

was to have a great missionary movement. There was a time when Christianity might have gone to school with Buddhism to learn the real missionary spirit. But today Christianity is in motion. At last the Church of Jesus Christ has begun, not to play at missions, but to take hold of missions as a great, divine task.

“Ye that are men now serve Him,  
 Against unnumbered foes,  
 Your courage rise with danger,  
 And strength to strength oppose.”

That is the spirit of the Church of Jesus Christ today. And just as surely as Christianity is in motion, the other religions are in motion. It is the impact of two moving bodies, or of one moving body against all the other non-Christian religions. Take Hinduism, for example. If anything is true of Hinduism it is that Hinduism was built up in watertight compartments of caste, confined itself to one great peninsula, absorbed but never went out—a great and mighty system, hoary with age and self-satisfied. Hinduism today is no longer stagnant; Hinduism today is rampant.

Vivakananda and other Swamis are going out seeking whom they may lure into the immense net of Hinduism. Hinduism is no longer esoteric, but popular and tries to be modern; it has borrowed the plumes of Christianity, and faces us as a mighty, new, reformed Hinduism. Why, you can no more recognize in the talk of these reformed Hindus the old Hindu religion than you can recognize in the broken line along the