

## A STUDENT'S WEEK OF PRAYER

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(Continued from issue of December 4th.)

### THURSDAY MORNING.

**ALMIGHTY GOD**, the light returns and brings its daily round of duties. Make me humble enough to do small things gladly for Thee, alert and brave enough to undertake greater things if Thou shouldst choose them. I long to recognize Thy voice wherever and whenever I may hear it. Keep me from putting any obstacle in the way of Thy kind and loving hand. I have faults, help me to see them and strive against them, instead of idly thinking and dwelling upon the faults of others. Thou knowest me through and through, far better than I know myself. I trust Thee and listen to Thy voice. I will walk patiently step by step, content to wait for the time when Thou presently wilt make plain the meaning of all that puzzles and confuses me. Through Jesus Christ our Lord. Amen.

**MOST MERCIFUL FATHER**, who wilt forgive and put far away the sins of all who repent and turn to Thee, free me from the evil which at times hangs heavy over me and would hide the sunshine of Thy face. Especially put away from me all bitterness and unkindness. Let the words of my mouth and the imaginations of my heart be always acceptable in Thy sight, O Lord, my Strength and my Redeemer. Amen.

### THURSDAY EVENING.

**ALMIGHTY FATHER**, give me grace to cast away the works of darkness and to put on the armour of light. Enable me as Thy faithful soldier and servant to resist temptation and having done all to stand. By the power of Thy Holy Spirit help me to be loyally true, and to make known Thy love in my daily calling to those around me, and to others far away, according to my opportunity. Teach me day by day what Thou wouldst have me do. Show me how by my prayers, my gifts and my daily living, I may set forward Thy glory and hasten the coming of Thy Kingdom. Through Jesus Christ my Lord. Amen.

**ALMIGHTY FATHER**, it is not night if Thou be near. Look down in mercy upon all whom I love, especially all now absent from me. Give Thine angels charge over them and over me, to keep us in all our ways. If it be Thy holy will bring us soon together again, but if our callings still lie far apart, draw us daily nearer Thee, looking for the time when in Thy heavenly home we shall rejoice with Thee forever. Through Jesus Christ our Lord. Amen.

### FRIDAY MORNING.

**THOU SAVIOUR OF THE WORLD**, Who hast loved Thine own even unto the end, Thou Saviour Whose hands of mercy and pity were outstretched upon the Cross for us, save us, and help us, we humbly beseech Thee, O Lord. Grant that we may lose our lives to save them for Thee, that we may sacrifice to conquer for Thee. We offer ourselves, body, soul and spirit, a living sacrifice in Thy service. Cast out the lurking love of sin, the wayward will, the anxious doubt, which too often hinders and paralyzes us. Prepare us at Thy will for work in the mission field or at home. Thy vows are upon us, O Christ, help us to be content to press forward, unmoved by idle criticism, so long as Thou knowest the way that we tread, joyous so long as Thy love is over our head. Amen.

(To be Continued.)

## THE CREED OF THE CHURCH

BELIEF AND CREED. By Frederic Henry Chase, D.D.

THE CREEDS AND MODERN THOUGHT. By Charles Harris, D.D. (S.P.C.K., 1919).

Reviewed by Rev. E. C. Cayley, D.D.

**THESE** two books are written to defend the Creed against the evident desire of the Modernists to restate the Creed in accordance with the supposed claims of Modern thought. Of these Modernists, Dr. Bethune-Baker is an outstanding representative. At the outset, I wish to state that I am deeply impressed with the personal loyalty and splendid faith of Dr. Bethune-Baker regarding the essential Articles of the Christian Creed—belief in the Incarnation and the Resurrection. At the same time, I think that his attitude to the Creed as a whole is perverse and not at all what might be expected from one who has given his life to a study of the history of Creeds. He knows the purpose of Creeds and the part played by them in the long conflict with hostile and destructive conceptions. He must realize that the necessary brevity of Creeds forbids their containing a full "emotional" setting forth of all the vital convictions of Christian faith. Moreover, he seems obsessed with the idea that the whole setting and atmosphere of the Creed, because drawn up in pre-Copernican days, is hopelessly obsolete. It is rather startling to be told that the simple language of the Apostles' Creed is saturated with Ptolemaic conceptions. An examination of the Creed, clause by clause, does not support this view. Though living in the days of the Ptolemaic astronomy, the writers of the Creed disclose this fact by the use of two phrases, and two phrases only. But inasmuch as our poets and men of letters think and speak in the same way to-day, it might be plausibly urged that our Fathers used the words "descended" and "ascended" without any theory of the universe in their minds at all. I don't think common sense will allow that Dr. Bethune-Baker has made out his case against the Apostles' Creed, on the ground that it is obsolete because pre-Copernican.

