

## Our Contributors.

### KNOXIAN ABROAD: FIRST LETTER.

So many distinguished Presbyterian ministers crossed the Atlantic this year that it became almost necessary for a few not particularly distinguished to go over to the old land to keep down the average. Whether your contributor went over mainly for that purpose or not, he is here in the Modern Athens, and for the fifth or sixth time is trying to keep the engagement he made with the Editor of THE CANADA PRESBYTERIAN before leaving the good city of Toronto. Along with two or three hundred others I came over in the *Vancouver*, Dominion line, and if the weather had been almost anything but what it was we would have had a good time. The steamer was good, the crew first-class, the passengers for the most part very pleasant people; but, oh, the weather. Rain came down for two days, then we had a day and a half of fine weather, then a day of steady cold rain, and then two days of high winds and stormy seas, and then a couple of fine days to wind up with. During the rough days a large number of passengers were kept quite busy in their staterooms. The *Vancouver's* doctor was busy too. Next to the men that steered the boat the doctor had the steadiest employment. That mysterious trouble called sea-sickness was rampant. Those who are proof against sea-sickness—and I am happy to say I belong to that small select class—put in the time reading, sitting around, trying to walk, and wondering when this storm would blow over. Walking on a vessel during a storm is a fine art. For a landsman the main thing is to have something to hold on by. A seaman manages the business in some other way, and though I studied the matter intently for two days I could not find out the secret of his success. You walk into the dining saloon with great difficulty, holding on by the posts or any other earthly thing you can get your hands on. Then you go down on your chair in a style that is more expeditious than elegant. Right behind you comes a waiter, who carries your soup and half a dozen other things, and he can walk as easily as if he was on the rock of Gibraltar. You go up-stairs by holding on to the railing, and though you hold on grimly you wobble as badly as our Tory friends say Dalton McCarthy used to wobble before he formed the Third Party. While you are wobbling one of the ship's crew runs up past you as gaily as possible, and does not seem to know that the steamer is rocking the least bit. Some day, in the dim and distant future, we may have a chair in our universities to teach people how to ward off sea sickness and walk straight in a vessel during a storm.

There is a bright side on everything if you wish to look at it. We had not much fine weather, but it was fine in the places fine weather was most needed. The afternoon we passed through the Straits of Belle Isle and sailed among the icebergs was simply glorious. Had the weather not been fine there, we would perhaps not have sailed at all or at best have gone very slowly. It was fine, gloriously fine, when we sighted the Irish coast and steamed up the bay to meet the tender and deliver the mail. By that time nearly everybody had forgotten the rough weather. If we might draw a moral here it would be to forget unpleasant things as soon as possible.

We had a grand sail that afternoon along the Irish coast, and early next morning landed safe and well at Liverpool. Several of us formed a little party here under the guardianship of the Rev. Mr. Love, of Quebec. Mr. Love is an Ayrshire lad. He took his Arts course in Queen's, his Theology in Glasgow, and part of his practical training in Huntsville, Muskoka. If there is any more genial soul, any more pleasant companion, any fairer all-round man in the ministry of the Presbyterian Church in

Canada than the Rev. Mr. Love I have yet to meet him.

Having got fairly settled down in Liverpool we set out to do the city. Part of a day was spent in riding on the electric railway up and down the river, looking at the shipping. English commerce is one of the greatest things in England, and nowhere do you get such a good idea of its greatness as at the docks in Liverpool, Glasgow and London. Liverpool has over seven miles of docks. There you see vessels of all kinds from all parts of the world and begin to realize what a trader John Bull is.

