

The writer says: "Mr. Blomfield makes a glaring assertion when he says, 'The damnatory clauses only, which are put in our mouths by the officiating clergyman, are what we laymen, as a rule, object to.' Rather a strong way of putting it. I spoke for the laymen. If my statement is glaringly incorrect, let the laymen say so. Of course I did not use the phrase 'put into our mouths' in the sense in which O. P. affects to read it. I am aware, of course, that the Athanasian Creed is in the Book of Common Prayer by the Church's authority; that it is read by the clergyman by the Church's authority, or, as I should say, command. O. P. writes: 'Who-soever wishes for the salvation, must hold the Catholic Faith, and the Catholic Faith is this,' etc.—as if he were quoting the Creed, and asks wherein comes the anathemas. The first part of this sentence is, in substance, the same as the Creed and the latter 'in ipsissimis verbis'; but he carefully avoids the intermediate verse in the Creed, 'Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.' The anathema appears to me to come in there strong enough for any officiating priest, and rather too strong for the average layman. The latter part of O. P.'s letter is hardly to the point. He writes: 'Must not a man live righteously, soberly and godly in this present world?' Certainly; but these words are not found in the Creed, but in St. Paul's Epistle to Titus. 'Officiating Priest' doubtless knows more about the Creed than I do, but he will probably not deny that it was written mainly to define the doctrine of the Trinity, and especially to refute Arianism. Had not the persecution of Athanasius for defending the Faith rankled in the minds of his followers, who wrote the Creed, the damnatory clauses, which are not found in either of the other Creeds, would probably not have been inserted.

C. J. BLOMFIELD.

Lakefield, Jan. 30, 1895.

#### We Want the "Teachers' Assistant" Free from Fads and Questionable Teaching.

SIR.—In the *Teachers' Assistant*, Vol. ix., No. 2, page 20, in the last note, there is a reference to baptism as "dipping under water," an endorsement of the immersion fad. In No. 3, page 25, Kephas, or Peter, is said to mean a "rock." Now, sir, if this is not conceding a large part of the Roman claim that St. Peter was thus made the rock-man by Christ, I don't know what is. Neither the Bible nor the Prayer Book teach immersion—that is, "dipping under water." The "divers washings" of Hebrews ix. 10, are literally "divers baptisms"; and we have only to turn, for example, to Numbers xix. 18, to learn how the Jews performed divers baptisms—"A clean person shall take hyssop and dip it in water, and sprinkle it upon the tent and upon all the vessels and upon all the persons," etc. And surely the rubric for adult baptism is clear enough—"The priest shall take each person to be baptized by the right hand, and, placing him conveniently by the font, shall dip him in the water, or pour water upon him." The dipping (see first Prayer Book of Edward the VI.) refers to the dipping of the face or head. With reference to translating Kephas as rock, in Old Testament Scripture rock is a title or name given to God upwards of thirty times—II. Samuel xxii. 32, "Who is a Rock save our God?" while I don't know a single instance where the name is applied to man. In the New Testament men are called living stones, built upon the one foundation—Christ Jesus—and St. Paul says, I. Cor., x. 4, "That Rock was Christ." Is it not a safe rule always to allow Scripture to interpret Scripture? If Scripture is the best commentary upon Scripture, should we not read Kephas "stone," and not "rock"? I may be told of this or that authority other than the Bible and Prayer Book for the practice of immersion in baptism, and the reading Kephas—the rock-man—but I submit the Bible and Prayer Book, when they are as clear as they are upon these two points, are abundantly sufficient for Anglicans. I am sorry to take any exception to such a helpful and excellent work as the *Assistant*—perhaps no clergyman makes use of it more diligently and thankfully than myself, and, therefore, I desire it for my parish to be as free from fads and questionable teaching as possible.

G. C. MACKENZIE.

Brantford, 30th January, 1895.

