

A STUDENT'S WEEK OF PRAYER

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(Continued from last week.)

ALMIGHTY GOD, Who hast bidden us serve Thee with a perfect heart and with a willing mind, in the urgency of our duty let us hear Thy voice saying "Fear not for I am with Thee." Make us realize that Thou hast a message for every one of us regarding our daily life at home, in the street, and at work. Grant that wherever that work may lead us we may be swift to hear, slow to retort, slow to wrath. Help us to toil gladly, rejoicing in Thy presence and in the work which Thou hast allotted us. Through Jesus Christ our Lord. Amen.

FRIDAY EVENING.

ALMIGHTY AND EVERLASTING GOD, Who art always more ready to hear than we to pray, I turn to Thee in Thy great love this night. I know only too well that I have sinned against Thee in thought, word and deed, and I fear, but for Thy eternal promise which rings out over land and sea, "Him that cometh unto me I will in no wise cast out." Remembering that promise, Father, I come. Thou wilt not cast me out. My faith is weak, doubts and fears too often draw me away from Thee, but Thou wilt not let me go. Lord, I believe, help Thou mine unbelief. Let the sunshine of Thy love dispel the lingering evil in my heart. Through Jesus Christ my Lord. Amen.

O THOU TRUE LIGHT, that lightest every man that cometh into the world, touch my heart and lighten my understanding. Thou art pure; teach me to hate all profane books and evil talk, and above all, any moment in which an impure thought has clouded my mind and threatened to separate my soul from Thee. Thou art Love; keep me from murmuring at my lot in life or coveting gifts which Thou hast seen fit to withhold. Thou art Truth; teach me to hate every kind of underhand dealing and to strive to lead a purer, truer life. Through Jesus Christ our Lord. Amen.

SATURDAY MORNING.

ALMIGHTY GOD, Whose truth unchanged has ever stood, and Who savest those who on Thee call, cast about us this day, we beseech Thee, a fence which the Evil One cannot pass. Clothe us with the armour which his darts cannot pierce. Enable us to work diligently and faithfully, not with eye service but in singleness of heart, remembering that without Thee we can do nothing, and that in Thy fear is the beginning of wisdom. Thou art our Judge, and to Thee we look and to Thee only in all our saying and doing. We ask this for Christ's sake. Amen.

ALMIGHTY FATHER, Who hast promised that Thou wilt keep him in perfect peace whose mind is stayed on Thee, grant me Thy peace, the peace of sin forgiven. Grant me a calm and quiet trust in Thee and a stern mastery of my own will. In the midst of anxiety keep me from self, in stress of work from speaking impatiently, in difficulty, from having no time for the needs and interests of others. With a heart at leisure from itself may I soothe and sympathize. At peace with Thee may I be at peace with all around me. Through Jesus Christ our Lord. Amen.

(To be Continued.)

What Is a Symbol?

IF we regard the Creed from a historical viewpoint, there can be no doubt that its primary purpose was that of a symbol. It was usually called by the earlier writers the Christian's symbol, or the Christian symbol. What is a symbol? The Latin word *symbolum* is derived from the Greek word *symbolon* which meant a sign by which one might know a thing, or a place, or a person. For instance, you could tell a shoemaker's shop by the symbol of the shoe, or a barber's shop by the symbol of the pole. In the old times you could tell a Roman, as to-day you can tell a Briton, by the flag. The flag is a symbol. So in the early Christian Church, the Creed was a symbol, that is, a short summary in a few sentences, of the main constituents of the Christian belief put together as the sign of a distinctive position, and it was used in the same way as a watchword whereby the soldiers of one camp were known from their enemies. Even to-day that use is not unknown. Not long ago in India a man stopped at a village where there were some Christians, and asked them to take him in and give him some hospitality. He said he was of their faith. To prove whether this was true, what do you think they did? They gave him the Apostles' Creed to repeat! So the Creed became once more a symbol, a sign, or a watchword. To-day, it is the same. The Creed was, and is intended to be doctrinally inexorable. Each successive article was designed to be the basis and bulwark of some distinctive article of the Christian faith. No amount of ingenious definition, or German hyper-critical casuistry can get over the unequivocal dogmatic definiteness of each successive article of the Creed. And there are three striking things about its public use. It is to be said standing. It is to be said audibly. It is to be said in the first person. That is, not *we* believe, but *I* believe. In the Old English it used to be *I* believe *into* God, *I* believe *into* Jesus Christ, as if it meant, by this *I* live, this is the dynamic essence of life. The just shall live by faith. It is a glorious thing for Churchmen to say twice every Sunday, "I believe in God the Father; I believe in God the Son; I believe in God the Holy Ghost," but at the same time no Churchman can ever forget what St. Paul so solemnly said (1 Cor. 12: 3): "That no man can say that Jesus is the Lord but by, or rather in, the Holy Ghost."

