

objects that "the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life which has culminated in its extreme form under the influence of one religion. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbour occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be attained by an act of faith or by *merit through good works*, the effort is none the less a selfish one."

It matters a good deal, at least, what our conception of "salvation" is; and while it is not always rightly conceived of by those who see that it is to be attained by faith, it must be entirely misconceived by those who talk of attaining it "by *merit through good works*." For salvation is not merely, as some people seem to think, "to fly from hell and rise to heaven," unless these two words receive a larger signification than the ordinary one. Salvation is the revolution and *renewal of the moral being*, through which alone man can really do good and eschew evil; and to talk of "attaining" this state of moral renewal by *good works* or *merit* is simply absurd, as anyone can see when it is put in this form. As well might we talk of "attaining" health as a reward for being well, as talk of attaining salvation by merit. And when it is seen that salvation is really *moral and spiritual health*, it will be seen also that there can be no "selfishness" in seeking first that which is really the *cure* of selfishness—the infusion of true love to God and man, without which we cannot truly serve our neighbour; or, as our Lord Himself puts it, the "losing" of our lower, selfish life that we may "find" our higher and more blessed one.

When *this* is understood, we can see that we must really be saved ourselves before we can have any earnest desire for the salvation of others, that love can only come out of love, and that we must first pull the beam out of our own eye before we can see clearly to cast the mote out of our brother's eye. But, unfortunately, men have forgotten that *this* is what Christianity means, and it is true that we do too often hear appeals to man to "flee from the wrath to come" very much as they might be urged to flee from a fever or an earthquake.

Not to speak of those who are systematically taught that heaven is to be *bought*, whether by money or good works, how many, even among "evangelical" preachers, practically exhibit salvation as a mere escape from punishment, to be attained through "believing," instead of being the becoming of "new creatures in Christ Jesus." How often do we hear faithful sermons to the conscience censured as "not doctrinal," the objector seeming to dislike them because, instead of stopping short at "only believe," they exhort him also to shew his *faith* by his *works*, and possibly because the vital connection between religion and morality has been so often overlooked by Christian teachers, it is not surprising that modern sceptics should try to divorce religion from morality altogether, and should represent Christianity simply as a refined and spiritualized selfishness, which, instead of being a help, can be only a hindrance to morality.

But our supposed Effendi at least does justice to the moral value of Christianity as taught by Christ Himself. "After a careful study," he says, "of the teaching of the Great Founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided, to wit, the Greek, Catholic, and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but as there is no religious teacher whose moral standard in regard to the duties of men towards each other in this world was so lofty, so there is none, it seems to me, as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations." He goes so far as to maintain that Christians have developed their social and political morality out of the very blackness of the shadow thrown by "The Light of the World." Certainly nothing could more strikingly recall the solemn warning words of Christ to His disciples: "If the light

that is in you be darkness, how great is that darkness!"

This "inverted Christianity," or "anti-Christianity,"—the Effendi gives it both names—has for its God mammon, and when it comes in contact with the feeble light of other religions, it overpowers them with its gross darkness. "The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death." Making allowance for the exaggeration of satire, and for the supposed Turk's point of view, is there not far too much ground for this assertion in the public acts of Christian nations, as well as in the private conduct of too many so-called Christian individuals? Britain forcing the opium trade on China, and carrying fire and sword instead of the Gospel of Peace among Asiatic and African tribes, is not a picture a thoughtful Christian can love to look upon. And the conduct of British traders and British officials in such countries has too often been an example of everything which Christians should *not* be. Moreover how does the conduct of the average professing Christian at home compare with the principles of action which their Master has given them for their guidance? Are we not often told that these principles "will not work" in ordinary business? How many are willing to "count all things but loss" if they might win Christ? To how many "church members" have such words any *real* meaning? The Effendi tells us that as there is no religious system which "demands so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is familiar to anti-Christianity." Here again we have the proof of the warning, "If the light that is in you be darkness, *how great is that darkness!*" It would be well if so-called Christians, who, with a name to live, are really lifeless, would take care lest to other sins they add that of retarding the coming of Christ's kingdom by putting stumbling blocks in the way of inquiring souls, who might, otherwise, be led to Him whom they profess to own as "the Master," to whom they owe,

"Their love, their life, their all!"

ERRATUM.—For *reverend*, in the address in reference to Professor McKerras' portrait, in our issue of 7th inst., read *revered*.

WE have received the following additional contributions for Turkish Relief to May 19th: Already acknowledged, \$91; S—, Sutton, \$1; W—, \$1; class of little girls S.S., \$1; S. C. Duncan-Clark, \$5; communion collection, Caintown, \$4; total, \$103.

