

Egyptian hieroglyphics? Let the shadows flee away, he has the substance. Faith must vanish into sight. If the letter dieth the spirit giveth life. His heart is purified by faith.

"Though earth against his soul engage,  
And hellish darts be hurled,  
Now he can smile at Satan's rage,  
And face a frowning world."

#### Temperance Work Among the Sikhs.

The "Broad Arrow" gives the following curious and interesting information regarding the formation of a Temperance Society among the Sikhs: "The temperance movement now appears to be spreading among the Sikhs, the soldiers of which sect have hitherto always drawn, and thoroughly enjoyed, their issue of rum in the field. At a meeting recently held in Patiala, a Sikh mahant quoted from the Sikh scriptures to show that the use of intoxicants should not be permitted to the followers of the Gurus, and it seems to have been unanimously resolved that a Sikh Temperance Society should be at once started in the Indian army, and that the military authorities be asked to discontinue the issue of rum to Sikh soldiers. It is curious that this new reading of the Grault should only now be brought to light; for years past the Sikhs have taken liquor, while the Malwa Sikhs are also large consumers of opium and of 'post' (an infusion of poppy heads), and the Manjha Sikhs of 'bhang,' tobacco, or rather snuff, was always prohibited by Govind Singh, the last of the Gurus, but in the works of Macgregor, Malcolm, Cunningham, and Bonarjee, and in the more recent histories of the Sikhs, written by Sir John Gordon, or published as a handbook by the military department of the Government of India, there is curiously enough no mention of whether intoxicants in any form are either permitted or prohibited to the followers of the Khalsa."

#### The Transvaal Constitution.

The new Constitution for the Transvaal, which was recently promulgated, will be of general interest to Canadians, and represents a fair compromise between the claims of Boer and Briton. It gives the Transvaal a large measure of self-government, but withholds complete self-government until time has well tested the value of the present experiment. Executive control still rests in the hands of the Crown. For legislative purposes the new colony may be said to be autonomous. The new Chamber will be made up of not less than thirty members elected by the people, and of not more than nine official members. The latter element will be unable, therefore, to bar popular legislation, but will often be in a position to prevent objectionable measures from being forced through the Chamber by small majorities. The debates in the new Legislature are to be delivered in English, but by permission of the President, members may address the Assembly in the Dutch tongue.

#### CHRISTIANITY: A REVELATION.

Dr. Langtry, one of the sturdiest upholders of Christianity as a revelation of God to man, has crossed swords with Dr. Goldwin Smith, who recently, in the *New York Sun*, by implication, wrote of "Christianity ceasing to be a revelation." The doughty theologian has, to the astonishment of every one, like the stranger knight at the tournament in *Ivanhoe*, hardly advanced up the lists, and touched the shield of the distinguished scholar with his lance so strongly that it rang again. Unlike his romantic prototype, *Bevis*; *Du* *Guilbert*, who rather welcomed than deprecated the vigour of his challenger, the literary champion avoids the contest in a short letter to the press, on the score of the tone and temper of the attack; and after impugning its veracity and justice, declines "to discuss the most serious of all subjects with anyone who cannot restrain his temper." One

cannot help thinking that to charge lack of veracity, justice and temper to an opponent is not the best evidence of a perfectly controlled temper in the person making the charge. It is indeed strange that the repeated attacks made on the orthodox Christian faith, on the plea of what the assailants term "honest doubt," are so frequently permitted to pass unchallenged. Leaving Dr. Langtry's "tone and temper" out of consideration, surely Dr. Goldwin Smith, having regard to "the truth," at which he aims, must admit that the conclusions of the great scientific scholars, cited by Dr. Langtry, from Professor Virchow down, some of them of worldwide reputation as thinkers, investigators, and specialists, ought to receive due consideration from all sensible and candid readers," even though such testimony may present as truth conclusions that are totally at variance with what is accepted, supported and proclaimed to be truth by himself. Dr. Langtry, it is true is a hard hitter and when discussing "the most serious of all subjects," does it with all his might. It cannot fairly be said that it is a habit of the learned Doctor to "strike below the belt," or to attempt to take a mean or unfair advantage of an opponent. Does Dr. Goldwin Smith expect the intelligent and honest Christian readers of the following proposition to as calmly and complacently consider it a plain statement of generally admitted fact: "Moreover, the fall being a myth, as it is now allowed almost on all hands to be, there is no ground for the incarnation and the atonement, a disclosure which in itself is fatal to the dogmatic and traditional creed of Christendom." When an attempt is made openly, or overtly, to remove a neighbour's landmark, or what is a far graver matter, to remove the foundations on which the faith of Christendom has been built; or to disparage and decry them or obscure them with a mist of doubtful assumptions; and when such gratuitous attacks have repeatedly been made upon the solemn and cherished beliefs of hundreds of thousands of his fellow-men, the assailant need not be surprised at the warmth and vigour with which his attack is repelled by a manly and straightforward divine, whose life has been mainly spent in teaching the vital truths, which are so ruthlessly called in question. The most accomplished scholarship, and consummate style, even though they be superadded to a moral life, and a benevolent disposition, are insufficient for the tremendous task of reasoning spiritual religion out of the world, and rearing in its place an altar for the worship of pure morality. No! there is one question from which there is no escape. To it each living man must give a definite answer. It was propounded by the Divine Man Himself about Himself. "What think ye of Christ?" is the question of questions. The character of our Lord was well described long years ago by a learned scholar as: "The essence of man's moral nature, clothed with a personality so vivid and intense as to excite, through all ages, the most intense affection, yet divested of all those peculiar characteristics, the accidents of place and time, by which human personalities are marked." "What other notion than this," asks the writer, "can philosophy form of Divinity manifest on earth?" How can we accept this Divinity, manifest on earth, and reject the claims He made for Himself, the demands He made upon us, and the faith which He made the corner-stone of the "house not built with hands?" On the foundation of belief in this human personality, this personal Divinity, the Church has, through the long centuries which have passed since He graced this lowly earth with His Divine presence, erected her stately cathedrals, her parish churches, and wayside chapels, wherein, until He comes again, continually ascends the solemn prayer, the hymn of praise and the devout belief. And reverently she partakes of those sacred emblems of her Lord's passion. Content with nothing less, rejoicing in the Divine revelation accorded

