

THE  
**CONTINENT**

FEBRUARY 27, 1913

**A Great Modern Church at Work**

CHARLES STELZLE

**God Aid the President!**

EDITORIAL

**Missionary Spirit in the Blood**

WILLIAM T. ELLIS

Devotion as the Vital Thing—John Timothy Stone

A Sunday Evening in a Mining Camp—John H. Baxter

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## God Aid the President!

**"GOD SAVE THE KING!"** So in an Old World monarchy courtiers cry when a sovereign takes his inherited crown. With feeling more spontaneous and more fervent, because his rank and place derive from their own commission, citizens of the New World republic, as their incoming national magistrate approaches his inaugural, should join to say in better invocation:

**"GOD AID THE PRESIDENT!"**

For on the chief of state whom the people's franchise has chosen to execute their will, the most needful blessing to be prayed from the Ruler of nations is not a lease of honors which would prolong his personal renown, but endowments of wisdom, courage and endurance empowering him to serve adequately the manifold requirements of his nation's weal.

Let then all Americans who by any creed have attained to such faith in heaven's guidance as enables them to pray, unite now to offer, in behalf of him who next week is to take his office oath in the glorious succession of the American Presidency, this loyal supplication:

**"GOD AID THE PRESIDENT!"**

God aid him to receive and hold his high office in solemn fear of that almighty and eternal sway which, amid all confusions of human contention and vicissitudes of human change, moves supremely on to accomplish the sure purposes of infinite right.

God aid him to be the humble and unwavering servant of the Universal Will whose majestic march through time it is the noblest privilege of the great among men, as of the lowly, to share and further.

God aid him, when clamorous tongues around ply him with pleas for selfish favor and reasons of selfish sophistry, still to hear clearer than all else in his soul the same simple axioms of integrity which were plain to him when he meditated on duty and ideals in his private citizenship.

God aid him, when perplexed issues puzzle statecraft and the divided counsels of even the excellent-minded point to divergent paths, yet to know by deeper insight than the rest—or failing that, to feel by quicker sympathies—what measures will most minister to the well-being of the many and the growing perfection of human brotherhood in the American democracy as also among all peoples.

God aid him ever, by instant instinct, to prefer right to expediency; quick justice above paltering compromise; outspoken candor rather than veiled evasion; fearless acknowledgment of error instead of pharisaic extenuations; the keeping of a good conscience beyond any gain by sharp practices, and withal, for himself and for the nation, weal and wealth accumulating to the spirit of man sooner than the pride or strength of external success.

God aid him to speak to the people comfortably when trials abound; patiently when hard problems delay; soothingly when unrest is astir; arousingly when lethargy prevails; warningly when evils multiply; encouragingly when struggle is on; inspiringly when ideals fall low; and truthfully, wisely, stalwartly always.

God aid him, when his own hour of temptation comes, either from those who would persuade him that his nobler purposes are hopeless or from those who would offer him the barter of a rich truce for a dubious conflict, then to be faithful—then to be unflinching—then to be strong.

God aid him to defend the weak and champion the poor.

God aid him to keep the first and the second commandment—to serve his presidency in deepening love of God and widening love of men.

**"GOD AID THE PRESIDENT!"**

# A Man with Mission Spirit in the Blood

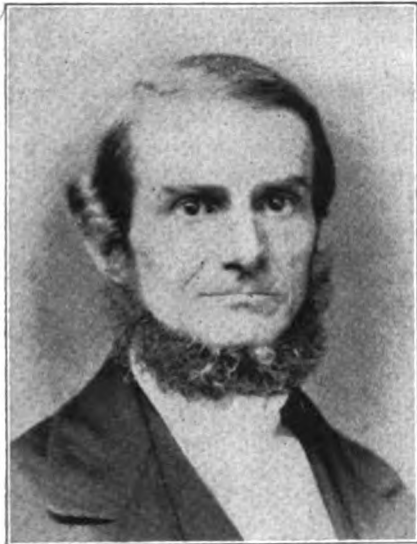
The Unusual Ministry and Personality of a Philadelphia Pastor, C. A. R. Janvier, Who Is Returning to Allahabad Christian College, India

BY WILLIAM T. ELLIS, Editor Atfield of The Continent

"I'VE GIVEN THE LORD the biggest day's work of his life in keeping me straight. And he's done it. The surest thing I know is the grace of Jesus Christ." The outburst was unconventional and unexpected, for the speaker—C. A. R. Janvier, D. D.—is not a man given to a colloquial phrasing of the great truths of religion. It followed on the heels of a sincere protest against writing him up as anybody in particular, for he exclaimed in self-deprecation, "If people only knew the real Janvier!"

