

# United Prayer

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

Headquarters: Bible House, Stamboul, Constantinople.

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**MAY, 1922**

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## **Special Objects for Prayer for the Month of May.**

1. PRAY for all these young people who are about to graduate from the various colleges and schools of the Near East, that they may feel intensely their chance to serve, and their responsibility to use all their knowledge and power to help in the present welter of world problems.
2. PRAY that every nation and individual may feel something of the dynamic power of love, and may begin to understand that there is no other solution for the troubles of the world.
3. PRAY that we may learn how to pray and be in earnest in asking for the best things.
4. PRAY that we may open our hearts more to the troubles and sufferings of others.
5. PRAY that we may see ourselves in God's light; that we may see the meanness and prejudice and all kinds of hatefulness of which we are capable, thereby acquiring wisdom and charity for others.
6. PRAY for all the societies and institutions that are working for friendship between nations and peoples.

I. F. D.

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## **Fred B. Smith in Constantinople.**

**I**F ever timely messenger came to a needy and significant field to preach his gospel, it was Fred B. Smith, when he came to Constantinople in April, 1922. His visit to this city has been an incentive and an inspiration to many in the various centers and communities, and upon those who were privileged to hear and meet this splendid Christian layman, is laid the responsibility of spreading his message as far and wide as possible, in order that its influence may be felt to the fullest degree in the life of Constantinople.

Last autumn, Mr. Smith, who is a member of the firm of Johns-Manville Company of New York City, left the United States on a world tour under the joint auspices of "The World Alliance of the Churches" and "The Federal Council of Churches of Christ in America." He went as a messenger of International Friendship and

Goodwill. Mr. Smith and those responsible for this important tour prayerfully hope that the cause of international peace will be advanced thereby, that Christian leaders in all lands may be helped and encouraged anew in realizing the significant opportunity before the Christian Church in this particular generation, and that through a renewed appreciation of that opportunity and responsibility the various branches of the Christian Church may become more truly united, and be led to develop every possible agency of cooperation upon which they can lay hold. Thus Mr. Smith's visit constituted a golden opportunity to the Christian workers of Constantinople to aid them in more strongly developing the consciousness of fundamental unity that exists among them.

The arrangements for the detailed program in connection with Fred B. Smith's visit were entrusted to an Executive Committee of Seven, consisting of Prof. Z. A. Bezdjian, Prof. S. S. Emmanuel, Rev. F. F. Goodsell, Mr. Oscar Gunkel, Mr. G. Nourian, Mr. D. J. Van Bommel, Executive Secretary, and Dr. Edgar J. Fisher, Chairman. It had been hoped that Mr. Smith would be in Constantinople for at least five or six days, but the proposed schedule of appointments for him on that basis had to be rearranged shortly before his arrival to fit in with the necessities of a much briefer visit. Mr. and Mrs. Smith arrived on the steamer "Abbassieh" from Egypt on Monday, April 17th, and left Constantinople for Sofia by the Orient Express, on Thursday noon, April 20th. In this brief report little more than a catalog of his program of activities can be given, in order to indicate some of the various groups and centers brought under the influence of his enthusiasm for and devotion to a great cause. Constantly mindful of the inadequate amount of time allotted for his stay in such a great and important city as Constantinople, our distinguished friend willingly consented to be rushed from one appointment to another, oftentimes without intermission or rest. As this was Mr. Smith's first visit to Constantinople also, he felt that he would not dare leave here and face the outside world without having paid at least a flying visit to three or four of the most conspicuous and important historical sites in this ancient seat of empire.

Soon after his arrival in the city on Monday morning, Mr. Smith had an interview with the American High Commissioner, Admiral Mark L. Bristol, at the American Embassy. In the afternoon a tea and reception in Mr. and Mrs. Smith's honor were held at the Hotel Tokatlian. About sixty leaders and workers representing various communities of Constantinople attended this delightful function, and were able to meet our guest, and listen to an impressive description and explanation of the mission that is now taking him around the world. At this meeting Mr. Smith gave a strong and convincing account of the unique and splendid opportunity of a united Christian leadership of the city, and the importance of his coming was immediately recognized.