#### Missionary Success.

SIR.—"Our people must be taught by trusted authorities as to good work that is going on." Go back but a few short years and Toronto seemed to many of those working north of that as utterly cold, heartless, icy. It was not thus really. But you appeared to care little whether we sank or swam. Ah, what a thing is *human backing*! It does not lessen a man's trust in the Divine Master that he

finds himself upheld by that Master's followers. Nay, it is the great developer of faith—the very purpose for which the Church is here. How then was this? Simply that you did *not know*. You did not know your men. You little dreamed of what was going on, or there would have been no want of sympathy—deep, and right away. If the history of missions could be unearthed, what manifold lessons of practical wisdom might be learned! But if you care not to unearth the past, know now at least what is going on; and know your men. But the missionary is said to be shy of writing. How does this happen? Composition in one's mother tongue is the very highest test of mental power, far beyond Greek iambics and the lunar theory. Composition also is a practical art of the supremest use. Did not the Gospel come to us largely through it? It is for these reasons, I suppose, that the subject is so much neglected in our schools, and so much rubbish taught instead. Thus the missionary, having had little dealings with the press, little practice in the art of composition—excepting as regards sermons—meets sometimes with most telling incidents, or is surrounded with circumstances which, if known, would rouse the Church; but, unaccustomed to writing, he does not see their bearing, and the very article which would be of the greatest value to the cause remains unwritten. Our missionaries must be educated up to understand the vast importance—nay the absolute necessity—of their communications, whether they come through the Church papers (which could hardly give them all), or special leaflets, or the Auxiliary, or rural deaneries. Somehow you must know your men; and the closer the contact, so much the better and the more continued. Besides, get rid of the idea that before going north a man procures an auger, perforates the skull and eliminates his brain. I can assure your gentle reader (or simple either), on my most solemn word of honour, I have met up north one or two men who had never undergone this operation; while down here I have met one or two who had undergone it, seemingly—but not, of course, among the clergy. I am, however, nearing a matter of the greatest delicacy, and require to quote from the *Indian Church Quarterly*: so will, dear Mr. Editor, inscribe myself,

J. C.

#### Withering the Fig Tree.

SIR.—Several years ago, I was one of a number of clergymen invited by a neighbouring rector to preach for him at certain week-day Lenten services. One of the subjects assigned me was the above caption; and perhaps a couple of extracts from the sermon may help Mr. Hammon to find what he calls "the key of the lesson." "As the Evangelist says that 'The time of figs was not yet,' why should Christ curse the tree with barrenness? Let it be remembered that it was *not the time for leaves any more than for figs*, neither of which usually appeared until later in the season. In Palestine, fig-trees bear fruit in June, *before they are fully in leaf*, and they bear again in August. Hence the tree being in leaf, early figs might have been reasonably expected. The fact that it had an abundance of leaves, showed that it had received all necessary nourishment for bringing forth fruit; and it was therefore reasonable to expect to find fruit on it, the latter being no more out of season than the former.

"But dooming the tree to barrenness was not a mere wanton act of destruction; the Master had another object in view. The act of destruction He meant to be a parable, from which the Jew first, and then the Christian, might take solemn warning. After withering the tree He proceeded to the temple, the place where God was worshipped by the Jews as a nation; and this showed His intention of directing the thoughts of His followers from the one to the other, from the tree to the Temple, from the type to the antitype. As His humanity that day hungered for food, so did He, the God-man, hunger for the salvation of the descendants of Abraham; as fruit might have been expected on the tree as well as leaves, so the time had fully come for the inhabitants of Judah and Jerusalem to bring forth fruit abundantly to the glory of God; as He sought figs on the tree by the wayside, so for three years had He been seeking for such fruits of righteousness as were possible and requisite from the Jews (planted by the wayside of God's love) under the Mosaic Economy. As on the tree He found but leaves, so amongst the Jews (as a nation) He found but hollow professions, barren traditions, and the ostentatious performance of a magnificent ritual—which observance would have been good and edifying had it been carried out as heartily in the spirit as it was rigidly in the letter."