Without posing or affectation, Dr. Janvier is, I believe, a sincerely modest man, who would, in the integrity of his soul, declare that the one notable fact about him is that he is "a sinner, saved by grace." This simple genuineness has won for him a unique place in Philadelphia church life. It is all the same to him whether he is leading a deputation to call on the mayor, or teaching a Bible class at the Young Women's Christian Association, or speaking to a shop meeting. Ministry

himself about with more of the appurtenances of state. A little more reserve, a little more inaccessibility, a little more state and self-consciousness would help those folk to understand Dr. Janvier's worth who can most easily appreciate distinction when it wears a major general's uniform. Probably he is too lavish of himself, and too heedless. He never stops to consider whether it comports with his dignity to speak in ministers' meeting this week, having spoken last week. He does not weigh the amount of work he is doing, and count the number of committees on which he is serving, and compare the total with what other men are doing. He keeps no scrapbook of newspaper clippings in which his name appears. He is simply the servant of Jesus Christ, and of any of Christ's servants or causes to whom he may minister. This is a helter-skelter sort of introduction to a man worth knowing. To proceed in more orderly fashion, let me say that Cæsar Augustus Rodney Janvier, D. D., is pastor of the



Rev. Levi Janvier

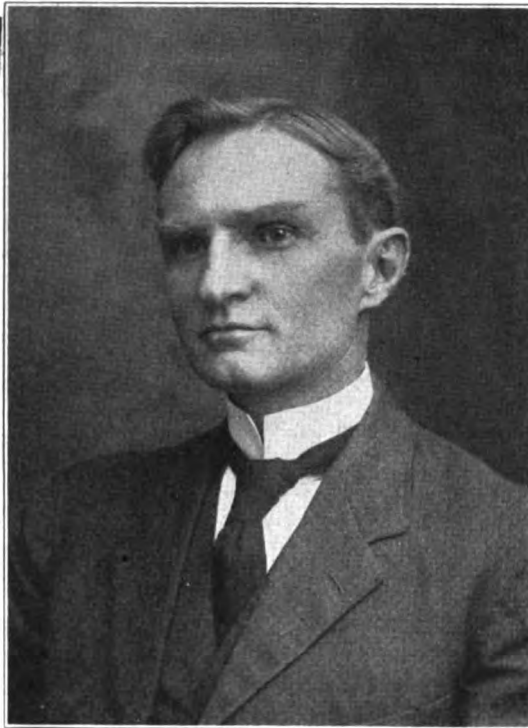
Father of C. A. R. Janvier and grandfather of Ernest P. Janvier, pioneer missionary hero of India

is ministry to him, and it apparently seems no more an occasion of pride that he is chosen oftenest to represent the Presbyterian churches in civic matters than it is a reason for condescension when he works in a rescue mission. Here is a man who seems wholly free from self-consciousness. There is something elemental and democratic in his way of looking at things. He flings himself into controversy with the most distinguished speakers when he thinks they are disloyal to the truth; and an hour later he may be found giving himself with equal abandon to the problem of Christian services for the sailors and marines at League island. No man in Philadelphia abounds more fully in diversified local ministry, yet Dr. Janvier would say unhesitatingly that his first interest and burden is foreign missions in general, and Allahabad College in particular.

### The Figure of a Man on a Bicycle

Some men we recall instinctively in characteristic attitudes. One does not think of Dr. Janvier in the study as a scholar, buried in his books, although a scholar he is, and he is about to depart for India to become president of Allahabad Christian College. Nor does one think of him in his doctor's robes in the academic procession at Princeton, although he is a devoted trustee of Princeton Seminary. Nor yet is it as a pulpit orator that one pictures Dr. Janvier, although I could tell of some of his great oratorical triumphs. To me the figure first presents itself of Dr. Janvier on his bicycle, riding about Philadelphia, the incarnation of the text, "The King's business requireth haste."

Not dignified? Of course not; according to Mrs. Grundy such a really important man as he should ride in an automobile. He should have more regard for appearances. Also he should hedge



Dr. C. A. R. Janvier

Indo-American pastor who will go from Philadelphia to Allahabad College, which he originated during his residence in India as a missionary

which he was the originator during his residence in India as a missionary. He is a tireless, effective servant of all good causes in Philadelphia. He is a leader in presbytery and synod, and has done still wider service in the promotion of missions. Nevertheless, the most interesting fact about him is not any one of his official relationships, but his own personality and activities.



