

United Prayer

Issued by the Executive Committee of the
CONSTANTINOPLE CHRISTIAN WORKERS' UNION.

Headquarters: Bible House, Stamboul, Constantinople.

MARCH, 1922

What Would Happen

- IF we never prayed perfunctorily?
- IF in prayer we never used vain repetitions?
- IF we constantly lived a life of expectant faith?
- IF we were as solicitous about prayer as about food?
- IF all Christian workers were aroused to a sense of existing needs?
- IF all Christian workers in this city should unitedly concentrate in seeking abundant spiritual blessings?

Invitation

IF you believe in the power of prayer, we invite you to join our fellowship in prayer. Our end is those quiet transformations in individual and social life which can be wrought only by the Holy Spirit. Our method is united prayer. Small groups meeting for united prayer are being formed in different parts of the city. You are invited to form a group or to join an already existing group. If you desire to share in this fellowship, please let the fact be known to us and we will coordinate your efforts with those of others of like purpose. "Not by might, nor by power, but by my Spirit, saith the Lord."

Special Objects for Prayer for the Month of March

1. Continue to pray that God may unite in a deeper spiritual union all the Christian workers of this city.
2. Pray that this year's Lenten season may bring a spiritual awakening among the Christian leaders in this city.
3. Pray that Lent this year may be a time for every follower of Christ to renew his vows and increase his service to God.
4. Pray that all those who lead in public worship may themselves be led of God.
5. Continue to pray for the constant spiritual success of our friend Ralph Harlow as he visits the students of Egypt, India, Ceylon, the Philippines, Japan and China.
6. Pray for your associates.

Impressions of the Spiritual Awakening in Scotland

By Dr. Norman Maclean

“THEIR doctrines are most repulsive, and strongly tinged with impertinence and disrespect to their superiors. It is monstrous to be told that you have a heart as sinful as the common wretches that crawl the earth. This is highly insulting, and I wonder that your Ladyship should relish any sentiment so much at variance with high rank and good breeding.”—The Duchess of Buckingham to Lady Huntingdon regarding the early Methodists.

It was the revival of religion in the days of Wesley and Whitefield that saved England when the evil days befell in the end of the eighteenth century and the beginning of the nineteenth. There is no nobler figure in history than that of John Wesley riding over the whole country, and reading as he rode, contesting all England for God. That revival appeared to Duchesses and to the highly educated as “repulsive” and “monstrous”, but the salvation of all the land lay with it. There never has been a spiritual movement anywhere but the scoffer sneered about asylums. To-day when only another outrush of spiritual energy can save a poor sick world, there is no need to trouble with the mocker.

There are stirrings in the depths of human life which no earthly theory can explain. Often and often on wearied men there came the breath of a new spirit, and armies, long worn out, arose and snatched overwhelming victory out of ruin. The prelude to these triumphs of the Spirit has always been a sense of expectation springing up mysteriously. It was nothing but that strange, wistful expectancy that brought 1,500 people to the Assembly Hall yesterday (Wednesday) afternoon. There were all classes there. They were one in their dissatisfaction. They have come through the most awful carnival of blood and tears in the world's history, and so far there has been no result commensurate to the sacrifice.

Professor Paterson's Impressions.

OUT of that dread sowing is there to be no harvest? The old world is dead, and the new tarries. And men are left

Wandering between two worlds, one dead,
The other powerless to be born.

The speaker who moved and impressed was Prof. W. P. Paterson as he brought the news of the stirrings of new life in the north-east. The years have added to Prof. Paterson's impressiveness. There is not in Scotland to-day a profounder thinker in the realm of theology than Dr. Paterson; and here he was, simple and direct telling how the Spirit gave utterance to untutored fishermen. He began with his characteristic quizzical smile. Hands deep in his pockets, he glanced round the crowd and said that in an age of religious apathy and indifference he was glad to hear of any sort of enthusiasm. There was a disappointing feature in the movement in Fraserburgh in that the revival was not accompanied by the powerful presentation of the Gospel which marked revivals in former days; and it was disappointing that the movement so far was only sectional. But in itself the movement was beautiful and profoundly impressive. Dr. Paterson then described prayer meetings of young men and old men. “I never before realised so much what the beauty of the Lord is as I did when I looked at the faces of those aged saints interceding in prayer.” One young fisher-

man was brought from mending his nets to speak to Dr. Paterson. In other days he had spent the Sundays playing cards on the links. "I went to Yarmouth", said he, "meaning to be as coarse as the worst of them. There, after a fortnight of spiritual conflict, I made the great decision. The 40th is my Psalm:—

He took me from a fearful pit
And from the miry clay."