It seems that we were mistaken when we said that Dr. William M. Tabor, of New York, was giving up the "Christian at Work" and going off to Europe because his health had broken down. The doctor, we are glad to learn, is perfectly well, with no symptom about him of that paralysis of which some papers spoke, either in brain or body, and he goes home simply because his congregation, very sensibly and very properly, without any hint on his part, offered him a four months' holiday, with \$2,500 to enable him to spend it comfortably. *O, si sic omnes!* He has, however, permanently retired from the "Christian at Work," and though the conductors of that paper expect to get on in a first rate way without him, we suspect that they will feel their loss considerably, and so we are quite sure, will their readers—the latter, perhaps, most keenly.

THE Synod of the Presbyterian Church of England commenced its sittings on Monday, the 26th ult., in the Rev. Dr. Donald Fraser's Church, London. About 500 members from 268 churches were present. The Rev. Dr. Fraser was chosen Moderator. There was very little business of general interest to come before the Synod this year apart from the filling up of the Barbour Chair, for which Dr. Graham, of Liverpool, has been nominated by the majority of the Presbyteries. Some statistics which have been compiled by Professor Leone Levi, and which were in the hands of members, shewed that the communicants in the Church at the present time number 54,259, against 54,135 in 1878. This, after deducting deaths, removals, etc., gives a net increase in the membership for the year of 124. The income for the nine months and a-half—the time over which the current revenue is spread, owing to a change in the financial year—was

£180,269, against £190,555 in the previous twelve months. An equal dividend of £200 stig. had been paid to each minister for the year, which in most cases was supplemented to a greater or less extent by the different congregations.

WE cannot imagine why so much space should be devoted in the daily papers to all the details of the prize fight that was to "come off" but did not. Of course it has been most solemnly declared that the possibility of such a brutal exhibition taking place in Canada filled every one in general, and the conductors of newspapers in particular, with perfect horror, and its being prevented was of course a matter for devout thankfulness. But why in that case make so much ado about the affair, and chronicle all the sayings, doings, and movements of the motley and unsavoury crowds that are represented as alone interested in it? It would appear as if, after all, there were an undercurrent of regret that this "mill" did not take place, for then there would have been material for a big "item," and an opportunity at the same time for a solemn homily on the degrading influences of prize fights. The descriptions of such things in the newspapers, and the consequent pressing into prominence of those wretched fellows and their brutal associates and admirers, do more harm than twenty prize fights would do, if left exclusively to the officers of the law, and allowed to pass in contemptuous silence or with a passing notice, as matters of little or no consequence.

It seems that Mr. Gladstone, in the course of the late election campaign, said something rather strong about Austria, and what Britain ought to do with that power in certain eventualities. It appears, also, that he has been asked by the Austrian Government, now that he is Premier, for an explanation of his words which are regarded as offensive to a friendly power; and that this request has been accompanied by a declaration that Austria never thought of doing anything but adhering strictly to the terms of the Berlin Treaty; upon which Gladstone has declared that, had he known this he would not have used the language complained of. Upon which many are crying out that England has been degraded and that Gladstone's reputation is incurably destroyed. It seems strange if a man's reputation or a country's power is to be ruined by such a simple and apparently praiseworthy occurrence as the one referred to. There has been too much of bounce and bluster, and lying, and sticking to untenable positions in the intercourse of nations. It might be worth while trying what transparent truth, uniform modesty, honest endeavour to do the right, and courteous and cordial acknowledgment of mistakes, when mistakes have really been made, could accomplish. It answers not badly between individuals. Why not between nations?

BOOKS AND MAGAZINES.

THE GOSPEL IN ALL LANDS for May fully maintains its character as a catholic missionary magazine.

ATLANTIC MONTHLY for June.—Acceptable as usual, both to those who travel and those who stay at home.

HARPER'S MAGAZINE for June contains some notable contributions, and the various departments are well stored with timely matter.

THE CANADA EDUCATIONAL MONTHLY for April contains much that is of interest and importance, especially to those engaged in teaching.

THE BOY'S OWN PAPER; THE LEISURE HOUR; and THE SUNDAY AT HOME, for May. (Wm. Warwick & Son, Toronto.)—With their usual amount of attractive reading for both young and old.

SEA AIR AND SEA BATHING. By Dr. Packard. (Blackiston, Philadelphia; Hart & Rawlinson, Toronto.)—Another of those sensible, short Health Primers we have already noticed favourably, and one particularly suited to the season.

THE RULE OF FAITH. By Professor McLaren. (C. B. Robinson, Toronto, 1880.)—Professor McLaren has done well to accede to the wishes of his friends by giving to the public in a neat and permanent form, his exceedingly able lecture on the "Rule of Faith" which was delivered at the close of last Session of Knox College. We hope that in this form the lecture will secure, as it certainly deserves, a very wide circulation.