

Is Christianity a Spent Force? Bishop Huntington of Central New York preached some time ago to the students of Cornell University on the text, "Ye are the light of the world." We append his closing touching paragraph:

"You must be struck with dismay, as I am, at the growth of great iniquities, the recklessness of material ambition, the rivalries of gain, the excess of pleasure, the terrible prevalence of intemperance and lust, the prostitution of law, the abuses of the press, the frightful disproportion of waste and charity in wealth. Where, my brother students, do we take our place? On which side do our uncompromising will and our unflinching courage and our cheerful self-sacrifice tell? We cannot throw up the contest with any despairing excuse that our cause has lost its leader or its nerve. Test it where the night has lasted longest. On the Dark Continent, within less time than it takes you to complete your university course, three pillars of holy fire have opened pathways for the feet of the Lord into the deserts. As I took my text I laid down a famous biography—that of an intellectual English girl, passing in her early years with honor the most advanced mathematical examinations by the papers of Oxford and Cambridge, rapidly mastering many sciences and many languages; a type of our eager modern culture, too, in this, that while these conquests for awhile satisfied her mind, they left her heart hungry with unbelief; yet gradually, rationally confronting all the problems fairly on either side, she rose to a clear vision of the truth as it is in Christ crucified and risen, brought her splendid learning an offering at His altar, and in South Africa, with the heroic love of a missionary to the natives, died 'in the confidence of a certain faith.' Far northward, a volunteer of the Cross from Scotland, vigorous in every attribute of manliness, makes his solitary way into the hiding-places of that Ethiopian idolatry with the burden of its salvation on his conscience, and now the kingdom of heaven is pressing in after him to seek two hundred million souls. Just before he died alone there, he wrote in his journal, 'My Jesus, my King, my Life, my All! Accept me, and grant that before this year ends I may finish my task!' Later still, all over England, on a week-day morning, throngs of worshippers of every class, from the university and the palace to the digger in the ground, gave humble and hearty thanks to God for their grandest soldier, dead, who in those far quarters of the earth fought, commanded, suffered, prayed, and made peace, in the name of the Lord of hosts. These are not signs, my friends, of a spent force, a decaying worship, or an eclipsed faith."

In the address of Bishop Taylor before the Methodist Conference, he says:

"Why not work under the missionary committee? You will ask. My methods are so diverse from theirs that the two can't be mixed up in the same office. . . more than can a coal yard and a milliner's shop. I am informed on high official authority that my methods are wrong, and that I am deceived and deceiving the people.

They would not, could not, be responsible for what they consider my idiosyncracies. What then? Why, down with the brakes! So, instead of freedom at the front, to be led by the God of missions, I would be under the command of good men nine thousand miles in the rear."

"Courteously and strongly said! Maria Theresa lost Silesia and the seven years' war by thinking to manage armies in the field from Vienna. Bishop Taylor evidently thinks a missionary army in Africa cannot be directed at New York by good men 9,000 miles in the rear. It has a look that way."—*Christian at Work.*

The Missionary Language.

THE rapidity with which the English tongue is becoming the common language of the commercial, learned and religious world is noteworthy. Providence is making it apparent that, as the English-speaking nations are to take the lead and be the chief factors in commercial supremacy and in the evangelization of the world, so the English language is to be the vehicle of thought and civilization—in other words is to become the *Missionary Language* of this globe.—J.M.S.

The fact that at the recent National Congress in India all the speeches and proceedings were in English is a striking illustration of the wide diffusion of that tongue. There were gathered at Madras seven hundred delegates from all parts of India, Afghanistan, Nepal, and Sindh. They spoke nine different languages, and the English was the only medium through which the proceedings could be satisfactorily conducted. Great Britain's colonial enterprises have been probably the largest factor in spreading a knowledge of English. It is found also that in countries like Java, where Great Britain has no control, the knowledge of English is steadily growing. Not long ago the French language was the medium invariably employed in all international conferences. At the last Berlin conference, however, English and German, as well as French, were employed. The other leading languages of Europe have gradually been insisting on recognition on an equal footing with French in their proper domain. It was Mr. Canning who led the way when at the foreign office he ordered that certain correspondence, hitherto written in French, should be sent in English. "The time will come," said Bismarck in 1853, "when I intend to have all my dispatches written in German, and when I shall find means to make them understood even in France." He kept his word, and both the English and German tongues have profited by the considerable decline of French as the international language of diplomacy and polite society.—*New York Sun.*

THE universality of the movement which originated and accomplished the great London Conference is shown by the fact, that, while the entire revenue of all Protestant missions is rather less than \$12,500,000 per annum, the societies taking part in the Conference have an aggregate annual income of fully \$10,000,000.