
United Prayer

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

Headquarters: Bible House, Stamboul, Constantinople.

APRIL, 1922

Special Objects for Prayer for the Month of April

1. PRAY for forgiveness for our slothfulness, self-assertion, wastefulness and sectionalism – as individuals, organizations and Christian movement as a whole.
 2. Pray for a fresh revelation of Jesus as he would unite and lead us in our common campaign for the Kingdom of God in Constantinople.
 3. Pray for a new measure of heroism and sacrifice even unto death for this campaign.
 4. Pray for a true fellowship with all men here in all aspects of their life.
 5. Pray for a Christlike solution of the economic, political and social problems of this city and country.
 6. Pray for the raising up and sustaining of great leaders among the people.
 7. Pray for the Student Conference of Robert and Constantinople Colleges, April 19-23.
 8. Pray for the Stamboul branches of the Y.M.C.A. and Y.W.C.A. because of their unusual problems.
 9. Pray for Fred B. Smith and Ralph Harlow.
 10. Pray for peace, confidence and the assurance of God's leading, in the face of war, cynicism and despair.
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A Message to Christian Workers

THE first duty of the Church is to worship God, the second to evangelise. It is the adoring consciousness of eternal life found in CHRIST that impels the Church to speak of Him to others and to win them to the same reception of His gift. "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us." The Gospel is by its nature designed for proclamation; it has not begun to be what it aims at being till it is proclaimed. And wherever it is conceived in modes that fail to make men eager to preach it, it is misconceived. The mistake may be intellectualistic, for some men appear to regard the Gospel more as a problem to be wrestled with than a gift to be received; or it may be aesthetic, because due to a

vivid but exclusive sense of the Christian religion as a contribution to the beauty and dignity of human life. But in either case the error is fatal. As the author of "Ecce Homo" puts it: "The article of conversion is the article of a standing or a falling Church."

I.

For those who appear to themselves to lack the gift of evangelism there is a certain comfort in the thought that all faithful testimony, all worthy living, has evangelistic power. In the earlier part of "Grace Abounding" there is an instance of this. BUNYAN tells how he came one day where there were "three or four poor women sitting at a door, in the sun, talking about the things of GOD." He drew near to hear, and listened while they described "how God had visited their souls with His love in the LORD JESUS, and with what words and promises they had been refreshed, comforted and supported. They were to me," he goes on, "as if they had found a new world." The tidings began to do its work. "At this I felt my own heart begin to shake." "I left them, but my heart would tarry with them." "I could not stay away." Merely to hear Christians converse about redemption may change a life. If we get down to the principle of this, it signifies that no antagonism exists between two things which have often been opposed — evangelism and Christian nurture. They have been set against each other as hostile methods. But in special missions it is found that of those who profess conversion practically all have had Christian upbringing. Is not this precisely what might be looked for? The environment of a young life makes a difference, creating the conditions of the great new advance. There is no naturalism in Christianity, but everywhere there is naturalness. To quote RICHARD BAXTER, "education is as truly a means of grace as preaching." It is a solacing thought for all who deplore their own evangelistic incapacity (which they may find is quite unreal, if they but make a trial). Every kind of fidelity to CHRIST is telling as an appeal to others, and it is telling all the time. The background of special missions is the regular mission of the Church from week to week, and from one generation to another.

II.

If he needs them, the evangelist may gather large encouragements from recent psychology of religion. To believe in evangelism we have only to get better information about the actual working of the mind. Serious people do not make fun of conversion nowadays. They are trying to understand; even within the field where men investigate these things scientifically an attempt is being made to follow what HENRY DRUMMOND called "the contemporary activities of the Holy Spirit." It has come to be recognised — what the Church has known from the outset — that conversion is not pathological, but something to be looked for and prayed for with eager hope. In any case, it is happening constantly somewhere or other. It is as normal, in the highest and most divine sense of that word, as the youth's awakening to poetry or to the beauty of the world, or as the revolutionary decision thousands took when they joined up in the first months of the war.

Psychology, too, has nothing to say against sudden conversion. Nor indeed has the New Testament, as is proved abundantly by the cases of ZACCHEUS, MATTHEW the publican, the Ethiopian eunuch, St. PAUL. Here there seems to be no sense of moral dangers lurking in such an experience. Why should not decision for GOD go through swiftly? There are things that are best done gradually, and there

are things best done there and then. All great resolves that change life, probably, have to be taken abruptly, however long the invisible preparation. There must be a leap at the last, though we may have had a run before we leapt. No one would urge that all conversions are sudden, and in all likelihood only a minority are; but there could scarcely be a more serious bias in a Christian preacher than a rooted distrust of such things, or the habitual expectation that converts of this type will break down. For that matter, Christian nurture itself has been known to fail. And what sort of conversion is possible for a vicious man but one by which he turns to GOD on the spot and cuts out the ruinous sin without delay?