"At length, this people to whom the God of their fathers had given the Law, Civil, Ceremonial and Moral, from amid the thunders and lightnings of Horeb; in whose first Temple were the Ark, the Mercy Seat, the Rod of Aaron, the Golden Pot of Manna, and the Cherubim between whose expanded wings ever burned the Divine Shekinah; for whom the High Priest, sprinkling artificial blood, entered

once each year into the awful Holy of Holies; for whose benefit and enlightenment countless sacrifices were annually offered on the Altar of Burnt-offering in which they might have seen, reflected as in a mirror, the all-prevailing Sacrifice afterwards offered on Calvary; who had been accustomed to take their part in the splendid and imposing services of the Temple, when priests and people marched in solemn procession, antiphonally chanting the praises of the God of Israel; who beheld the fragrant incense ascending in clouds towards Heaven, and spread forth their hands in prayer; who might have supplied Heavenly fruit to Earth's longing, hungering nations by accepting the Son of Mary as man's deliverer from the thralldom of sin, and by merging national Judaism into Catholic Christianity, and by sending forth their priests and doctors to proclaim the message of peace and good-will which was sung over the plains of Bethlehem on the first Christmas morning, and to administer the Word and Sacraments—at length this people, who might have done more than any other people under Heaven for the regeneration of fallen humanity, filled up the measure of their iniquities by rejecting the Son of God and by persecuting His infant Church, and then there was pronounced upon them the dread curse, 'Let no fruit grow on thee henceforward for ever!'

W. W. B.

#### Young Clergy should not Marry.

SIR.—The remarks about to be made may arouse opposition. Let it be understood at once that there is no idea of pleading for enforced celibacy. But, while in no degree desiring to uphold singleness of life under ecclesiastical law, yet we feel moved to speak against the prevalent habit of urging young clerics to wed. The law of self-gratification is placed supreme over the law of self-denial. To follow natural propensity is magnified as evidence of manliness. Self-restraint is looked upon with contempt. When the writer first mounted a wagon in a country district, a daughter of Eve began to ply the old trade. Along that road there were plenty of apples, beautiful to the eyes, and of delectable flavour. On the part of the good creature who urged me to take and eat, the impertinence was not very grievous—considering how little spiritual influence had reached her mind and heart. But when the same proposal comes from men in orders, the impertinence is gross. Moreover the levity with which the subject is introduced and discussed is reprehensible. No grave thought is bestowed upon the evils arising from capricious marriage. Old passages of Scripture suggesting, permitting, encouraging the devotion of single life, are studiously avoided, or set aside with laughter. The majority allow themselves to follow natural inclination, eagerly quoting the Book of Genesis; then, in order that none shall walk in the path marked out by Christ and St. Paul, rebuking easy compliance with the demands of the flesh, all set about tempting others to shrink from the stricter discipline, and find solace in the lap of luxury. Judging from language used by married clergy, and from observation, it would seem sensible to lay St. Paul's warning seriously to heart—what warning may be easily surmised. Let us consider a reason or two why young men should rather be restrained than urged into matrimony. Upon leaving college character is generally only beginning to form. Now vows are taking compelling to the setting aside of the world and the flesh. If the young priest marry soon he is under tremendous temptation to study both the world and the flesh, for wife and family's sake. How many triumph? Character becomes unfit for the work to which body, soul and spirit were ostensibly consecrated. We have to bear the reproach that soldiers and sailors are more manly than the clergy. In Her Majesty's service, or for common duty's sake, the red and the blue are ready to say, "Woman, what have I to do with thee?"—whilst the mouth of God's ambassadors are stopped for fear of losing five dollar bills from the subscription list. "I have married a wife, and therefore I must compromise." In order to develop and strengthen character for the work of priests in the Church, is it not desirable, perhaps necessary, that a period of entire devotion to our peculiar duties should be passed before making a decision which is at least as likely to lessen as to increase usefulness in future days? Moral suasion from superior officers would produce good results. At present influence is in the direction of premature union. Again, anyone looking upon the world unblinded by anticipated joy, must see how many men are sorely let and hindered by partners chosen to suit young fancy, but not such as would have been attractive after the spiritual man had become stronger. Is it not manifest that a great deal of the restlessness amongst clergy is due to family care? Where one could stay and work without feeling the pinch, two, with children, are driven to perpetual whining and incessant place hunting for soft and comfortable quarters. It is the natural tendency of those married with half formed characters to flit

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