Ernest P. Janvier

A missionary of the younger generation, who is returning from India to America

beautiful Hollond Memorial Presbyterian church, in downtown Philadelphia, and he has accepted the presidency of Allahabad Christian College, of

### Merging Home and Foreign Missions

Dr. Janvier is the last word in answer to those who would separate home and foreign missions. I know nobody in the city of Philadelphia who can rank with him in diversified service for the city. In the perpetual fight for Sabbath observance and for temperance he is a veritable warhorse. He has for seven years had charge of the midnight theater services in "the tenderloin" which the Presbyterian evangelistic committee maintains; also he has charge of the Wayside rescue mission. The last time I saw him he was raising the money for a Presbyterian mission, not connected with his own church. On our Philadelphia publicity committee I can testify that he has given hours, day after day, to difficult service, of which the public could know nothing. The city's givers know him as a beggar in behalf of all sorts of good causes. His engagement book is as full as that of the busiest business man.

Small wonder that his physique is all bone and muscle. The "stern and rockbound coast" of his face is ordinarily tense and serious; the weight of the world's woe and work seems to rest heavily upon him. There is not a little of John Calvin and John Knox in Dr. Janvier's character as well as in his theology. One is

surprised to learn that, in the systematic fashion of the Anglo-Indian, he gets in his tennis every day. breaks up into smiles, as it often does, it is peculiarly winsome and attractive.

Crusading zeal comes naturally to him. His son, Ernest P. Janvier, now in India, is a fourth generation missionary. His grandfather was Theophilus Parvin, a missionary to the Argentine Confederation. Dr. Janvier is a great grandson of Cæsar A. Rodney, who was the nephew and adopted son of Cæsar Rodney, a bachelor signer of the declaration of independence. Dr. Janvier's own father, Rev. Levi Janvier, was a missionary of the Presbyterian Board at Ludhiana, India, and was murdered there, at Sabathu. The son's earliest memories are of India (although he was born in Abington, Pennsylvania, in 1861), and he recalls Sir John Lawrence and Sir Herbert Edwards as guests at his father's home. After his graduation from Princeton College in 1880 and the seminary in 1884 Dr. Janvier served as pastor of Fifth church of Trenton for three years. He went to India in 1887 and remained fourteen years. Mrs. Janvier was born in Ningpo, in China, the daughter of Henry V. Rankin, and niece of William Rankin, long the treasurer of the Presbyterian Board of Foreign Missions.

A family sorrow, the total blindness of their only son at the age of 2 years, following an attack of meningitis, eventually recalled the parents to this country, where the boy's sight was slightly restored, but not enough to enable him to read. Nevertheless, he passed through Penn Charter School at the head of his class, and with extraordinary honors, and then went to Princeton. Partly by having a fellow student read to him, and partly by using the Braille—and, thanks to Dr. Janvier, Princeton now is prepared to accept and outfit any blind student who can matriculate—the young man was graduated two years ago and went off to Allahabad to teach in the college which had its birth in his father's heart. He will return next fall to take up his theological course. What it means to a father and mother to leave America just as their only son returns home, after an absence of three years, only parents can know. All that, however, goes with the missionary job.

The Philadelphia work which Dr. Janvier assumed was not any easier than his task in India. He was called to the pastorate of one of the large downtown churches, the Hollond Memorial, which has a beautiful edifice, and which prior to Dr. Janvier's pastorate had been served jointly by Dr. J. R. Miller and Dr. William M. Paden. A people's church, with a host of young folk, Hollond Memorial has been steadily affected by the change in the character of its neighborhood population. There were no flowery beds of ease for its new pastor. Problems thronged on every hand. The latest addition to

the work is a projected parish house, with certain institutional features. With the engrossing care of this sort of pastorate it is really amazing that Dr. Janvier has found such generous blocks of time to give to interdenominational work.

He has been in every aggressive Christian movement in Philadelphia since his coming. With Dr. Marcus A. Brownson he led the recent China emergency campaign which secured about \$100,000 in Philadelphia. He was in the thick of the Men and Religion Movement, and he is a leader in the city Sunday school work, besides being heavily burdened with presbyterial, synodical and evangelistic committee work. Many men who are good on committees are of little use on the platform. Dr. Janvier is in constant demand as a speaker. At the great Birmingham convention of the Southern Presbyterian men he won a notable triumph.