III

The instrument of evangelism is the Gospel in some one of its great aspects, and the Gospel at its highest and fullest is the message of GOD's love commended to the world when CHRIST died for sinners. The proclaimed word must centre in GOD, and in GOD as He is beheld at Calvary. Thus to preach about man instead of GOD is the most self-defeating of all plans. It is said that our grandfathers really did this by offering men heavenly bliss and appealing to their instinct of flight from danger, and if this summary of their message were accurate, the charge would hold. But to-day it is possible to preach Christianity as profitable, not so much for the next world as for this one. It is a good investment, we are told. It is the secret of social order and social reclamation, and supremely on this ground it ought to be received. Now the evangelist has a quite overwhelming stake in social reform. Anyone can see that the misery of slum or public-house is embittering hearts and hiding JESUS CHRIST from men a great deal faster than any Church can lift Him up. Social injustice is perpetually blanketing the truth of Fatherhood revealed by the Cross. None the less, if we offer the gospel to the world primarily as the cure for industrial wrongs, men will turn away, and they will undubitably be right. Let preachers have done with mercenary arguments for belief in GOD. Let them trust the instinct that GOD is precious for His own sake. Calculated religion is as meaningless as utilitarian poetry or commercial patriotism, for in faith nothing matters but personal relationships with the Father. Thus the legend often placarded outside mission halls "Get right with God" is sound and true. To be right with God, and through Him with all brothers of mankind, is the one unconditionally priceless thing. When that fire is kindled, it will burn to ashes the social apathies by which the Church too often has been disgraced.

IV.

Youth is the time of conversion, and never were young men and women so hungry as now for that by which they can live. The prospects of evangelism are as bright as the promises of GOD. But evangelism in the Church will never expand to its true greatness so long as it is regarded as an exclusively clerical interest. We ardent Protestants are fond of repudiating the claims of priestly mediation; the universal priesthood of believers is our flag. But how many of the members of our Churches put their priesthood in CHRIST to work by so speaking for Him, or so living in His obedience, as to make it easier for the outsider to believe in God? This is the vital need.

FROM *The British Weekly*

Suggested Daily Bible Readings for April

The Lenten Season culminating in Easter Week concentrates our thought on Christ and the meaning of His life, death and resurrection as no other occasion can. Our effort to "know him and the power of his resurrection, and the fellowship of his sufferings" finds its fulfilment in the richness of a common faith and a common service. These words of Bevan in his recent book entitled "Hellenism and Christianity" are suggestive as an Easter meditation.

"The Christian belief can not be gotten and established by the method of any short knock-down argument. Argument in religion can only clear the track, it can not make the engine work. If the Christian Church is going to further its cause, it will be by exhibiting a certain type of life. We must confront the World with love, and we shall convince the world. The real attraction of a society is in its special atmosphere. The Christian love must shine in our lives and in the Christian Society."

The Author and Finisher of our Faith

April 2	Heb.	12 2.
" 3	Rev.	1 8.
" 4	Jo.	41 4.
" 5	1 Thes.	5 23, 24.
" 6	Phil.	1 6.
" 7	Gal.	3 3.
" 8	Phil.	2 13.

My Redeemer Liveth.

April 16	Job.	19 25, 26.
" 17	Rev.	22 4.
" 18	Rev.	1 7.
" 19	Ps.	17 15.
" 20	1 John	3 2.
" 21	John	1 18.
" 22	Num.	24 17.

The Joy of the Cross.

April 9	Heb.	12 2.
" 10	2 Cor.	6 10, 7 4.
" 11	Rom.	5 3.
" 12	1 Pet.	1 8.
" 13	John	15 11.
" 14	2 Cor.	1 5.
" 15	Ps.	16 11.

The Love of Christ.

April 23	Rom.	8 35.
" 24	2 Tim.	1 12.
" 25	Rev.	7 17.
" 26	Heb.	7 25.
" 27	Ezek.	16 60.
" 28	Heb.	13 14.
" 29	1 Thes.	4 17, 18.

Tis not in the high stars alone,
Not in the cup of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers;
But in the mud and scum of things,
There's alway, alway something sings.

EMERSON

Christian Workers' Union Meetings

TWO fruitful meetings were held in March, the first on March 4th and the second on March 11th. The first was a meeting for prayer, held at the British Y. M. C. A. on Step Street, led by Rev. H.H. Riggs. Hon. Montague Wallgrave of the British Y. M. C. A. gave an inspiring account of some aspects of the spiritual awakening going on in Scotland and Ireland. Approximately one hundred persons were present. Spiritual earnestness was very apparent.