The decks must be cleared of another Modernist irrelevancy before we can get to close quarters in settling our real differences. I refer to the way in which the Modernists are pressing the analogical argument. Their argument against the upholders of tradition runs as follows: "You claim to interpret certain articles of the Creed in a non-literal sense. We make a similar claim regarding the interpretation of other articles." This seems fair enough until we examine the contention in actual terms. The traditionalists claim to be making use of metaphorical language when they say "descended into Hell," "ascended into Heaven," and "sitteth on the right hand of God." Why? Because they are dealing with supersensible spheres of existence. And in such case the only language that can be used is language which employs metaphor. This is universally true and is in accordance with common usage. The Modernists claim that they are only doing the same thing when they claim that they may interpret the articles "born of the Virgin Mary," and "the third day He arose again from the dead," in a similar way. But the cases are quite different. In the case of these latter articles we are dealing with the tangible and the visible in the sphere of sense. These two articles refer to alleged facts of history. They are either true as actual happenings or they are not. In the one case the traditionalists "interpret" to explain the meaning of the Creed as our Fathers understood it. In the other, the Modernists "interpret" to explain away the meaning of the Creed as our Fathers understood it. When the Modernists give up this misuse of the argument from analogy, the plain man will have more confidence in the strength of their case, as well as in their logical acumen, if not in their intellectual integrity.

As the Bishop of Ely puts it, the Modernist maintains that there is a real analogy between a man saying of our Lord that He "sitteth at the right hand of God," without believing that God the Father Almighty has a human body, and a man saying of our Lord that He "was conceived

by the Holy Ghost, born of the Virgin Mary," without believing that our Lord was born of a Virgin. There is no real analogy and it does not redound to the credit of the Modernists to have allowed themselves to make use of such an argument. They have impaled themselves on the horns of a rather awkward dilemma. If they continue to press this argument, the Church will question either their powers of reasoning or their honesty.

The argument from analogy in the case of the Athanasian Creed, is, for debating purposes, more telling, but neither in this case can the argument of the Modernists stand. Those who try to gloss over the plain meaning of the "minatory" clauses have no case against the Modernists, who propose to gloss over clauses in other Creeds. But already whole Churches have abandoned these clauses because they do not reflect the real and complete mind of the Scriptures. But the Church is not proposing to abandon its belief in the Virgin Birth and the resurrection of the body, because it is persuaded that these articles do reflect the mind of the Scriptures. If the Modernists can show that these two articles are contrary to reason, or that they are contrary to Scripture, sooner or later they will go the way of the "minatory" clauses. This the Modernists have not yet done.

In brief, the Modernists must come out into the open and show that the articles they object to are unscriptural. All our formularies, pre-Copernican or not, and our ordination vows, make the Scriptures the final test. If, and already there are signs of this, the Modernists are going behind the Scriptures and intend to maintain that the Scriptures are mistaken in teaching us to believe in Miracles, the Virgin Birth and the resurrection of the body, they will have to face the full force of Butler's argument, where Butler has not been overthrown, that we are not judges beforehand—apart, i.e., from revelation—of such questions as the powers of the Son of Man, the mode of His birth, or the nature of the resurrection body.

Dr. Chase has no difficulty in showing that Canon Glazebrook—a representative Modernist—has failed to do justice to St. Paul's teaching about the resurrection of the body. In this teaching two things stand out quite clearly. The resurrection body will be a spiritual body, and it will in some way be related to the body of this life—of which the doctrine of Transubstantiation is not necessarily an illustration. When the Modernists talk of modern science being opposed to such an undefined conception, they are not convincing. What does science know of these things? When, then, we ask the Modernists for evidence against miracles, the Virgin Birth and the resurrection of the Body, we are met with vague generalities about modern science, the Copernican revolution and the "possibility" of the disciples having been mistaken.

The logical equivocation of Dr. Bethune-Baker—in many ways the ablest of all the Modernists—regarding miracle, is apparent to any close student of his "Faith of the Apostles' Creed." The important passages may be found on pages xii-xiii, xxxi, and 18-21. Speaking of the narratives of miracles in general, he says: "No kind of literary criticism can eliminate these narratives from the Gospel history." Again, "They witness to the impression which our Lord actually produced." Again, "And the personality, the character and life, that gradually grows up before the reader, as the cumulative effect of the various narratives is known to be no imaginative creation." Again, "It is only the close student of the narratives of the miracles to whom is disclosed, in all its strength and grace, in all its human sympathy and superhuman power, the full significance of the Person of whom such traditions could be told—traditions instinct with actual experience of His insight into the needs

(Continued on page 825.)

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