

We fear, then, that each trade will, in the end, have to stand on its own basis. This, however, implies, by its very nature, regulation. It implies the identity of interests, between master and men, and a due regard to the collective welfare of the whole body of workers belonging to the special trade. In slack times hours of labour will be less, wages will be less. It is better, in order that all may have some work, that the actual time spent in individual labour should be curtailed, rather than that, while some are over-worked, others should remain idle. The community is not enriched by the idleness of any, while it not seldom happens that the over-strain of work is a prolific source of bodily evil. A lower rate of wage, with employment for all, would seem to be suggested by a community of interests. This, of course, would only be applicable to cases of what is termed 'congested' trade. In time the law of supply and demand must right itself. Still this process need not be attended by uncalled-for suffering on the part of those more immediately concerned.—*Church Bells.*

#### BOOK NOTICES.

**THE SCIENTIFIC OBSTACLES TO CHRISTIAN BELIEF**, Boyle lectures, 1884, by Rev. Canon Curteis, Professor N. T. Exegesis, King's College, London, may be had of Williamson & Co., 5 King St west, Toronto. As the title implies, the lectures were delivered to meet the requirements of the Will of the Hon. R. Boyle, who provided therein for a yearly issue of "eight sermons for proving the Christian religion against notorious Infidels, &c., &c." Canon Curteis stands in the front rank of modern apologists for the Faith. We shall give a fuller notice of this most valuable work in a later issue. Meanwhile we heartily commend it for its exceeding interest and practical value, being written to convey the thinking of a powerful mind in language free from metaphysical or other technical scholarly terms and allusions, which are relegated to foot notes for the initiated.

**HUSBAND AND WIFE**, or the theory of marriage and its consequences, by the Rev. Dr. Gray, with introduction by Bishop Huntingdon, D. D., New York; Houghton, Mifflin & Co., Boston. The preface says "This essay is the amplification of a paper on the marriage of a deceased wife's sister, which was prepared for an association of clergymen in Boston. This essay is aimed chiefly as a blow at what the writer calls 'the equilateral theory of marriage,' that is that wedlock is the union of two equals, who should maintain each their several rights and individualities in marriage as when single. The divorce mania of the States, arises out of this mad theory, and Dr. Gray deals it some fatal strokes. He very truly says 'The ideal of marriage is seen when the man cherishes and cares for the woman, and when she trustingly and fondly leans on him, giving him the peace and help of her gentle influence in return for the sheltering, providing strength of his strong arm. Some will smile at this as antiquated and fanciful, but they, whether men or women, who have ever had the blessing of a marriage so constituted, and tasted the peculiar tenderness of such a relationship, will know that it is the ideal of wedded life, and so the culmination of earthly happiness. The true woman will find her happiness in resting on a strong and tender husband. The true man will love to stand between the roughness of a hard world and the wife that leans on him.' In an earlier part of this essay—Dr. Gray says most truly 'It is apparent that the theory of the Old Testament and of the New, of Christ and Paul, the theory of the Church's ceremonial and of the customs of the highest as well as

the lowest civilisations, and the theory indicated by the very constitution of human nature is that in wedlock, in the family, the unity is in the man. He takes the woman to be apart of him, and they are one flesh, because she becomes flesh of his flesh.' There are too many indications that the theory which has been so prolific a curse to the States is gaining adherents in Canada. We therefore call attention to this able attack on a false idea, and at the same time able exposition of the higher, more human, and alone sacred theory of the marriage relation.

**AN EASTER STUDY IN ST. PETER**, by the Rev. Samuel Fuller, D.D. Published by T. Whittaker, New York. Price 25 cents. This is a very exhaustive study of 1 Peter iii. 18,—iv. 6, addressed to theological students, in which category we include all who use their Greek Testament as a daily companion.

**PELVIC AND HERNAL THERAPEUTICS**, by Dr. Geo. H. Taylor. Published by John B. Alden, New York. This work is beyond us, being a medical treatise, and although the writer uses the words "Processes for self-cure," as part of the title, we are old fashioned enough to distrust any layman, especially the half educated medical meddler so commonly met with, especially when we have in Canada physicians and surgeons of such ability. We are inclined to think that the work will be useful to the doctors, but in this we speak with bated breath and whispered humbleness. At any rate they will be all the better for knowing the opinions and the practice of a very able brother like Dr. Taylor, and Mr. Alden's prices make all his works as near costless as possible.

**THE LIBRARY MAGAZINE**, for May, published by John B. Alden, New York, monthly, \$1.50 per year. This number contains 80 articles selected from the leading reviews and magazines. It is indeed a marvel of literary taste and good judgment, in selecting the choicest current literature, and the price renders the *Library Magazine* an available treasure to the million.

#### SERMON BY PROFESSOR CLARK, M.A., TRINITY COLLEGE.

PREACHED BEFORE THE ST. GEORGES' SOCIETY, AND PUBLISHED BY REQUEST.

"Blessed are the merciful; for they shall obtain mercy."—St. Matt. v. 7.