A second meeting, arranged by a joint committee representing the Christian Workers' Union and the Station Conference of the American Mission and Evangelical Churches and held at the Bible House Chapel on March 11th, was of the nature of a conference on Sunday School Work. The occasion was the brief visit to Constantinople of Associate Secretary W. C. Pearce of the World's Sunday School Association. An audience thoroughly representative of Sunday School effort in Constantinople and vicinity was inspired by Dr. Pearce whose visit, it is hoped, will result among other things in the appointment of a Sunday School Secretary for the Near East to be located in Constantinople.

Fred B. Smith to Visit Constantinople

THE World's Alliance [of Churches and the Federal Council of the Churches of Christ in America are sponsors for a world tour which Fred B. Smith is making in the interests of International Friendship and Goodwill as it may be promoted through the Christian Church. Mr. Smith has been an able religious leader in the United States for many years. He comes as a layman especially for laymen. He believes that laymen generally do not realize the tremendous spiritual power which they may exercise through their church life. He is also deeply interested in students.

Word has been received that Mr. Smith will spend the week of April 18-25 in Constantinople. A widely representative committee is working out the details of his appointments with various organizations. In addition to occasional addresses before various bodies, Mr. Smith proposes to conduct a series of special conferences for church leaders and workers. The exact times of these conferences as well as of Mr. Smith's other appointments will be announced later. We bespeak for Mr. Smith a wide hearing. He has a message and he knows how to deliver it.



PRINCIPLES act through personality. Jesus said to His disciples: "Ye are the salt of the earth; ye are the light of the world." Living men, embodiments of certain great spiritual truths are lights in the world. You are lights, because you embody these principles, but the principles would be ineffectual but for your personal embodiment of them.

What the world most needs today is religion embodied in living personality. The religion which helps the world is not an abstraction but an incarnation. Truth embodied becomes visible, tangible, concrete. When the Word becomes flesh and dwells among us, we are able to behold its glory.

REV. FRANK ABRAM POWELL.

New Heavens and A New Earth

WE SUPPOSE there can be no doubt that the New Testament prophet who in his vision on Patmos saw new heavens and a new earth was speaking in apocalyptic language and was looking for a supernatural reconstruction of a ruined universe. His expected "new heavens," like the "new earth" for which he hoped, were thought of in materialistic terms—new sun, new moon, new stars, a new and cloudless crystalline dome, the pure canopy of a perfect earth where the saints would dwell forever.

However, intense our hopes may be to-day for a "new earth," we cannot take refuge in apocalyptic expectations, we cannot count upon a supernatural reconstruction. It will come only through the faith, the devotion, the ideals, the work, the sacrifice, the patient contribution of men and women like us, cooperating with the organization forces of the onward-moving universe. But one of the greatest of all factors in the process toward a "new earth" will always be the power in us to discover "new heavens," i. e., new spiritual horizons, a new upward reach of the soul, new and more convincing ways of thinking of God, more adequate relationship between the human and the divine.

We shall never get the kind of earth we want, our true world of tomorrow, if we confine our hopes and aspirations to the sphere of economics and sociology. There are regions in us, often undiscovered and perhaps unsuspected, which would never be satisfied even if we all got the supplies of food we need or desire and all the good things of earth we can imagine.

It is the testimony of those who know most about life that there is a way to the eternal God within the soul. There are many other things revealed within us and many lines converge in the human soul—but with all its mysteries, its light and shadows and its confusion of noises, God is there—He is there or nowhere. It is the one place known to us in the universe where conscious spirit is in clear evidence and there we must find the clue that shall lead us up to the full Divine Nature, the God who has been revealed in the life and character and loving heart of the Galilean. We believe that anyone who finds that God of love and lives by His guiding light will be able to avoid what Mr. Wells calls "the blind alleys" of the world."

RUFUS M. JONES, *in Christian World.*

Constantinople Christian Workers' Union

From the Constitution ;

The Constantinople Christian Workers' Union is a voluntary association of persons engaged in some definite form of Christian work in the City of Constantinople.

The purpose of this Union is to promote a spirit of fellowship in prayer and Christian growth, and unity in effort and service.

Any person signifying the desire to cooperate in this Union by signing the constitution and paying the annual dues shall thereby become a member of the Union.

The dues for 1922 are fifty piasters per member. This sum should be paid to the treasurer, Rev. A. C. RYAN, or his secretary, Room 10, Bible House.