\*On Some Supposed Consequences of the Doctrine of Historical Progress: A Lecture. By Goldwin Smith, M.A., 1861. P. 15

her, she calmly, steadfastly, proceeds in the appointed way, fighting a good fight, finishing her course, keeping the faith, ever looking and longing for the coming of the Bridegroom, who will again reveal Himself, at the appointed time, and in a new and exalted character.

#### FAIR CRITICISM.

One of the main props of the state is "His Majesty's loyal Opposition," whose duty and privilege it is to searchingly, we might almost say unsparingly, criticize the methods and measures of His Majesty's equally loyal Government. A keen, strong, trenchant scrutiny of the policy of a Government, and the fruit of that policy, in all its details, and in each varied stage of growth, from the seed of suggestion to the matured development of an act of Parliament, is a high, honorable and beneficial duty imposed by constitutional usage on that responsible body of representatives, whose seat in Parliament is at the left of the Speaker. And in proportion to the ability, candour and fearlessness, with which that duty is discharged, is the efficiency of the opposition manifested, and in due time its important services recognized and rewarded by the sovereign people, whose mandate it obeys. This habit of critical scrutiny obtains in each department of progressive and successful life, whether it be agricultural, professional, commercial, industrial, or what not. The broad-minded, energetic, up-to-date farmer, or stock raiser, is keenly alert to honest and intelligent criticism, from whatever source it may come. He carefully scans the columns of the agricultural papers for new and helpful suggestions; discusses new methods and appliances with his neighbours; thoroughly examines the improvements offered for inspection at the fall fairs and shrewdly argues with the exhibitors their merits and demerits. And month by month and year by year, with a mind as keen and searching as his own plough-share, critically scrutinizes with a view to improvement, each and every detail of each department of his manifold work, whether it be soil, seed, crop, implement, stock, or market, demand or price. One might go the round of all the callings with almost wearisome iteration, and show how large a part honest, capable and intelligent criticism plays in the long and varied round of energetic and prosperous endeavour. To come nearer home, who can deny that a large, very large part, of the admitted progress in Church affairs of recent years has been initiated and stimulated by the persistent, unsparing criticism of lethargy in men and methods; and of the smug complacency with which too many of us were content to sit with folded hands while the weeds foregathered, the soil needed better tilling, and the vines more care and pruning, in the Lord's vineyard. We cannot afford to be indifferent or neglectful in this important branch of our duty. As the good gardener now lets not a day pass without watching and tending the tender growth in each part of his garden, and with good judgment weeds and digs, and where necessary thins out, and prunes, so must we carefully watch and study, and deal with each department of Church activity, not with a captious or unwise spirit, but with a regard to true efficiency, reasonable growth, and possible results. It is sometimes necessary to trim a shrub which is making too much wood, or to lop the wings of a bird which makes too high a flight, with a view to a more sound, stable and satisfactory growth in each case. But let the necessary and sometimes painful operation be done prudently, even tenderly, in the spirit of the gentle angler, Izaak Walton, whose genial memory some of us always recall at this time of the year, who counselled his brother angler to thread his worm as though he loved him. We cannot better leave this subject than by commending to our readers, and for that part to our writers, the wise words in "Guesses at Truth," on "Esthetical Criticism," which are directly applicable to the subject we are considering: "That portion is the most beneficial, practically, which discusses details with

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