It is a frequent complaint against the Christian pulpit that it is not sufficiently practical. Our teachers, it is said, are too fond of discoursing on speculative doctrines, or of indulging in mystic raptures, neither of which possess much interest for the ordinary hearer. What we want is clear guidance as to the duties of life, help to the clearing of our consciences and the strengthening of our will.

Doubtless there is some truth in the complaint. At times, certainly there seems reason for it. But there is often also error latent in it. If people mean that they can have precepts without principles, that they can have practical exhortations which do not rest upon consistent theories, upon well established doctrines, then they deceive themselves. Such precepts, such practical teachings, would be almost entirely worthless. It is only when conduct reposes upon principle that it has either stability or value. Practice is, no doubt, invaluable; but it will not stand without theory.

No one, however, who professes to derive his teaching from the New Testament will undervalue the practical side of Christian teaching. The whole Bible is full of the most vehement protests against mere hearing, or mere profession, which does not lead to action. "They hear my words, but they will not do them." "They say and do not." "Why call ye Me Lord, Lord, and do not the things which I say?" Such are the specimens of the way in which the Bible deals with mere hearing, or speculation, or profession.

And certainly, brethren, if there is any occasion on which you might seem to have a right to claim that the words of the Christian teacher should have a practical aim, it is on the occasion of the annual service of the St. George's Society. The English are a practical people, and this society has a distinctly practical aim. Even at this very service, we are specially called upon to give aid to the funds of the Society, and thus to minister to the needs of our

suffering fellow countrymen. Nor can I think of any subject more suitable for our consideration than that which is contained in our text—the most practical of all the beatitudes: "Blessed are the merciful; for they shall obtain mercy." The words are the most Christian of all words, the most human and the most divine. They inculcate at once the compassion and patience and pardoning love which we delight to associate with the God Who is revealed in Christ, and the noble large-hearted generosity which we admire in the best and highest type of man. Do we wish to realize the loftiest ideal which we associate with the honoured name of Englishman? Let us enter into the thought of this Beatitude. Do we wish to understand the work which we have to do as members of St. George's Society, and to carry out that work to the satisfaction of our own consciences and the good of those around us, let us pray that we may understand these words: "Blessed are the merciful." There are two things here which need consideration, (1) the character itself, and (2) its blessedness.

#### 1. Who are the merciful?

Mercy has respect to two large classes of human beings, the guilty and the wretched. The merciful are those who are willing to pardon the guilty and ready to compassionate and assist the miserable. This meaning is very clear, and we instinctively recognize it at once. Nay more, at first thought it seems as though mercifulness must be the most common and necessary character among creatures like ourselves; for who is there among us that does not need, that has not needed, mercy from God and from man? We have all sinned. We confess that we have erred and strayed from God's ways, and therefore we can understand the need of pardon. It might be supposed that we should be ready to extend to others that which we need for ourselves. So also, there are few indeed who have lived through youth into manhood or womanhood, who have not known hours of pain, sorrow, anxiety, such as would enable them to understand the need which others have of sympathy and compassion.

And yet mercy is not so very common among men. We are often very unmerciful; and it is said that not unfrequently those are the most unmerciful who have themselves greatest need of mercy—a statement which will be quite intelligible to those who well consider the meaning of the words. There are few more awful signs of the depravity of the race of man than the unmercifulness of those who themselves need mercy.

But it is sometimes urged, by the practical man of the world, that the Christian theory of mercy is one that exists only in the imagination of visionaries, that it is never really reduced to practice, that it is impossible to reach it, and that, if this could be done, the results would be most mischievous.

There is less difference between these objectors and the advocate of Christianity than might at first be imagined. The truth is, that while using the same word, we are not speaking of the same thing. If we meant by mercy what they understand by that word, we should denounce its exercise as vigorously as they do. There are, indeed, dispositions which pass under the name of mercy in the world, which are mere counterfeits of the Christian grace, bearing, no doubt, a certain superficial resemblance to it, but essentially different in foundation and in principle. Thus, there is a sentimental pitifulness which glides over the difference between good and evil, between right and wrong, which will never say a harsh or sharp word against the darkest villainy or the most hardened offender. There is a weak amiability which can never think of a criminal being subjected to punishment without interposing between him and the law which he has offended. And these things we often call by the name of mercy; and we cannot wonder that men should treat with derision the notion that the exercise of such dispositions should be beneficial, or otherwise than most injurious to the interests of society.

The mercy of the gospel is entirely different from such base counterfeits of its character. The mercy of God and of Christ is, first of all, true, and therefore severe. The wisdom that cometh from above is first pure. We often imagine that the first business of mercy is to close its eyes; but the first business of divine mercy is to open the eyes of those whom it determines to bless. The mercy of God passes by nothing, glides over nothing; for eternal wisdom knows that man cannot be blessed until he knows the truth about himself. It is like the searching probe, like the cutting lancet, like the searing iron. The injury must be ascertained, the corrupt adhesions must be removed, the proud flesh must be burnt out. Those who think they find an image of the mercy of God in the weak amiability of man, commit the error of those who have in all ages fashioned their gods in their own image and likeness. They forget that "our God is a consuming fire," even the fire of unquenchable love, which must purge away the dross before the brightness of the metal can shine forth.

Such must our mercy be—the mercy which we, as