Two afternoons at three o'clock special meetings of the Christian Workers' Union were held in the parlors of the Pera Y.M.C.A. On Tuesday afternoon Mr. Smith spoke of the absolute necessity that the Christian Church should take the leadership in the pressing movement toward universal peace. A keen and careful observer of actual conditions in many lands, he is convinced that the very life of the Christian Church of the future depends in large part upon her faithful response to Christ's imperative demand that His followers teach and practise the message of world brotherhood. At the Wednesday afternoon meeting the duty of the Church in another field of our modern life was proclaimed in no uncertain way. With absolute frankness and prophetic boldness, Mr. Smith taught the necessity of having the Christian

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Church guide and lead aright the momentous struggle now being so universally waged in the industrial and social life of all lands. With conviction he explained the need of an honest application of the social principles of Jesus. Neglecting the call to unreservedly support the movement for universal peace in international affairs, and for justice in the industrial world, the Christian Church would betray her Master and lose her own life.

At a large public meeting, presided over by Consul-General G. B. Ravndal, in the Recreation Hall of the Pera Y. M. C. A., and at one of the early sessions of the Constantinople Student Conference, Mr. Smith eloquently and with telling effect berated the war spirit, that is still sapping much of our best blood and wasting much of our noblest effort, and made strong appeals on behalf of international friendship and world peace. His words were received with eagerness. It had been hoped that the Student Conference would have the benefit of a much larger participation on Mr. Smith's part, but this proved to be quite impossible owing to the shortness of his visit. He addressed the delegates at the opening Conference session at Robert College on Wednesday evening, and at Constantinople College on Thursday morning.

In addition to the general or public meetings, other important appointments were arranged. His Holiness the Armenian Patriarch granted Mr. Smith an audience, at which time several Armenian ecclesiastics and prominent laymen also were able to meet him. His Holiness Patriarch Melitios received Mr. Smith at the Greek Patriarchate at historic Phanar. These interviews were earnest conversations of an hour or more, and were not merely limited to a formal exchange of pleasantries. They were significant of the desire of these Christian leaders to aid in a co-operative plan for the Christian Churches. Another interesting meeting, although it was much too brief, was with several Turkish gentlemen, who are accustomed to meet from week to week in Stamboul for the discussion of the problem of international peace and goodwill. Hence they were exceedingly grateful for the opportunity of meeting Mr. Smith, and obtaining encouragement from him.

Forward-looking, fearless in facing the facts that seem to 'negative any chance for brotherhood and goodwill, but resolutely striving to find and call out "the finest expressions of the principles of world brotherhood" in any place where they may be found, Fred B. Smith's contribution is a mighty influence in our groping age toward bringing nearer the Kingdom of God on this earth. We rejoice that Constantinople has had the benefit of his presence on this great mission, although we protest against the limited time that he was allowed to remain with us, and we maintain that our strategic and important situation with relation to the practical and ultimate success of the great principle of Christian unity through cooperation, and with relation to the whole problem of brotherhood and peace in Europe and in the Near East, would have justified his working in our midst for at least two weeks.

As Christian workers the problem now before us is the development of the best methods for conserving, as widely and deeply as possible, the spiritual values of the message and mission of this fine Christian gentleman, who is being so abundantly used of God. In a city like Constantinople, such conservation of values can doubtless best be accomplished by the frequent meeting, in small groups, each group composed of members of our several nationalities, of those who are persuaded of the intrinsic truth and justice of these principles. In such circles, we should frankly discuss the message, fortify ourselves against reaction and discouragement, and quietly and persistently propagate this gospel in our respective communities, so that the habit

of constructive co-operative action on the part of the Christian Churches will be stimulated. Thus will we aid in bringing in the day of international friendship and goodwill, and of industrial and social justice. Let us earnestly pray for God's continued blessing upon our friend Fred B. Smith in his devoted work for the coming of the Kingdom!