A HYMN FOR THESE TIMES.

"Thy Kingdom come; Thy Will be done."—
Matt. 6:10. Tune 671.

Father, to Thee we turn,
For Thee our spirits yearn,
O, help us now to learn,
And do Thy will.

Blest Saviour, in her need,
Thy Church's welfare speed,
And give her grace to heed
Thy word and will.

O, bid her forward go,
Thy truth and love to show,
That all the earth may know
Thy blessed will.

From East to Western shore,
Rich gifts and graces pour,
That men may love Thee more,
Through good and ill.

Bid strife and discord cease,
Bring in Thy reign of peace,
Make righteousness increase,
Thy word fulfil.

Great Spirit, hear our prayer,
Enfold us in Thy care,
And shed forth, everywhere,
Peace and goodwill.

BISHOP REEVE.

Wide Open Doors

INDIA *Reborn in Christ*, the last chapter of Holland's "Goal of India," gives a brief but full summary of the Outlook for the Christian Missions.

"There is a type of mind to which no facts are solid that cannot be expressed in figures, who wants to know how many missionaries it takes to make a convert. We are baptizing in India at the present time, at the rate of 350 converts a day. There are twice as many converts each month as there are foreign missionaries. But counting of heads tells us nothing about hearts. The conversion of an Indian St. Paul would mean much more for the coming of the Kingdom in that land than the baptism of 10,000,000 of the ordinary sort.

It is of more significance to notice *how* and *where* the Church of Christ has taken root in INDIA. First the native states of TRAVANCORE and COCHIN. Here the Syrian Churches have been planted for 15 centuries, and Christianity has become indigenous. The Christians form a quarter of the population of Travancore.

Eastward from Travancore lies the civil district of TINNEVELLY, where the Anglican Missions have a church with over 100,000 members and Christians form one-tenth of the population. This Church maintains an important and growing mission in the Telegu country, under Bishop Azariah, the first Indian to be raised to the Anglican Episcopate. (Miss Emmett, sister of the Rev. E. G. Emmett, of Dunnville, Ontario, is a teacher in the Telegu Mission School.) In 1911, there were 342,000 Christians in this area.

Further north again among the aborigines of the hills of CHOTA NAGPUR are a quarter of a million Christians, the fruit of the work of the German Lutheran Mission. In the north-east, among the tribesmen of ASSAM, the *Welsh Mission* has had great success.

Turn westward to DELHI, and you are at the centre of a mass movement towards Christianity from amongst the out castes. The Methodist Episcopal Church has nearly 300,000 in this area.

There is a similar movement in the PUNJAB. There are to-day nearly a quarter of a million Indian Christians, in a province where fifteen years ago there were 35,000.

Yet only a fringe of India's millions have been touched. Seventy-two per cent. have never been evangelized in any way. We may thank God for the progress that missions have made in India, but let us not delude ourselves with the idea that the Gospel has been preached to India. N.E.T.

CENTRES OF CHRISTIAN LIBERTY.

"Tides and currents of new thought and life are sweeping through India. The problem is baffling. With nine-tenths of the people in blank illiteracy, and India divided among a dozen faiths, 147 languages, as many races, and over 2,000 different castes, the educated leaders are demanding self-government and home rule. India must now face the terrible strain of responsible government under present-day conditions. Her hope will lie largely in the Christian colleges. Thank God for these centres of Christian liberty in the darkness of illiteracy, superstition, idolatry and poverty.

FOR THE LOWEST AND THE HIGHEST.

"The outlook for Christianity is bright. Never was the opportunity so great as it is among the Outcastes to-day. The movement is steadily spreading to the Sudras, the lowest caste in South India. Among the educated, individuals still come out for Jesus. One young man, born a Jain, had passed into the Brahma Samaj and had become one of their missionaries. He has now given up all for Christ. He is one of the finest converts I have ever met. Christ will yet conquer in India."—Dr. J. N. Farquhar.

"BECKET," says Froude, "towards the end, was probably weary of the strife, and may have felt that he would serve his cause more effectually by death than by life. On Christmas Day he preached in the Cathedral on the text, *Peace to men of goodwill*. There was no peace, he said, except to men of goodwill."

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