

would thus be fairly shut out by a heathen one, it would be the one which was only saved from similar treatment by its insignificance.—*Witness.*

A CIRCULAR from L. S. Coffin, of Fort Dodge, Iowa, is before us, in which he calls attention to the awful waste of human life on railways, from the companies refusing to put the same improved brakes and couplings on freight cars that are now universal on passenger trains. In Iowa the law requires all casualties to be reported by the companies. Mr. Coffin says:

"The report of the Commissioners for 1888 shows 352 killed and injured by these two causes alone, in this State last year. We have in this nation now rising 150,000 miles of railroad. If the same death rate and injury holds all over the nation as in Iowa (and we have reason to believe it is greater) there are not less than 6,600 of these young men ground to death under the cruel iron wheels, or caught between the cars and more or less crippled for life each year in this country."

He calls upon all editors, and the public generally, to bring pressure to bear on the various Governments to compel the railways to adopt life-saving couplings and brakes to freight trains.

Editorial Articles.

DECIDING QUESTIONS.



IT has always been an anxious problem, "How best to manage matters, when those with whom the matter rested, were not agreed on it?" The easy way, and the general way, has been to decide by a majority. Where no principle is involved, nor any great or vital interest, the minority submits; and there is an end of the matter.

But it often happens that the minority *can not* submit; or the matters involved seem to them so important, that they will not. And then there is rebellion, or separation, or hostile rivalry. The old Puritans, as explained by Dr. Mackennal last month in Toronto, did better: "The Congregationalists wait and labor for the *free consent of all*. If Christ be present in each assembly of His people, His will will be sure to be revealed to them, if they wait long enough for it. And so

they concluded that deciding by a majority was too summary and rough a way of deciding matters. Better to adjourn and meet again, and agree in one. And," added Dr. Mackennal, "I think all that is very beautiful!"

It is always safe and always best, never to vote on an important question, after there has been expressed a great divergence of opinion. Let the voting be done at an adjourned meeting. Almost all the Standing Rules of the various legislative bodies are made for the express purpose of protecting the minority. Churches do not generally have such Standing Rules. Occasions sometimes arise when we wish they had. It is supposed that love rules in the church, and that the love that thinketh no evil, and vaunteth not itself, will not oppress a minority, nor do anything hastily or unjustly. And this ought to be the case. We could easily make cast-iron rules in our churches; but in as far as we did this, we would be drifting away from the liberty we boast and claim.

Admitting and excluding members is one of the most sacred and important trusts that can be committed to a church. And, as nearly as possible, the conditions of the admission and exclusion should be the same: take none in who do not belong to the kingdom of heaven—we must judge wisely, charitably and reasonably on this point—and turn none out unless they have denied the faith, or made themselves abominable, or until it is found impossible—laboring with them never so lovingly—to have peace in the church while they remain.

How far other practices and other feelings have prevailed in the Western Church, Toronto, we do not know. Only that fifty or more members were excluded from fellowship, on a single motion moved, seconded, and carried, at a single meeting of the church, is stated in the public prints as a fact. And the more reckless part of the press have gloried over the stormy meeting at which this was done; and pointed at it, as too many delight to point, to the discredit of religion.

A man once told us of a church, where, when the old minister was leaving, he said, "If you want the Lord to send you a good minister, you must be much in prayer!" "And," said this critical friend, "they did not pray a *bit*!" "All things" may be expected in answer to humble