

The Modern Crusade

Addresses and Proceedings of the
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Edited by
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II. THE WORLD OUTLOOK.

**Providential Preparation of the Nations for
World Conquest.**

The Mohammedan World.

America's Share in World Conquest.

Missions From the View Point of a Journalist.

Personal Observations of a Business Man in the Orient.

PROVIDENTIAL PREPARATION OF THE NATIONS FOR
WORLD CONQUEST.By REV. C. A. R. JANVIER, *Philadelphia, Pa.*

Will you pardon a single personal word before I begin on the theme that has been assigned me? I was born of missionary parents when they were at home on furlough, and was taken to India while yet a baby, so that my boyhood was spent out there, as well as fourteen years of missionary service later on, ending in 1901. You may very reasonably ask the question: "Why is not Mr. Janvier on the missionary field to-night, instead of having been now for eight years a pastor in this country?" I venture to answer in a single word: Our only child is, in God's providence, deprived of his sight. When we brought him home and found that physicians here could hold out no hope of anything more than slight improvement, we decided, after a good deal of hesitation, that he needed us to make a home for him while he received his education. He is to-day a Sophomore in Princeton University, and his great hope is that if God will fit him for this service in spite of his handicap, he may be permitted to go back to India and give his life to missionary service. It is on his account that I am in this country instead of in India.

Will you permit me one other preliminary word? I stand as a representative, though absolutely an unofficial one, of a sister church. I am the only minister from the Presbyterian Church, North, on your program, though you have on it three of our strongest elders—Messrs. Ellis, McConaughy and Speer. I take the opportunity to bring to you in this indirect, yet loving way, the greetings of the Presbyterian Church, North. We have come very close to each other, especially in missionary work. God grant that in all our service the ties that bind us may grow stronger and more lasting, that we may go forward in the unity of the faith of the Son of God to win His Kingdom for Him.

A good many years ago there was felt to be need for a new avenue of communication between the great cities of New York and Brooklyn, and after plans had been formed, there was for months and months a curious thing going on. Great masses of stone and masonry were

buried deep down in East River, and men who did not know, wondered what those fellows were doing, just dropping stone out of sight into the water. Tons upon tons and thousands of tons went down, and the water returned as placid as ever—nothing apparently accomplished. But there came a time when the masonry had risen level with the water, and then the work began to show; and some of you have seen that magnificent structure which is the great artery of life between the twin cities that have now become one. In somewhat the same way, my brethren, it seems to me that through the past century the Church of Christ has been casting into the insatiable deep of heathendom great masses of treasure of money and life, and as the waters closed over as calm as ever, men have been asking, "What have you to show for it all?" The Mohammedan world all but untouched; the Hindus practically unmoved; the great mass of Buddhism as it ever was! But the scene is changed, thank God, to-day; the superstructure is building, and it is your privilege and mine to share in a work which is accomplishing more than ever our fathers dared to hope, except as they got their vision from the heights of some Pisgah of faith.

Let me trace, if I can, a little of the change that has taken place. I wish I had a pointer long enough to reach that great map, but you can follow the sweep of the nations as I indicate them. Begin on the west coast of Africa with what, on that old map, is still called the great desert of Sahara, but parts of which we know to be teeming with millions who call to us for light. Pass right across northern Africa to Turkey in Europe, then through Syria and Arabia and Persia, across Afghanistan and India, Siam and Tonquin, China, Korea and Japan. If you had looked that way a few years ago, what would you have seen? A great chain of sleeping nations, sleeping the sleep of death; a pall of sluggishness and hopelessness resting over them all; a lethargy such as no one can know, except those who come in contact with it—no public life, no public spirit, no public institutions, no deep feeling on any subject—one sweep of deadly indifference from east to west and west to east.

