

*THE Christian-at-Work* thinks the following case should lead all classes to reflect on the province of the Church and its relations to the erring. So do we, and we publish it for the special benefit of those who would treat all such cases by the short and heroic "turn-him-out" method :

Judge K—— was well known in his State and county as one of the most brilliant lawyers of the day. A man noted alike for repartee, wit and sarcasm, he seldom lost a case, and always acquitted himself as a gentleman and faithful attorney. But the Methodist Church, of which he had been a member for many years, found in him one fault, so grave in its results that it overshadowed the kindly acts, great generosity and constant attendance of their respected member. The brilliant judge had a perfect passion for gambling, an amusement in which he very frequently indulged, and by which he had gained and lost several fortunes. After repeated rebukes from the minister in private, it was decided to call a meeting of the Church members for the purpose of stating publicly to the venerable judge his delinquencies and misdemeanours, and after giving him an opportunity to defend himself as best he could, to enforce their oft-repeated threat, and expel him from the communion and membership of the Church. When the time came for the defence every eye was fixed on the gentleman whom they all loved and admired, even while they severely condemned his glaring faults. "Friends," he began, "before going into the merits of this case, or striving to defend myself against the grave charge laid upon me, I desire to state two propositions for your consideration, and trust that when we have carefully discussed them, I may receive from you mercy and forgiveness. The first is that a hospital is for the treatment and restoration of the sick. Hospitals are erected all over our land that the sick and halt and blind may receive strength, health and sight. None are ever turned away because they are too ill to stay in the hospital. That would be inhuman, and deserve rebuke from all mankind. If the sick do not recover, they are not rudely expelled, but inquiry is made at once as to the treatment they have received, the medicines administered, and the qualification of the doctors and nurses investigated. Are not these the regulations of all hospitals fairly stated? For the second proposition, let me ask, is not the Church the hospital for sick souls? Should not they receive medicine, food and nursing; and if any poor, wayward one seems not to be benefited, is it not fair to inquire into the kind of treatment he has had, and whether those in charge of the Church hospital have done their whole duty, and ministered unto him in the best way for his good? Who ever heard of any patient being turned out of the hospital because too sick to stay in it, and who ever heard of turning out of the hospital of the living God any soul because too sick or weak or wayward to remain? Where else is he to receive strength and nurture and counsel? I submit to whatever sentence you see fit to pass upon me; but if I am not to be cured in the Church hospital, where shall I go for food and medicine for my hungry and sick soul?"

May there not be a fallacy lurking in the comparison of the Church to a hospital? Supposing we substitute the family for the hospital, and say that there may come a terrible day in the history of the home when the prodigal boy or the fallen daughter has to be expelled in order to preserve the purity of the other members of the family. By changing the figure you arrive at a very different conclusion. But there is enough in the foregoing to lead to very serious thoughts. If the Church of Christ does not help a weak, erring soul, who will? brethren of the eldership—who will?

*THE* New York Board of Education is considering how it can best provide for industrial education in the public schools. A committee has reported in favour of a scheme of industrial training. The report says there are two ways to introduce it: "By establishing separate schools for manual training and by teaching it in our present school buildings, thus making it one of the regular studies in all the schools." There should be great care exercised, the committee think, in proceeding with the subject. A beginning should be made in the male grammar schools in a tentative way. The girls, they think, should be taught elementary cooking and the general rules of house-keeping.

If the English people, says the *Christian Leader*, are to be judged by the fuss they made over that poor jockey who shot himself the other day, there could be no other conclusion than that jockeyism and turf worship are out of sight more popular than Christianity. Whether Christian enterprises are being carried on at all, it would not always be easy to tell, from the daily papers; whether there are any Christian teachers except a few state officials, called bishops and canons, it might be as difficult to ascertain from any "leading journal"; but of the race course, and the noble sport that requires jockeys, no one can remain ignorant for two days who reads a newspaper. Even Scotch people are supposed, by their news-purveyors, to be as much interested in their as they are in—well, say, Mr. Gladstone.

THE sudden change in the state of affairs in Ireland may well give rise to grave apprehension. The mailed hand of coercion appears again to be laid upon the people. Nationalist leaders are being arrested, the freedom of the press and public assemblage is to be restrained. Even a portion of the English press, not in sympathy with the Home Rule movement, questions the wisdom of the unexpected change of front. On all hands it is admitted that the Irish question ought to be speedily solved. The present strained condition of affairs has continued far too long. The strongest opponents of Mr. Gladstone's measure admit that some kind of local Government is absolutely necessary. Coercive measures will only hasten the solution of a problem that has hitherto baffled the ablest of statesmen.

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