

rian in its spirit and purpose, shall yet be positively and decidedly Christian in its character." The committee in charge of the project announces the intention that "this shall be not a school merely, but a college in fact as well as in name, and that it will ultimately become to the Pacific Coast what Princeton College is to the Atlantic Coast." Proposals for eligible sites are invited.

A "priest" of the Church of England preached a sermon lately from the text, "God forbid that I should glory save in the cross of our Lord Jesus Christ," and defended the use of the crucifix as an aid to devotion. The bishop of the diocese chanced to be present, and before the audience was dismissed rose and made a public and earnest protest against the bold perversion of the text.

Skipping the Hard Places.

Is there any such an advocacy of the truth as the age demands? It is not doubted that there has been some brave and earnest work done in defence of the genuineness and authenticity of the Scriptures. But is this all that is needed? Unquestionably it is important to make a strong defence of the Bible as a whole, and especially in our controversies with infidels. These do not generally go into particulars. They make their assault upon the Bible. It is true that some parts are regarded by them as more vulnerable than others, and these are selected as the points of attack, simply on strategetic grounds, in order that the Bible itself may be the more surely captured. But their real aim is to destroy the Bible, not some part of it. And it so happens that the apologetics of the present century are chiefly concerned with this general view of the matter, and consequently there is another kind of infidelity which has, perhaps unconsciously, grown up, and which is practically as bad, if not worse, than that which makes an attack upon the Bible as a whole. We refer to the strong tendency among even professing Christians to skip all the hard places where the Bible enjoins service which is not agreeable to the notions of modern religionists.

Now this we regard as a most serious evil, and it is one, too, which is widespread and very influential. It is certainly important to contend for the Bible, but this contention

loses much of its value when we refuse to accept heartily *what is in the Bible*. It is one thing to exercise a sort of general faith in the Bible as God's book, and it is quite another thing to believe all that is in that book, and it is still altogether something else to be willing to do all that that book enjoins upon us. And yet, just here is where much of the failure of modern Christianity has its starting point. We are not likely to make others believe what we ourselves practically disbelieve. If the world is to be made to feel the force of truth, those who carry that truth to the world must take hold of it with a firm grip. The weak, stammering delivery of the message will often take away the vital force before it reaches the hearts of the hearers. Faith begets faith, and doubt begets doubt. It is still true that everything shall produce after its kind. "Whatsoever a man soweth that shall he also reap." It is therefore useless to hope that what is known as modern infidelity can be overcome when professing Christians are thus practically furnishing the nursery for a species of infidelity which, if not so outspoken as the first, is, nevertheless, insiduously stealing away the very life power of all Christian effort.

What is to be done? We answer without hesitation: let those who profess to be Christians cease "handling the word of God deceitfully;" let them not only defend the Bible as a whole, but every part of it; and instead of skipping the hard places, let them shew their fidelity to the truth by faithfully doing whatsoever the Lord has commanded. Doubtless, this straightforward course would require of many a new consecration, but this would be all the better for the life of the Churches are spiritually dead, and largely because they are filled with these semi-sceptics—men and women who are there simply because of circumstances and not from any real conviction. They are there also in defiance of definite requirements which the word of God makes, but which they have utterly neglected to observe, or else as utterly refused to consider. The remedy for spiritual declension is to deal faithfully with this abnormal condition, and the remedy for infidelity in the broader sense is to cure this fountain of distrust and disobedience among those who profess to be Christians. We are not unmindful that such a course would be

really revolutionary. Very many who now pass for Christians would have to begin at the beginning, and very much earnest reformation would be required from thousands who are now regarded as shining lights among those who name the name of Christ. But however radical this work would be it is just the work that needs to be done. The medicine may be distasteful, but it is the only specific that will meet the case. Much of the fight against infidelity has been beating the air. It is time to look candidly at what is the main difficulty, and the sooner we are able to humbly bow ourselves in submission to the *whole will of God* the sooner will our faith become a living reality in our own lives as well as an influential force in directing the lives of others. Hence, while we would not wish a single effort abated in opposition to what is commonly known as infidelity, we do not hesitate to declare our conviction that the unfaithful of those who profess and call themselves Christians to the teaching of the Divine Word is much more alarming than that outspoken unbelief which is just now supposed to be so dangerous. Surely the time has come when all lovers of the truth should throw aside every prejudice, and "contend earnestly for the faith once for all delivered to the saints." Let there be no skipping of the hard places, but let the language of every heart be, "Speak Lord, Thy servant heareth."—*Christian Commonwealth*, (London.)

A Chinese Encyclopedia.

The celebrated "Chinese Encyclopedia," which was purchased some months ago by the trustees of the British Museum, for fifteen hundred pounds sterling, has been safely lodged in that institution. It forms the most important acquisition to the great national library which has been made for some time past. The work is remarkable as having nothing parallel to it extant in other countries. It is comprised in 5,020 volumes, and consists of a vast thesaurus, into which is digested the entire mass of Chinese literature extant to the date of its publication, classified under appropriate headings, and accompanied with illustrative drawings, plans and maps. It includes treatises ranging from 1150 B. C. to about the year 1700 of our era, and it professes to represent every branch of Chinese literature, with the

single exception of works of fiction.

It was compiled in the early part of the eighteenth century by an imperial commission under the orders of the great emperor Kang Hi So, well known to us from the accounts of the Jesuit missionaries whom he favored and assisted, and who were his instructors in European art and learning. The emperor was himself a great writer, and he was struck in the course of his literary investigations by the alterations and corruptions which were being gradually introduced into the texts of standard works. He therefore conceived the idea of reprinting from the most authentic editions the whole body of Chinese literature then in existence. A commission of high officials was appointed to select and classify the texts, and its labors extended over forty years, terminating in the publication of the work in 1726. For the purpose of printing it a complete font of copper type was cast under the direction of the Jesuits, who probably superintended the printing.

Only one hundred copies were printed, the number of which has been much reduced since the time of the issue by various casualties. The whole impression was distributed as presents among the princes of the imperial family and the great State officials. The type used in the production of the work is said to have been melted down shortly afterward and converted into money to meet the exigencies of the government during a financial crisis, and in this way the means of producing a second volume was destroyed. The copies which still exist are in the hands of the families of the original recipients, from one of whom the copy thus happily brought to London has been purchased. So completely private is the ownership of copies of this encyclopedia in China that no copy is known to be accessible for reference to the general body of students of that country.—*Ex.*

The Opium Trade.

Many Americans have been accustomed to regard with detestation the conduct of the British government in forcing the infamous and ruinous opium traffic upon China; but it would seem that the United States government, through its representatives, has been guilty of as mean and detestable an act, in aiding to force the no less hideous rum traffic upon Christian Madagascar.