E. J. F.

### Daily Bible Readings for May

#### The Church of God.

April 30	Acts	<b>20</b>	28.
May 1	Eph.	<b>5</b>	25-27.
" 2	Rev.	<b>19</b>	7, 8.
" 3	Rom.	<b>3</b>	22.
" 4	Rev.	<b>12</b>	1.
" 5	Cant.	<b>6</b>	10.
" 6	John	<b>17</b>	22.

#### A New Name, Christian!

May 7	Rev.	<b>2</b>	17.
" 8	Acts	<b>11</b>	26.
" 9	2 Tim.	<b>2</b>	19.
" 10	Gal.	<b>5</b>	24.
" 11	1 Cor.	<b>6</b>	20.
" 12	Gal.	<b>6</b>	14, 15.
" 13	Eph.	<b>5</b>	1-3, 8.

#### A New Peace.

May 14	Rom.	<b>8</b>	6.
" 15	John	<b>14</b>	27.
" 16	Rom.	<b>15</b>	13.
" 17	Is.	<b>26</b>	3, <b>32</b> 17, 18.
" 18	1 Cor.	<b>7</b>	15.
" 19	Pro.	<b>1</b>	33.
" 20	Ps.	<b>119</b>	165.

#### A New Hope.

May 21	Tit.	<b>2</b>	13.
" 22	Heb.	<b>6</b>	19, 20.
" 23	2 Thes.	<b>1</b>	10.
" 24	Rom.	<b>8</b>	22, 23.
" 25	1 John	<b>3</b>	2.
" 26	Col.	<b>3</b>	4.
" 27	Rev.	<b>22</b>	20.

L. L.

"**T**HE Christian Church is the one body in all the world incapable of despair. The Stoic did despair: 'When a man is hardened to stone, how shall we be able to deal with him by argument? There is not, after all, very much to be done with some people by argument — on that we can agree. But the Christian Church, conscious of its own story — the company of Christian men, each conscious of a new life in One 'Who loved me and gave Himself for me' — knows quite well what to do. The envoy of Christ never hesitates. He will not compromise, nor blink facts; he will ask the highest from the man dead as stone, for anything less would be an abatement of the man's worth. He will not play with cheap systems of salvation; but he will go with a simple and clear-cut message, the outcome of his own experience — an offer of forgiveness and power and new life in Christ."

T. R. GLOVER

**“The Social Translation of the Gospel.”**

THE paragraphs quoted below are taken from an address by Henry J. Cadbury, Andover Professor of New Testament at Harvard University, an address published in full in the January number of the Harvard Theological Review. The address as a whole is so good that it seems worth while to quote some paragraphs even though they can convey only a partial view of the subject. The meaning of the term “Social Translation” becomes apparent as one reads, and is particularly suggestive to such as are trying in their own way to translate the Gospel of Jesus into the terms of modern life.

“Every Christian life taken seriously is a task of translation. Not only those who teach Greek and Hebrew, and students thumbing their dictionaries are translators; all teaching and preaching and living is a work of translation. The men who constructed our systems of theology have been rendering history and experience into a different language. The builders of cathedrals were translators of the gospel. The message of good news has been rendered into the plastic speech of character by Christian teachers, and, again, by the unknown, uncalendared saints of all ages and lands. And now for many years there has been a demand for another translation—the social translation of the gospel.”

“In a world desperately aware of failure and need there is pretty general agreement that the original message of Jesus offers the only cure. It is not only those most friendly to the church who accept the alternative ‘Christ or chaos’. But the Christian church does accept it, and its best minds are engaged in the task to discover what the social task of the church may be.”

“That eager expectancy of our age for a social gospel, that blind confidence that Christ can settle all our problems, is not to be discouraged; but it is important for us to realize, above all if we are to teach the Christian religion, that there is a process of translation required which is by no means simply or easy. And it is our business, the especial duty of academic students and teachers, to qualify ourselves for the work of translation. The Christian teacher is expected to know the Christian answer to social problems.”