A movement that transfigured lives like that was one to be treated with reverence and respect.

Heirs of Revivals

DR. Paterson then proceeded to show that revivals were no novelty in religious history. In other days the intellectuals scouted them. But the apologists of revivals had now an easy task because philosophers have discovered a keen interest in religious psychology. There were mysterious depths in life yet waiting to be plumbed, and out of these depths came the movement of the Spirit. "We are the heirs of revivals," said Dr. Paterson, his hands at last let loose—heirs of the Reformation, which was the greatest of revivals; heirs of the great evangelical revival of the beginning of the nineteenth century; heirs of the Moody revival, which had supplied so many preachers and office-bearers in our churches. The heirs of so many revivals had, in truth, no reason to look with suspicion on the coming of another revival. They were to welcome it like life from the dead, radiant and transporting.

And then Dr. Paterson faced the practical duty. What were we to do? And as he came to that he bent his elbow on the desk and put his chin in his palm, and looked round as if taking us all into his confidence. The future was not clear. It may be that the evangelical message for the new day was not ready. It could be no cut-and-dry message. They had to make room in the movement for spontaneous prayer and spontaneous song. But their whole dependence must be on God. Out of this movement there might come a revival church, a nation re-born, and "a new covenant between Scotland and her God"..... And these sayings were confirmed by Dr. Drummond and by Mr. Hall. Dr. Drummond warned us against the attitude of Gamaliel. If it was a word of God, we could not prevent it! But that was not enough. We must be it! And Mr. Hall brought the greatest tidings of all. He told how these humble fishermen, in their dependence on God, were afraid to do anything without the direct leading of the Holy Spirit..... And then in a tense silence the audience bowed in prayer; and Mr. James Black prayed that there might be "open gates and open hearts", and that we might go forth as torches lit to radiate the darkness..... There was no excitement. Nothing but deep solemnity.

The Contagion of Religion

THERE is a shaking among the dry bones. That is all that can be said. No human being can do more. But, unless one is deceived, the shaking will continue until the great hour comes. One can quite see how a thing like this will spread. There is a contagion about religion by which it moves like heather on fire. In towns and villages people will gather like this. They will not wait for special evangelists. They will speak as the Spirit will give them utterance, each man in his own place, each minister to his own people. They can do much. They can orga-

nise the dry bones; they can declare the Gospel. But that is all they can do. The great things are beyond their reach. Therefore men can but cry: "Come from the four winds. O Breath, and breathe on these dead and they shall live". Can that happen? Will it happen? May not the Spirit be withheld? There is nothing spasmodic or parochial or sectional or local about the Spirit. The Spirit is everywhere striving with men, seeking entrance into their lives. If the prepared heart makes room—then like a vitalising flood will come the power that will make all things new. Then in the valley of dry bones will be seen living men.

FROM 'THE LIFE OF FAITH'

"The truth is, we never feel Christ to be a reality, until we feel Him to be a *necessity*."

AUSTIN PHELPS, *The Still Hour*

Suggested Daily Bible Readings for March

As Christian workers our essential objective is primarily not the brains of men, the outward man who lives by knowledge, but the hearts of men, the inner man who lives by passions. Therefore we must have a good understanding of the actual life around us; we must feel deeply the utter misery caused by sin; and we must concentrate our efforts to move the hearts of men with a zeal for holiness, love and purity.

Purified for the Service.

March	5	Tit.	2 13, 14.
"	6	1 Pet.	1 3.
"	7	Eph.	1 3.
"	8	Col.	2 9, 10.
"	9	John	1 16.
"	10	Rom.	8 32.
"	11	1 Pet.	1 15, 16.

Our Message.

March	19	1 John	1 5.
"	20	2 Cor.	4 6.
"	21	John	1 4.
"	22	Eph.	5 8.
"	23	1 Pet.	2 9.
"	24	1 John	1 7.
"	25	Ps.	119 130.

Perfect through Sufferings.

March	12	Heb.	2 10.
"	13	Matt.	26 38, 39.
"	14	Luke	22 44.
"	15	Ps.	116 3.
"	16	Ps.	69 20.
"	17	Is.	53 3.
"	18	Ps.	142 4.

The Fight of Faith.

