

much ground has been lost which it will be difficult to recover. We in Canada must beware of making their mistake.

#### THE LORD'S DAY.

MR. Keith's two excellent articles on the Lord's Day in the New Testament, and in the First Three Centures, are quite sufficient to show that the practice of the Christian Church in observing the first day of the week as the day for rest and public worship goes back to the time of Christ and is based on apostolic authority. The case from early writers might have been strengthened by the reference to it in the celebrated document entitled, "The Teaching of the Apostles," belonging to about the beginning of the second century.

The discussion is opportune in view of the claim by a few erratic Christians that the seventh day Sabbath of the fourth commandment is still binding on the church. Their argument is sometimes put in such a way as to disturb tender consciences and uninstructed minds, more ready to look at the letter of the law than at its spirit.

From one point of view the dispute is a very paltry one, and indeed wholly senseless. No one really knows which is the seventh day of the week or which the first as a matter of astronomical science. The numbering and naming of the days is purely a conventional arrangement, and only by a series of conventions are we able to avoid endless confusion in the whole matter. It is well known, for example, that one travelling around the world in an easterly direction loses a day, while by going in a westerly direction a day is gained. The usual practice is to add or drop a day's reckoning in the middle of the Pacific Ocean where there is no human population along the entire meridian to whom it will make any difference. In this way the traveller finds his calendar agree with that of his stay-at-home neighbors on his return. But suppose this were not done, an orthodox Christian travelling around the world eastward, on his arrival would find himself keeping Sunday on the Jewish Sabbath, and a Jew going the other way would find his Sabbath come on the Christian Sunday. If either traveller were the sole representative of his creed the dispute would be settled. Let all the representatives of either faith make the voyage in imagination and the dispute would be equally settled. The Jew, or the seventh day Christian, would still call it the seventh day and the orthodox Christian would call it the first, but it would be the same day and both parties would be satisfied. This is sufficient to show how purely arbitrary the arrangement is and how absurd to squabble about the particular day that is to be kept.

But in the meantime all cannot be persuaded to look at the matter in that sensible way, owing to prejudice and associations of long standing. The matter, therefore, becomes serious when legislation is sought to secure one day as a day of rest for the whole community. Here, as in most other things, the wish of the majority must prevail as to the day that shall be chosen. But the minority at once sets up the cry of persecution, and the more scrupulous they are the louder is their cry. So that practically the Jews and the seventh day Christians, without at all intending it, are among the worst foes of a legislative day of rest for the whole community. It never seems to occur to them that if their views were to prevail they and all others would in the long run have no day at all, and all would be losers. No one wants to persecute, but the only way to have a legal institution protected by authority is to insist that the minority shall yield to the will of the majority.

Even if it seems to involve a sacrifice on their part, they are the gainers by making it rather than losers in the end.

#### THE PRESBYTERIAN LADIES' COLLEGE, OTTAWA.

IN bringing the claims of this institution to the favorable notice of our readers, we cannot do better than quote a few explanatory sentences from the Prospectus issued last summer. It says: "For the past eight years, Coligny College, Ottawa, has been managed by the Board of French Evangelization under the direction of the Presbyterian Church in Canada. During that time, it has done efficient work as a school for the higher education of young women, though it has failed to accomplish the purpose originally contemplated by the Board, of securing patronage from French Canadian families. Meanwhile, owing to its peculiar relationship to the church, it has been viewed rather in the light of its ostensible object than its actual development, and, as a consequence, some misconception and prejudice exist in regard to its scope and aim. For these and other reasons, it was deemed advisable by the French Board to seek a transfer of authority which would place the College in a more natural position. Negotiations have now been completed, and ratified by the action of the General Assembly, whereby the College, while still remaining under the Assembly's care, receives a new name and a new Board of Management composed of prominent ministers and laymen of the Synod of Montreal and Ottawa. In view of the reasonable measure of success which the College has already enjoyed, in spite of the disadvantages of a non-resident executive and a misplaced idea of its character, it is believed that it will now enter upon an era of still greater prosperity."

This expectation, to a gratifying extent, has been already realized. Notwithstanding the perils incident to a transitional period in the history of any school, the number of boarders has increased, and the day-pupils fully maintain the showing of any previous record. The College building is a large and commodious stone structure, beautifully situated in a central location, and with ample grounds about it. The staff is composed of teachers who are specialists in their respective branches, and skilled in the art of instruction; so that a very thorough educational work is being accomplished under their guidance. While special emphasis is laid upon the higher branches of study, the classes are divided into Kindergarten, Preparatory, Junior, Intermediate, Senior and Collegiate, each embracing a course of two years, and thus meeting the most varied needs of pupils from the youngest children to those who wish to matriculate with credit at any of our Universities. Great attention has been paid to Music and the Fine Arts which are under the charge of enthusiastic and highly qualified instructors. Care is taken to ensure the comfort of the pupils, and to surround them with moral and religious influences of a wholesome character. A Bible class and Christian Endeavour Society are vigorously maintained by the residents of the College, and on Sundays the pupils attend the church which may be chosen, under the care of one or more of the teachers. Rev. W. T. Herridge is the President of the Board of Management, and Miss Jessie M. McBratney the Principal.

The College year embraces three terms, the first of fourteen weeks and the other two of twelve weeks each. In view of the excellence of the institution as an educational centre, the fees are extremely reasonable. We understand that there is still accommodation for more boarders, and those who think of sending pupils to the College would do well to seek from the Principal any information which may be desired.