken of as a likely centre for institutional work. It is a down town church, many of whose members reside a considerable distance from it, and the attendance at which is causing its friends some apprehension as to its future. Yet, it is situated conveniently to a populous boarding-house section of the community from which with institutional agencies large congregations could be gathered. Whatever the outcome of Mr. Cadman's visit, or of the suggestion as to the change referred to, the question, having been raised, is likely to receive consideration from, and to occupy the minds of members of other churches than the Methodist body.

There are other down-town congregations whose experience is much the same as that of the Methodist Metropolitan's, and the idea of an institutional church has been discussed at various times in connection with them, as a probable solution of their difficulties. No doubt these discussions will be revived now that Mr. Cadman has shown his success in New York. Of course it will be borne in mind that conditions in New York and in Toronto differ widely, and that what may prove successful in the one city might prove disastrous in the other. Each case would have to be dealt with separately and on its merits, with regard to its local needs and conditions. An institutional church, per se need not be condemned. Cases may arise where a carefully conceived departure from use and wont would be commendable. It would be unwise to ignore new needs and new requirements that come with the years, but it is obvious that tried methods and agencies should not be abandoned until they have been proved inadequate, and we believe the time has not arrived in Canada for radical changes in congregational organization in connection with the Presbyterian Church.

It may be pointed out that the present system admits of elasticity of method within well-defined limits, and that many down town congregations still hold their own against the outward movement of the people, by careful pulpit and pastoral work as of old.