While out near Sefton Park to call on a friend, I ran across Ian MacLaren's church. On returning I told the party, and the ladies unanimously decided they must see Ian MacLaren's church too and probably call on Ian himself. There is nothing special about the church, but of course it would be a nice thing to be able to say we had seen it. When we got to the place we found the church officer getting things ready for the service preparatory to the communion. He gave us a very hearty welcome, showed us through the building, and told us that service would be held at a quarter to eight. He also told us that Dr. Watson—Ian MacLaren—would be at church, and that one of the Liverpool ministers would preach. Of course we went to the service. The only special feature was hearty congregational singing. Probably two hundred people were present and they all sang. At the close Dr. Watson received seven new members—six girls and a young man. His address was suitable and fairly impressive, but there was nothing in it that one has not heard a hundred times on similar occasions. Why should one expect anything out of the way? Simply because the man who delivered it has a world-wide reputation. All honor to the man who says what is suitable and useful, no matter what people may expect from him.

The Sefton Park Presbyterian Church, of which Dr. Watson is pastor, has a membership of 622. The church seats about a thousand people, and is said to be crowded with strangers at this season of the year. The congregational report shows liberal giving, the amount contributed last year for all purposes being about \$20,000. Dr. Watson's first congregation was in Logiealmond—Perthshire I think, though my knowledge of Scotch geography has become somewhat rusty. Logiealmond is the famous Drumtochty of the "Bonnie Brier Bush," and the originals of all the characters in the immortal story are or were Logiealmond men and women. Methven is the Kildrummie of the story, and the real name of the guard of the Kildrummie train—Peter Bruce—is, I believe, Sandy Walker. "Beside the Bonnie Brier Bush" is interesting reading for anybody, but it must have additional interest for the people of Logiealmond.

Ian MacLaren is a well-preserved looking man of forty-seven. The pictures of him that one sees in so many papers are fairly good. I had a pleasant little chat with him at the close of the service. He starts for a lecturing tour in America on Sept. 17th. Scotchmen everywhere, especially in Toronto and Montreal, will give him a rousing welcome, but I would not be so certain about his success with American audiences. His only engagements in Canada are in Montreal and Toronto. He lectures under the auspices of a man or a bureau in New York. It will be interesting to watch what the great American papers say about him.

Edinburgh, Scotland, July 30th, 1896

### HISTORIC EPISCOPATE.

BY HISTORICUS.

When Dr. Langtry and some other Anglicans refuse the designation of "Church" to religious bodies which are not governed by monarchical bishops, they generally draw their arguments for such refusal from writers of the second, or a later, century of the Christian era, and this is

what one might expect, as it is well known to most persons that there is no clear evidence in the New Testament to support this narrow Anglican position. It is, however, not so widely known that apostolic ideas on this subject survived in England even after the introduction of the Roman form of Christianity into that country.

Thus Canon Jenkins, in the "History of the Diocese of Canterbury" (1880), dedicated to Dr. Tait, the late Primate, says: "The word *diocesis* in the Eastern Church and at the period of the Councils, has an entirely different meaning from that which our later usage has assigned it. It was equivalent to the *Patriarchate* of the ecclesiastical system." "In the primitive Church the divisions were simply into the urban, suburban or rural districts, the bishop presiding over the former, for which a single church was then sufficient" (pp. 1, 2).

Again, in treating of the structure of the Anglo-Saxon Church, he states (p. 56): "The Priesthood (Presbyterate) was held to be the highest order (properly so called) in the Church, the Episcopate being rather the highest grade of the priesthood, than itself a separate order." In proof of this statement he quotes Spelman (tom. I. p. 576): "*Ambo siquidem (Presbyter et Episcopus) unum tenent eundemque ordinem, quamvis dignior sit illa pars Episcopi.*"—"Canones Aelfrici." Canon Jenkins adds: "Kemble has observed that 'the Anglo-Saxon clergymen appear to have been more thoroughly national than any similar body of men in any part of Europe.' It may be reasonably conjectured that the higher view which was entertained of the equality of order as between the priesthood and the episcopate, contributed to this feeling of independence and consciousness of a common citizenship."

Whatever the result may have been in England in early times, there is scarcely any doubt that the equality in the position of Scottish presbyters has of late centuries largely promoted the spirit of independence in the Presbyterian Churches of North Britain.

### THE NATIONAL VALUE OF THE COMMON SCHOOL TEACHER'S CERTIFICATE.

BY A. M'LEAN.

