THE CHURCH AND THE WORLD

MISSIONS

The Mohammedan Invasion of Africa

It is not only the missionary who is watching with anxiety the spread of Mohammedanism in Africa. "An Anglo-Indian," writing to the Asiatic Quarterly Review, October, 1913, has this to say of the African: "The negro of Africa is not very articulate, and he is therefore relegated to the background in men's minds; but it is only necessary to know a very little about him to recognize that he possesses some remarkable qualities. You may hear an educated negro comment upon the events of the day with a keenness and accuracy of insight, and with a wealth of common sense that are truly astounding. The negro, in a word, is a force worth watching and worth directing into the proper channel." But this direction "is already to an ever-increasing extent in the hands of Islam."

Roman Catholicism in China

The Chinese Recorder, October, 1913, contains an article dealing with a very important subject regarding which Protestants in general know next to nothing, namely, "The Work of the Catholic Church in China," written by Joseph De La Serviere, S.J. The church claims today about 1,500,000 believers. Chinese Catholics with few exceptions are very poor. There are almost no converts made from the mandarin classes. But the annual increase in the number of Catholics has for several years past exceeded 50,000. Last year it rose to 84,000, and this year it will reach 100,000. The native clergy even in the most ancient and flourishing missions are very few. This regrettable fact is accounted for by the slow and austere education to which candidates for the priesthood must submit. The clergy can be recruited only in Christian families whose belief has persisted through two or three generations. "They alone have acquired those deep-rooted habits of faith, piety, and moral discipline which lay fast hold upon a child in his tenderest years, and render him competent to hear the call of God." In the matter of lay education, it is confessed that little has been done compared with what has been accomplished by Protestants. The only schools universally established are the "prayer schools" which teach the catechism, the sacred formulae, and some usual Chinese characters, normal schools, and seminaries for the education of the native clergy. Higher education, properly so called, under the direction of the Catholic church is limited to a few institutions.

Awakening Missionary Interest of Unitarians

A Unitarian Missionary Conference was held last month in Boston, in which an effort was made to awaken a sense of denominational responsibility for foreign missions—an audacious undertaking, in view of the fact that it has been the prevailing opinion in Unitarian churches that the foreign missionary enterprise is more or less of an impertinence as well as a waste of effort and money. The attendance upon the Conference was not large, but it received the cordial support of such representative men as ex-President Taft, Dr. Eliot, Edward D. Mead, Professor Christie, Dr. Charles F. Dole, Dr. S. M. Crothers. These names are enough to witness to the importance of the movement, and to assure its continuance. Addresses were made by Professor Kirssopp Lake, of the University of Leiden, Professor Peabody of Harvard, President Faunce of Brown University, Dr. Patton of the Ameri-
can Board. Professor Anesaki of the University of Tokyo, Japan, urged that the real issue in the Far East today was less whether Buddhism or Shintoism or Christianity should be in the ascendent, than whether the new generations should be idealistic or materialistic, individualistic or social-ethical or anarchist. Dr. Dole made an urgent plea to his brethren to forsake their traditional attitude of indifference toward foreign missionary work and do their unique and just part in the world’s uplifting.

Mass Movements in India

Whether or not “mass movements” in mission fields should be encouraged, whether in the result they may not injuriously affect churches not yet strong enough or intelligent enough to care for large numbers of converts or adherents suddenly claiming fellowship and instruction, these are debated questions. A contribution of great value to this discussion is made by the *Methodist Review* of November–December, 1913, in an article entitled “Caste Movements (commonly called mass movements) in India and Their Development, as Illustrated in the Work of the Methodist Episcopal Church in Northern India.” The discussion proceeds in three divisions: (a) The underlying cause of these movements, (b) the work necessary for their development, (c) the remarkable opportunities presented by the movement and their bearing on the evangelization of India. Under the last head these most significant and encouraging statements are made. The history of older mass movements in India shows that according to the faith of the leaders at the time of acceptance, practically all the people who were received have stood firm, and their descendants have remained Christians; and that there has been a steady rise in the community from generation to generation usually in proportion to the investment of missionary effort along all lines. Hindus and Mohammedans are making efforts to secure these same classes, chiefly for political reasons. The important fact must be remembered that the so-called “out-caste” or “depressed classes” are in reality the laborers of India and potentially the most valuable asset in the land. Increased numbers make self-support more practicable. A united community will more speedily adopt Christian customs and escape from the tyranny of old ties. The movement is likely to encourage the many thousands of heart Christians among the higher classes to come out openly and throw in their lot.

RELIGIOUS EDUCATION

The Dangers Involved in Mere Theological Conformity

The *Harvard Theological Review* for October contains a thoughtful article from the pen of Herbert Alden Youz of Auburn Theological Seminary. He sees danger lurking in the insistent demand for safety devices, whether in railroading or in the realm of personal religious faith. A false sense of security arising from reliance upon external appliances of any character is likely to smother certain personal capacities and creative moral insights and sympathies without which no character is complete. Every really creative soul must be venturesome and live on a philosophy of life’s inevitable risks; to rely upon an infallible authority for guidance in any sphere of life is as fatal as to depend wholly upon automatic safety devices which are in the last analysis always in the hands of men who control them. Theories of infallibility or of infallible guidance of any sort defeat the real ends of personality. The underlying philosophy of every “safe” theology involves subscription to various orthodoxies in order