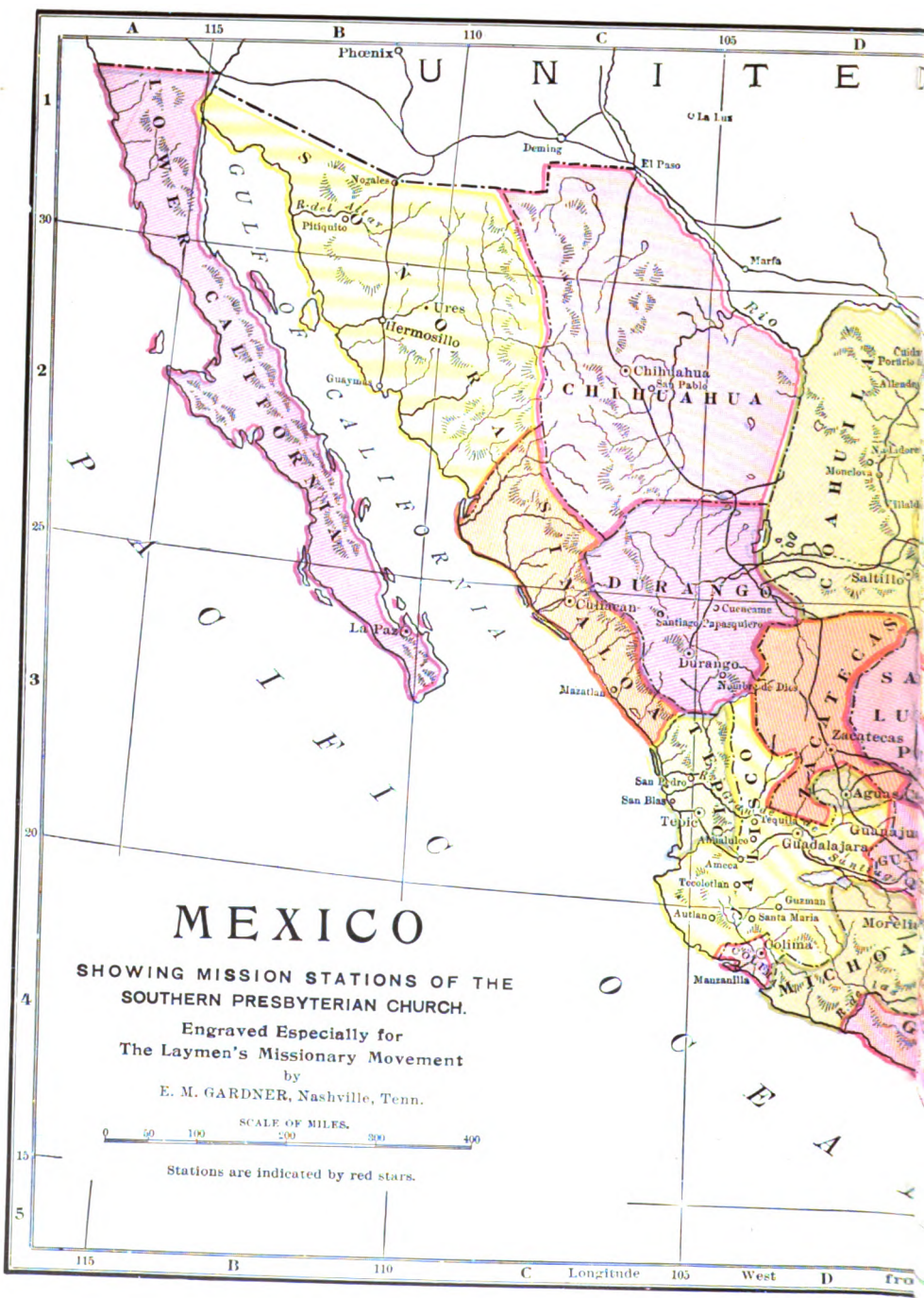
It is worth while to spend a few moments in tracing the causes of this deathlike sluggishness in moral and spiritual things. I think I am safe in saying that the only causes that we need seriously to consider are religious, for conditions of neither race nor climate will in any sufficient degree account for the situation. Two great systems of religion have dominated this stretch of nations, beginning with northern Africa and ending with Japan; the monotheism of Mohammedanism,