Now he is turning his back upon all the multifarious activities that have engaged him in America. Back to his own again in India he goes. His face has ever been toward India. The family have talked Hindustani at their meals, that they might not grow rusty in the language. The cause of Allahabad Christian College, which was started in 1900 at the suggestion of Dr. Janvier, who was then in charge of the mission high school at Allahabad, has ever been closest to his heart. He has believed profoundly in this the only Christian college at a great university center, and he has been the main support in America of the financial administration of the institution.

Around a great banyan tree, one of the finest in all India, have been erected the buildings of this college, which now has 1,100 men on its campus, 300 of whom are of college grade, the others being in the preparatory department. The interest of Princeton alumni was secured by Dr. Janvier, and they erected the Princeton building. The financing of this work is a Herculean task. The burden hastened the death of Dr. Arthur H. Ewing, the splendid head of the college. The church that glories in these advance enterprises abroad little dreams of the individual sacrifices involved. I happen to know that Dr. Janvier hypothecated his own life insurance policies to raise funds for Allahabad. When Dr. Ewing died last fall all thoughts turned to Dr. Janvier as the logical head of the college. He has accepted the call and will return this summer to the land and the city of his love.

All of that is to be read in the missionary literature. Dr. Janvier gave his consent to my writing an article about him only because he thinks that I am going to "boost" his beloved Allahabad College. The best thing I can say about it—and I have seen its work with my own eyes—is that it has commanded the life and labor of two such men as Arthur H. Ewing and C. A. R. Janvier.

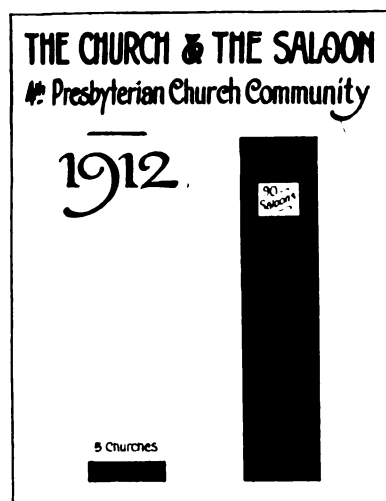
## A Modern Church to Meet a Modern Situation

BY CHARLES STELZLE

CAN THE CHURCH make good in the modern city with its pressing social problems and its acute religious situation? Fourth Presbyterian church of Chicago will answer the question. In the midst of one of the most perplexing city fields in the United States it is erecting a magnificent plant, which is to cost nearly \$700,000. In the group of buildings nearing their completion there will be the most modern facilities for social and religious work. But more important than the building is the fine personality that is to be put into the undertaking.

When John Timothy Stone was called from Baltimore to become the pastor of this Chicago church he was frankly told by his friends that there was no field in this district in Chicago for the building up of a religious enterprise. He has amply demonstrated the fallacy of this prediction. Fourth church is crowded at every preaching service and the unusual thing about it is that there are hundreds of people upon a "waiting list" who are eager to become members of the church. The group of men who are standing by Dr. Stone in this enterprise are among the finest in America.

But what about the situation that this church with its enlarged opportunities will be compelled to deal with? For we may add quickly that the great mission of Fourth church in Chicago will be to grapple with the conditions by which it is surrounded. Its big



job will be that of Christianizing the conditions in a community which has in it every problem confronting any church in our great metropolitan district. If Fourth church can make an impress upon the life of this community, and if it can lead the way in demonstrating that a thoroughly evangelistic appeal may be coupled up with a distinct social message, it will perform one of the greatest services for the church at large that have yet been rendered. This, it has been determined, shall be done.

Fourth church field was once characteristically residential. It had within its area some of the finest residences and best families in Chicago. But the other night within a few blocks of the church a murder was committed in one of the worst saloons in the city. It is said by the social workers who are familiar with the conditions that many of the worst dance halls are found in this district. These are visited every night by young people who live in the boarding houses and apartments near by. It is quite apparent that one of the most important groups to which Fourth church has to minister is found among these young men and women. Rather unusual is the fact that while the population of the ward is growing, minors are rapidly decreasing, while adults are increasing.

In the two public schools found in this district the enrollment has decreased in the past ten years from 1,721 to 1,196. Indeed, out of