While the Dominion is considerably agitated over the Manitoba School Question, a few words may not be out of place respecting the Ontario School System under the above heading.

Three important factors enter into the National Value of the Common School Teacher's Certificate. These are: (1) Personal Character, (2) Scholarship, (3) Aptitude to Teach. It is with the first of these, viz., Personal Character, that this communication undertakes to deal; because, first, it is the basis of the other two, and second, it is that on which the National Value of the aforementioned certificate more specially depends.

No one who has had some experience in successful teaching could have failed to notice the great influence which the teacher exerts on his pupils. For be it remembered, that in order to be a successful teacher, a person must be possessed of what is called "personal magnetism," which on the one hand draws the hearts of the children to him, and on the other prevents the familiarity that breeds contempt, and which procures for the teacher the loyal, loving obedience of the pupils.

This magnetism is the special force in personal character that, consciously or unconsciously, stamps the individuality of the teacher on the children, and which therefore gives such importance to his character. This being the case, it will be evident that the personal character of the teacher plays a very important part in moulding national life. It is indeed questionable whether any other human agency, the home not excepted, is more potent in the formation of national character than that of the common

school teacher. It may not be too much to assert, that in the majority of homes, the opinions of the teacher are accepted by the children in preference to those of the parents, when the two come into collision. One great reason for this is, that the teacher is better informed than the average parent, and the children are not slow in discovering that fact, nor is it too much to assert, that the Common School teacher as a factor in moulding national life, is more powerful than either the teacher or professor of our higher institutes of learning, because in the first place only comparatively few of our young people enter colleges and universities, and next the character of those entering is largely formed when they reach such higher institutions.

In view of the foregoing considerations, the question may legitimately be asked, and it is the question which the writer of this article specially desires to set forth, viz., "Do our present school laws lay sufficient stress on the personal character of the teacher?" In other words, are the laws, as they now stand, sufficiently stringent to exclude from the profession, candidates whose moral, not to speak of their religious life, is below rather than above that of the well regulated home? With all the excellencies of the Ontario School System, and justly proud as we are of it, is it not defective here? Is not the most important link of our educational chain the weakest of all? Our school laws are certainly sufficiently stringent respecting the scholarship of the teacher and his aptitude to teach, but not so as to his personal character.

It is true that the school law provides that proof of "age and character" is to be furnished by the applicant in order that he may be admitted to the Model School, but it does not specify who is to give such proof, nor how much it implies. There is nothing in our school laws, so far as known to the writer, to prevent an agnostic, certified by another agnostic, from being received into the Model School and securing a certificate to teach. If this is the case, the teaching profession is open to sceptics and infidels, and therefore our national character is not sufficiently guarded, and the Common School Teacher's Certificate must be considerably discounted as to its national value.

Would it not be well for the better safeguarding of our national character, and enhancing the value of the aforesaid certificate, that, (1) the certification of candidates as to character etc., should be delegated to a class or to classes of the community, whose moral and religious standing should be a guarantee that such certifications would be worth their face value; (2) that candidates when applying for admission to the Model School, or at least before receiving a certificate to teach, be required to give a declaration of their belief in a personal God, and in the Scriptures of the Old and New Testaments as the Word of God?

The writer would here state that he has much pleasure in bearing witness to the satisfactory character and deportment of our Common School teachers generally, and his appreciation of the eminent services of the Minister of Education in perfecting of the school law—specifying the late amendments raising the status of common schools as worthy of special commendation.

Blyth, Aug. 5th, 1896.

### POLYGAMOUS CONVERTS.

MR. EDITOR,—I notice an article in THE CANADA PRESBYTERIAN of July 8th, on Polygamist Christian Converts. The article shows that A. P. Meldrum does not know much about his Bible, or how to deal with converts in heathen countries where polygamy is allowed by the laws of the country. In speaking of the Nicolaitanes, he says that they were heretics who assumed their name from Nicolas of Antioch, one of the seven deacons. Now we have no evidence that Nicolas, the deacon, ever departed from the faith of the gospel. The Nicolaitanes referred to in Revelation ii. 6, were