and the Pantheism of Hinduism and Buddhism. Other religions there are, but in general the statement is correct that over this sweep of the earth's territory, in which more than three-quarters of its non-Christian population is to be found, Mohammedanism in the west and Pantheism in the east have held sway. Now what has been the effect of these systems? Can we fairly trace this torpor and lethargy to them? Take Mohammedanism first. Whatever else it may be, it is fatalism. The Moslem has so emphasized the sovereignty of God that he has lost sight of His every other attribute, he is a hyper-super-Calvinist with the Calvinism left out. Pardon a digression. Did you ever notice the way that God has given Mohammedan nations to the Presbyterian Church? Look, for instance, at Egypt and Persia and Arabia. Study the facts for yourselves, and see whether it may not be that God has given us this responsibility because we perhaps understand the Mohammedan's view-point better than many others. Like him we began with God's sovereignty, but we did not, thank God, stop there as he did. But to resume my thought, the Moslem has set upon the throne of the universe a heartless and inexorable Fate that brings things to pass on the simple basis of its will and whim. A favorite word with him is "taqdir," "that which is written"—that is, the life plan which is written by Allah on each man's forehead. You catch a Mohammedan servant in a fault, and he will lie out of it as long as he can—and somewhat longer—but when you finally close in on him, he will calmly say, "What could I do, sir, the handwriting on my forehead was too much for me." "Lie? Yes, I lied, but it was written on my forehead that I should lie: what could I do? Steal? Yes I stole, but it was written on my forehead that I should steal. Kill a man? Yes I killed a man (and I am not drawing upon my imagination in quoting such an excuse), but it was written on his forehead, poor fellow, that he should die, and on my forehead that I should kill him. What could I do?" And this fatalism is not simply the philosophy of the cloister, it is the warp and woof of the thought of the man on the street. It has destroyed initiative in every department, it has killed conscience and the sense of personal responsibility. It is directly responsible for the deadly lethargy that covers all its dominion.

Now take Pantheism—and may I say that we are not free from its danger in this Christian land. However subtle its entrance into our theology or by however Christian a name it be called, it does the same deadly work which it has accomplished in eastern Asia. All is God,

for there is nothing but God—God is good, therefore there is nothing but good. I must account for visible phenomena. I do it in one of two ways; working logically on my theory that there is nothing but God, they are either “Maya,” illusion, or else they are a phase of God. So with sin as a phenomenon: if it is “Maya,” I would be a fool to be troubled about it, or if it is a phase of God, I were worse than a fool to be troubled about it; therefore as a matter of fact, I am not troubled about my sin. There are of course those here and there in whose hearts conscience overmasters their religious philosophy and who are troubled about their sins in spite of the Pantheism of Hinduism or the semi-Pantheism of Buddhism; but over the great masses of people in these eastern Asiatic nations this mighty falsehood has thrown its life-destroying pall.

This, then, was the situation, with Mohammedanism and Pantheism, differing as widely from each other as two systems well could, but agreeing in this, that they killed moral responsibility, that they sent conscience to sleep. This was the situation in all this stretch of nations from the west to the east and east to west, till the day that the breath of God swept over them, and where there had been death and hopelessness, there were men aroused and awakened and inquiring. Sometimes the influences that God used were commercial, sometimes political, sometimes educational, but over all and most of all, religious. Start with the Soudan and recall Lord Kitchener’s marvelously planned and magnificently executed campaign, which carried him from Egypt to Omduraman and Khartoum, which opened up northern Africa—though he had little thought of this himself—to the incoming of the Gospel of Jesus Christ. To-day, those who know say it is no longer a question of *heathen* Africa, but only whether the Crescent or the Cross shall float over these millions. Cross over to Turkey, and mark the most marvelous and most recent of those present-day political transformations, which if any of our fathers had ventured to predict, no body of alienists would have been thought necessary to pass upon his case! A new Turkey has arisen in a day, a new Turkey that demands its rights, that demands righteousness and progress and liberty. As you pass up the Bosphorus, note that white building that stands prominent on your left, for from it have gone forth the influences that have produced that spirit of liberty, that love of truth, that loyalty to justice, which have given birth to the new Turkey. It is Roberts College, that American missionary institution, that factory of moral dynamite.





Pass on to Persia. Who would have dared to predict that sleepy old Persia would suddenly awaken to turmoil and riot, to popular demand for political rights? But these are the birth-pangs of new liberty, of the new empire facing toward righteousness and progress. Constitutional government in Persia is surely a miracle scarcely less remarkable than the one witnessed in Turkey!

Pass on to India, and behold it in the throes of a crisis such as the world has seldom witnessed. There is crisis intellectual; there is crisis social and religious; there is crisis political; the Hindus who have been sleeping through the milleniums have awakened!