“The teaching of Jesus as it is recorded for us in the oldest and most reliable strata of tradition was not primarily social teaching. Too much has recently been read into and out of such a phrase as ‘the Kingdom of God’ or the word ‘Father’. It is doubtful whether wide implications for human society were in Jesus’ mind when he used these terms. The gospels are strikingly lacking in much that has become most prominent in our thought and conscience. We miss in them, in the first place, explicit teaching on social institutions. Jesus takes these for granted, —slavery, monogamy, private property, taxation, and the rest.”

“In the second place we miss in the gospels the definition of collective duty. The gospels have much to say about sin and repentance for the individual on his own account, but recently personal sin has gone out of style. This is partly due to a new and baffling sense of corporate responsibility in which the individual easily shirks his part. The Christian world is perhaps no less appaled now with the sense of failure than were the sin-sensitive Puritans of early New England. Certainly Christendom has reason to be aware of its failure, but the gospels do not directly express this kind of corporate guilt. In the old question, What shall I do to be saved? the pronoun has been changed to the plural, What shall we do to be saved?

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"In the third place we miss in the gospel the social motive. Social acts are often commended, but the motive appealed to is never the need of the neighbor. Not once in his extant teaching does Jesus appeal to the rights of other men, the duties which they may legitimately expect of a Christian. Jesus seemed to be always interested in the subject of a social act, not in the person who was its object. He aimed not directly at a saved society but at a society of savers."

"These three illustrations suffice to show how really the gospel of Jesus needs translation if it is to meet the demands of our day. It is not merely that our social problems are different problems, it is that our whole approach is from a different angle. Even were our angle the same, some translation would be needed."

Stated in another way the gist of what I am saying is this: We believe that Jesus' attitude to the problems of his time determines what the Christian's attitude should be to the problems of our time. But this is an algebraic proportion of four terms:  $a : b : c : x$ : and the unknown quantity we are seeking, namely, the true Christian's attitude today, can only be found if the other three terms are known. So these three are the first objects of study; — the problems of Jesus' time, the attitude of Jesus to them, the problems of our time."

It is the task of the Christian teacher to translate the gospel message into such terms as will make it applicable to the problems of his age. The most pressing problems of our age are social problems, our most keenly felt needs are social needs, the most appealing sins are social sins, and our translation of the gospel into living terms must be effective toward these problems and needs and sins. "As a title to such a translation, over such a transmuting of the gospel of Jesus into a life of saintliness and perfect social adjustment, the devout Christian may write as a motto the quaint words from the title-page of our English Bible: Translated out of the original tongues and with the former translations diligently compared and revised." F. H. B.

### Comment

THE Executive Committee of the Christian Workers' Union would acknowledge the many expressions of interest and encouragement referring to the usefulness of UNITED PRAYER. There is no doubt that there is a rising tide of faith and devotion among Christian workers in Constantinople and vicinity. There is also no doubt that greater unity and earnestness in prayer and service must be achieved if the Church is to rise to its full task here. UNITED PRAYER seeks to promote that spiritual unity and growth which may with God's blessing result in richer fruit.

We are glad to call attention to the following prayer meetings held in different parts of the city to which Christian friends are always welcome. We shall be glad to give notice of any others which may be brought to our attention.

British Y.M.C.A., Step Street, Saturdays, 5 : 00 P.M.

English Mission House, Koum Kapou, Fridays, 9 : 00 P.M.

Bible House, Room 16, Stamboul, Wednesdays, 12 : 15 P.M.

Kennedy Lodge, Robert College, Tuesdays, 4 : 00 P.M.

Vlanga Church, Gedik Pasha, Wednesdays, 9 : 00 P.M.

Dr. Tekian's Home, Gedik Pasha, Sundays, 9 : 00 P.M.

Gedik Pasha American School, Thursdays, 8 : 00 P.M.