

## THE CANADA PRESBYTERIAN.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JULY 23, 1880.

## HIGHER EDUCATION FOR WOMEN.

IT is gratifying in no ordinary degree to observe the increasing interest taken almost everywhere in the higher education of women, and the wise practical efforts put forth to bring such education within the reach of a far larger number than hitherto, as well as to make it at the same time of a far more thorough and practical character. Much of the so-called higher education hitherto provided for girls has had to be characterized as "dear and bad." Who has been chiefly responsible for such a state of things we shall not say. We are merely stating a well known and generally recognized fact. The girls of a family have had no such educational opportunities afforded to them as have been secured to their brothers either by public effort or private enterprise. Indeed the feeling has been too general that they did not need anything of the kind and that after they had been taught the usual elementary branches and a few showy "accomplishments" they had all which was necessary unless they were to earn their subsistence by teaching. A very marked and very general change in public opinion on this subject has been going on for some time past and the result is seen in the admission in certain cases of lady students to some of the Universities and in others of institutions being organized on a popular and efficient basis for giving at a moderate rate as good an education to the girls of the family as has long been secured to the boys.

Canada has not been behind other places in this good work and she will, we trust, every year do more and better in the same direction. In our own Presbyterian body there must be a very large number who can afford to give their daughters a first-rate education. These have now no excuse for neglecting this duty. The opportunity is afforded them by the institutions at Ottawa and Brantford, which have been specially organized, under the sanction of the General Assembly, for this very purpose. The character and work of these establishments is now known by actual experience and those who can at all afford the very moderate outlay necessary are not acting fairly to their daughters, to the Church, and to themselves if they do not avail themselves of the opportunity thus afforded of securing for their girls an education which the most reliable authorities declare to be both "good and cheap."

## THE FREE CHURCH OF SCOTLAND AND THE ROBERTSON SMITH CASE.

WE feel that we might have been quite justified in refusing to insert the letter which appears in to-day's issue over the signature "Presbyter," for it contains somewhat offensive charges at once against our honesty and impartiality, while at the same time it does not even make the slightest attempt at substantiating them, though they are of such a character that it is scarcely to be expected any newspaper would allow its own columns to be the vehicle for their publication unless they were supported at once by evidence

and argument. We, however, very readily afford "Presbyter" the opportunity of stating his grievance and applying his remedy, though we should have been better pleased had he condescended on particulars and mentioned even one of our statements which is either "incorrect," "unjust," or "misleading." We have studiously confined ourselves in this whole Robertson Smith case to mere statements of historical fact, and shall therefore only be too glad if "Presbyter" supplies us with any instances of error into which we have unwittingly fallen. Perhaps our correspondent will be kind enough to mention what ground he has for asserting that the statements we have made and the view of the situation we have given have not the slightest foundation in anything mentioned "in any ecclesiastical publication in Scotland," and that there is not even "a trace" of "such a state of affairs" in any such publication. We shall be pleased to allow him or any other person any reasonable amount of our space to make good that charge which virtually says that we "fabricate facts," imagine occurrences, forge motions, and evolve speeches out of our own inner consciousness.

"Presbyter" refers us to the "Free Church Record" for July as authoritative on the whole subject, yet will it be believed that that "Record" says neither one thing nor another on the Robertson Smith case, but simply gives the different motions and the votes on each? What "other public journals likely to be well informed" our correspondent refers to we of course cannot say. He will, we have no doubt, mention them in his next communication when he shews how we have been as "incorrect as it is possible to be" in our statements with reference to the whole of this Robertson Smith case.

We have every respect for "Presbyter," and quite believe that he was scarcely aware of the force of his language or the gravity of his charges. At the same time we are not prepared to take his solitary and unsupported *ipse dixit* as authoritative either in reference to facts or inferences till the necessary evidence and argument be forthcoming. None can regret more than we shall if it be proved that we have given either a false or an "unfair view" of the present state of the Free Church in Scotland. Toward that Church we have nothing but the very kindest possible feelings and nothing but hopefulness in reference to its ultimate future; while as to the sermons to which "Presbyter" refers in such a mysterious and apparently significant manner all we can say is, that we cannot see what connection they have with our accounts of the Robertson Smith case, the more especially as we take no stock either in them or in their circulation. When our correspondent supplies the desiderated evidence we may have something further to say on the subject. In the meantime will he allow us to hint in the kindest possible manner, not only to himself but also to some others of our valued correspondents, that vigorous assertions are not always available evidences, and that the stoutest of adjectives very often add almost nothing to the conclusiveness of an argument.

## THE ROBERTSON SMITH CASE.

AT a meeting of the Free Church Presbytery of Edinburgh held on the 29th of June last, the Robertson Smith case, as brought up at a former meeting by the notice of motion made by the Rev. Mr. Macaulay, and referred to in another part of our present issue, was delayed till the 13th inst., and that with the view of allowing the members of the Court time to read and consider the articles in the Encyclopædia Britannica, complained of.