Pass on eastward to find perhaps the greatest marvel of all—an awakened China! It was only ten years ago, was it not, that we cried out, "Oh, God, have mercy! shall all the work of these fifty years go up in smoke and fire and blood? must the sun on the dial turn back? and is there no hope left for China?" But out of the martyrs' fires and out of the crumbling ruins of churches and mission houses, there has arisen a new life, a new hope. The Boxer uprising was the beginning of new China with its face toward the sun-rising. What can I say of Japan, that wonder of modern times, speeding into the front rank of the brotherhood of nations? Then comes Korea, last of all, and in some ways, best of all, where a nation, awakened from the deadness of the past, is turning its whole desire toward Christianity, and promises to be, in the judgment of many, not only the first of the eastern nations to be Christianized, but also leader in turning other nations to Jesus Christ.

Now, brethren, what has been the influence that has brought about these results? Undoubtedly many agencies have combined, but I think that if I had the time I could show you conclusively that the dominating and compelling influence has been Christianity and its missions. I have mentioned, in passing, the case of Roberts College and Turkey. Just as true is it that new life in Persia is the fruit of Presbyterian schools. In China the missionaries have been, beyond a peradventure, the great life-inspiring power. Whatever the cause, however, the fact remains that where there was lethargy and deadly indifference, there is the spirit of unrest and inquiry. The means that God has used to bring about this transformation is not the essential point of my argument; it is the fact of His awakening of the nations to which I call your attention.

But there is another side to it; God never does things by halves. When he sent the Ethiopian eunuch down the desert way that leads

to Gaza, He prepared Philip at the same time to carry the message. God has been stirring the Eastern nations till they are to-day looking longingly for a new hope, a satisfying life. He is at the same time calling the Christian nations of the West to prepare for the meeting of this compelling situation. And the most significant feature of the situation to-day is this: that into contact with this sweep of nations aroused from lethargy to action, He has definitely brought the two great Christian evangelizing powers of the world—England and America. Germany has done its colonizing, and I have nothing to say against the German race—I am one-quarter German myself—but Germany is not the paramount influence in the East. Russia has made her attempts, and it looked at one time as if she were to be the controlling power; but Russia has been swept back. France too has entered Asia, but her influence is wholly insignificant. So again of Holland. One after another the nations have been set aside, until to these two nations, whose people have most definitely given themselves to the service of the Gospel of Christ, has been assigned the position of paramount influence in that great Eastern movement. Accident? Coincidence? No, my brethren, simply the development of the great purpose of our glorious King.

Note the situation closely, for never, it seems to me, was God's hand more clearly shown, God's purpose more definitely indicated. He has chosen His instruments, He has shown us our task, and now He bids us go forward for the final movement. I dare not assume the role of prophet, yet it is my joyous conviction that God is calling us to enter upon the last stage of the campaign for the winning of the world for Jesus Christ. A general stands on the field of battle—a division commander. The struggle has rolled from hours into days and his heart has grown weary to the verge of despair. He is shut in by the darkness of smoke and cloud; with blanched cheek and strained eyes he looks out to see if he can find one sign of hope, one ray of brightness. Suddenly a burst of wind sweeps the smoke and cloud from before him, and he catches a glimpse of the valley below and beyond. He straightens himself, and with a new hope in his eyes and with a new ring in his voice he cries out, "I see it now! I know now why that charge of cavalry was made over there; why I was ordered to place the battery yonder; what was the meaning of the march of infantry to my right. The general-in-chief is neither dead nor demoted, as I feared! I see his plan now. Just one more charge, and victory is in sight." He gives hasty orders here and there, he calls

for the reserves, he hurries every man to the front, he bends all for the final endeavor that is to be crowned with victory. Oh, men, it seems to me to-night that tremendous though the task is—you who have not been on the field cannot fully realize the tremendousness of the obstacles that are before us—tremendous though the task is, I believe that to-day, in the province of God, the smoke and clouds have been in some measure swept aside, and you can understand the meaning of God's movement and the hope of the victory that lies beyond. I hear to-day—thank God, you hear it too—God's "Forward, march!" and the shrill tones of His "Double quick!"

May I change my figure back to that with which I started? Oh, ye builders of God's bridge, make haste, make haste! Finish the superstructure and lay on the capstone, for it seems to me I hear the herald crying in our ears: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of Hosts, He is the King of glory."