March	26	1 Tim.	6 12.
"	27	Eph.	6 10.
"	28	1 Sam.	17 45.
"	29	2 Cor.	3 5.
"	30	Ps.	34 7.
"	31	2 Kings	6 17.
April	1	Heb.	11 32-34.

Comment

OUR invitation and call to United Prayer have met with responses from several quarters. There is abroad a spirit of expectancy and hope. Six centers have reported the organization of new groups for United Prayer. We should be glad to know of others or of new encouraging developments in connection with regular appointments. We quote the following from letters received.

"May I suggest something practical which almost all of us as members of the Christian Workers' Union can do? I know of a friend who has opened his house free every Sunday evening for all those who wish to come together in a very unconventional way to discuss spiritual topics and to pray for spiritual blessing, and it has been a great success. Can we not do the same and open our houses once a week free for all those who would like to come and talk and pray with us on spiritual things? If we have definite times for official calls, ought we not to set aside times for spiritual calls? Can we not get rid of the conventionality of this city, and make the people know us as their friends, and make them feel free to come to our own rooms for spiritual help?"

"Your appeal comes to me as a happy coincidence in that I have just finished reading 'Fellowship in Thought and Prayer'... From these studies I am moved to suggest for any further issues of United Prayer that we mention as special objects some of the definite problems that confront us all in our work right here in Constantinople."

"We began recently a prayer meeting here on Friday evening at 8 o'clock. Everybody is welcome.

I feel how much depends on such group meetings for special prayer and definite requests for definite needs.

The Church of Christ under whatever name needs an awakening or the fires of affliction will have raged around us in vain and the gold of heaven will become more and more dim. I am with all my friends who are on the prayer path and ready to do anything possible to me in helping men and women back to Christ and His service among men.

I was much impressed by Prof. Levonian's address. I wished I had a hundred lives to yield to Christ and His work. I would unreservedly have laid them all at the feet of the Saviour.

Our Institutions require to be cleansed from worldly compromise and those who hear the name of Christ must be won over to see that to hide the Gospel and the claims of Christ is to bind hand and foot the Holy Spirit besides showing distrust in His mighty power to convince men of sin and the need of the Saviour.

The Moslems see through us when we are not direct in our work and smile that we hope to win them by doing the work of Christ deceitfully. We must pray more and more for a mighty active faith that we may believe in the message of Christ as the one remedy for evil. He is the great holy magnet who can draw all men unto Him. We shall offer prevailing prayer and have a great revival when we really believe in our message and the author of it. Thanks for "United Prayer" copies.

Yours in real earnest,"

Books of Devotion

*Selected by Rev. William Morris Addison, D. D.,
Rector of St. John's Parish, Stamford, Connecticut,
in Bulletin of the General Theological Library.*

"It is only necessary to protest against the idea that a specialist in the technical observance of religion is a better or a more religious man than his lay brother. The protest is the more necessary as books on religion are mostly written by such specialists. Such books are valuable in proportion as they reflect the personal experiences of their writers, but the experiences of the specialist necessarily presuppose a way of life which for other men would be an artificial one. Hence the feeling of unreality, the hot-house atmosphere, associated in the minds of so many laymen with the very name of religious literature and religion."

BURNETT H. STREETER ET AL: *Concerning Prayer*. MacMillan.

"Prayer is the central and determining force of a man's life. Prayer is dominant desire, calling God into alliance."

HARRY E. FOSDICK; *The Meaning of Prayer*. Assn. Press.

"Whether Prayer changes events or not, of one thing they are sure: it has made beautiful souls out of those who lift their hands in supplication."

CHARLES L. SLATERY: *Why Men Pray*. MacMillan.

"Do we not find all through Nature, and Human Nature, especially in its highest departments, that to an earnest seeker that which he desires and seeks for is given, while it is withheld from one who neither desires nor seeks?"

T. TEIGNMOUTH SHORES: *Prayer*.

SAMUEL MC COMB; *Prayer What it is and What it does*. Harper.

"Barbarous or civilized, pagan or Christian, catch a man at his best and he is in prayer."

MARSHALL P. TALLING; *Inter-Communion with God*. Revell.

"God has so created us that the exercise of every healthy function causes joy. Prayer is meant to be as simple and natural as breathing or working to a healthy man."

ANDREW MURRAY; *With Christ in the School of Prayer*.

His Voice

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear Thy Voice, O Son of Man."

— Selected