

we do not question. But they have not inherited the capacity for organized vigorous effort. They do not know how to touch their fellows. We need in India the life, the fire, the method, which the Y.M.C.A.'s are giving to the young men in America. We need organized effort all along the line.

In our great cities in India there is abundance of material to work upon and to work with. Our colleges, our universities, our schools, all give abundant scope. Send us out one of the best-trained General Secretaries, trained in the school of failure as well as in that of success, that we may know that he will endure. He need know no language but English, for his labor should be given to laying the foundations all through India, not among the people of one language, and for such work the English is sufficient. Let him be a man of experience, of spiritual power, of hopefulness, of tact. With him send us five younger men to be general secretaries in the five capitals of India—Calcutta, Madras, Bombay, Allahabad, Lahore. They will need to learn each the principal vernacular of his presidency.

When out upon a tour in 1879, in a county where there was not a Christian, a native official, high in office, in caste, in social position and in wealth, sent a message to me saying that he would like to come and see me privately for the treatment of an ailment. I found that that he had some trifling ailment, the treatment of which was dispatched in a few moments; he had used the little ailment merely as a cover to talk with me about Christianity. He said to me in substance:

"Sir, I am not a Christian. I am still regarded as a devout Hindu. I still perform enough Hindu ceremonies to avoid suspicion. But in my heart I dare not deny the claims of the Bible. I see the power of Jesus Christ in the lives of His followers so distinctly that I cannot deny His divinity. He is not yet my Saviour. Caste, wealth, position, family, all hold me back. But even now I never allow Him to be spoken against in my presence. I have long been reading the Bible in secret. The more I read of Christ and ponder over His life and teachings, and the power to conquer sin that comes from embracing His religion, the more do I feel that in the end I shall have to accept Him at any cost as my personal Saviour. But how can I do it and bring ruin upon my family?"

That was eight or nine years ago. He has not yet come to the Saviour; and there are thousands in this position all over India. They are not being reached. They need not polemics, but a loving, feeling presentation of the gospel of Christ.

Five hundred years before Christ, India was groaning under Brahmanical sacerdotalism, priestcraft, polytheism, idolatry and caste. Buddha rose as a reformer. With the modicum of truth which he presented to them, teaching them that there was one God, that no human mediation was necessary between God and man, that all men constituted one brotherhood, that service for others was man's highest glory, he fired his disciples with zeal, and they went forth with him to conquer India to their new-found faith. Kings became the nursing fathers of the new religion. A prince of the royal house of Magadha with his associates in the work, went down through India and crossed to Ceylon, and all Ceylon was converted to Buddhism. Other disciples went round the northern end of the Bay of Bengal and converted all Burmah to Buddhism. They entered Siam, and all Siam and its monarch embraced the faith. These Buddhist missionaries, climbing up the ascents of the Himalaya Mountains, went through Nepal, and all the Nepaulese became Buddhists. They went over in Thibet, and Thibet

became and remains Buddhist. They passed on into Siberia; into China, and two hundred millions of its people embraced their faith. They crossed over to the island empire of Japan, and the standard of Buddha was planted there.

Let this history be to us a prophecy and an inspiration. Give us the men and all the agencies God has put into our power, and we can, by God's blessing, bring India to Christ within this our generation. The Hindu converts will repeat the history of the past, but with new zeal, aided by a power that Buddha's disciples knew not. Again will they sweep through Nepal and Thibet. Again will they traverse Siberia to its northern limit, and sweep over northern China, conquering not for Buddha but for Christ. The Mohammedan population of India, thus converted, will sweep northward and westward through Arabia and the Turkish Empire, and joining with the missionary forces already at work, bring their co-religionists to Christ. The Japanese, now so rapidly and grandly enlisted under the banner of Christ, having then through their vigorous home missions completed the conversion of the islands of Japan, will sweep across through Korea and on through Siberia, to meet the advancing Hindu army of Christ. And the Chinese contingent, starting northward from Canton and Swatow and Amoy and Foochow, gathering force from the other coast missions and the inland mission, will complete the conquest of China, and all Asia will have been brought to Christ. Then upon the high mountains in Eastern Asia will those three armies meet, and together plant the royal standard of King Immanuel, and from those united hosts will go up the shout, "Hallelujah! for the Lord God omnipotent reigneth."—*Miss. Rev. of the World.*

## "Society" and "Society Women"; A New Definition.

BY FRANCES E. WILLARD.

Some years ago when I was visiting Constantinople, Rev. Dr. Albert D. Long, now a professor in Roberts College there, told me of the theological argument he once had with a Bishop of the Greek Church. After long controversy upon the articles of faith, the American introduced the argument *ad hominem*, and as the Bishop was notoriously disolute, an illusion to the works by which faith is made perfect, angered him greatly, and he flung down a parchment on the table, saying with clenched fist, "That, sir, is my creed. You have to do with that alone. It has no flaw from first to last. With my life you have nothing to do whatever."

But the new age persistently insists on the proving of faith by works. Perhaps no other has compared with it in this respect. We are even beginning to see religion where once it seemed to be ruled out. For instance, I can remember when the temperance reform was counted secular. Ministers were debarred from its platform, and women had no share whatever. But now temperance has been baptised at our altars and admitted to our Church. Once I thought that voting was altogether secular; now I perceive it to be an act of religion or ir-religion, according to the purpose of him who casts the ballot. Once I thought politics secular, but now perceive that the new theocracy must enter at its portals, and Christ must dwell in Government or not, according to our political decisions. These lines of thought were perhaps impossible outside this age, which has shown us as no other could, the correlations of force. We are