Notices of motion were then given to the following effect:—Mr. Macaulay to move—"The Presbytery having had their attention called to certain statements by the Rev. Professor Robertson Smith published in the eleventh volume of the 'Encyclopædia Britannica,' and particularly to statements in the article entitled 'Hebrew Language and Literature,' agree to make a representation to the Commission of Assembly appointed to meet in August, praying the Commission to take such action in the case as may be fitted to maintain and vindicate the doctrinal confession and testimony of this Church concerning the truth, inspiration, and authority of the Word of God."

Professor Macgregor to move—"The Presbytery do not see *in hoc statu* that they as a Presbytery are laid under a constraint of Providence to take action in the matter."

Mr. R. G. Balfour to move to the effect that as the article was written, and out of Professor Smith's hands long before the last meeting of Assembly, no further action be taken in the matter.

Mr. McNeil, Colinton, to move to the effect that time ought to be allowed Professor Smith to shew deference to the admonition of Assembly, and the Presbytery therefore decline to take any action in the matter.

Sir Henry Moncrieff to move—"The Presbytery having had their attention called to the recent publication of an article in the 'Encyclopædia Britannica,' by Professor Robertson Smith, on 'Hebrew Language and Literature,' and finding that some statements in it are causing much disturbance and anxiety in Edinburgh and throughout the Church as to their bearing upon the doctrine of inspiration and otherwise, resolve, without committing themselves as to the character of the article, to memorialize the Commission of the General Assembly on the subject, and in doing so the Presbytery hereby represent to the Commission at its meeting on the 11th of August next the importance of their taking that article into consideration, so far as to adopt such steps as they may judge fitted to meet the disturbance and anxiety, and to vindicate scriptural principle."

## LOTTERIES AND RELIGION.

A RECENT issue of the Quebec "Morning Chronicle" has the following unique and suggestive advertisement, to which we give the benefit of our circulation free of charge:

THE LOTTERY for the RIMOUSKI SEMINARY, will be held on the 10th of August next, and following days. Tickets one dollar each. 250 prizes. Lots of ground, horse, carriage, banners, Way of the Cross, silver-plated vases, bouquets, albums, illustrated volumes, silver watch, fancy pipe, model of a schooner, pair of wheels, framed chromos, etc. 600 Masses for the Living and Dead will be at the disposal of holders of tickets.

(Address)

THE SECRETARY

June 16, 1880.

of the Bishop of Rimouski.

It is of course well known that lotteries of all kinds are throughout Canada illegal, and that any one either promoting or even advertising them is liable to prosecution. Here, however, we have a dignitary of the Roman Catholic Church ostentatiously setting the law at defiance, and confidently presuming that no one will have either the courage or the conscience to call him to account. We suppose the one defence is thought sufficient—that defence which has so often been urged in the past in support of some of the most nefarious and illegal transactions that could be thought of—viz.: that it is for the glory of God and the good of the Church, and that what for secular purposes would be in the last degree abominable, becomes holy and sacred when it is for the advancement of religion. This is scarcely the age, and Canada is scarcely the country for the refurbishing of such worn out apologies, even though we are to have an influx, it seems, of French Jesuits to teach the faithful how they may murder and do any kind of infamy if they only manage to have their *intention* properly kept in order. No doubt what in an officer is regarded as merely a choleric word is said to be flat blasphemy in a private, and what deserves the pillory or the prison if committed by a layman for his own advantage, may call for loudest commendation when done by a cleric for the glory of God; but the present age and the Canadian atmosphere are unfavourable to such tricks of Jesuitical casuistry, and we should hope the law is so strong and so impartial that a clerical dignitary that breaks its requirements will have as good a chance of being laid by the heels as the poorest thimble-rigger that manages his three peas to his own profit rather than for the advantage and pleasure of his ignorant pigeons. We say nothing of the "600 Masses for the Living and Dead," which are, it seems, to be at the disposal of ticket holders. This announcement has, to be sure, a curious air of West African Fetichism about it, but that is not what the public have specially to do with. We have no doubt that masses may be just as reasonably made subject to the rattle of the dice box as either chromos or carriages. That is a mere matter of taste, to be settled by those chiefly interested in such things. What we and others have an especial interest in, however, is that in the whole of this wretched sandwiching of the secular and the supposedly sacred, the law of the land is ostentatiously set at naught and a bishop comes out like a clown at a country fair to shake his lucky bag in the face of the crowd, and invite the chawbacons to invest their coppers, take their chance, and defy the law. If this be decent and dignified, we cannot even imagine what is the reverse. No doubt it may be said that there are also Protestant lucky bags and votes at Protestant soirees for the most popular statesmen and the prettiest girls at a dollar a dozen—and all to raise church funds. So there are—the more the pity and the shame as well—but a regularly advertised lottery for a Protestant church fund we do not remember to have seen. When it is pointed out to us we shall condemn it in yet stronger terms, while we at the same time hang our head with a keener shame at the paltry and pitiful exhibition.

Lotteries have been found by actual experience to