

Literary Notices.

THE PRESBYTERIAN AND REFORMED REVIEW for July. We gave notice of this excellent quarterly in last issue and again call attention to it. The contents of the last issue are (1) Recent Discussions in Materialism,—(2) Christ the High Priest of the World, by Prof. Woodbridge; (3) Jonathan Edwards as a Naturalist, by Henry C. McCook; (4) The Author of Robinson Crusoe, by Dean James D. Murray; (5) Recent Works on Kant, by President McCosh; (6) What is Animal Life, by Sir William Dawson, Profs. Shedd, W. B. Scott, John Dewey and John DeWitt; (8) Historical and Critical Notes, by Samuel H. Kellogg, David G. Wylie, Profs. David C. Marquis and John DeWitt; (8) Editorial Note, by Talbot W. Chambers, Prof. Warfield; (9) Reviews of Recent Theological Literature. Price \$3 00 per year, 50 cents per number. Anson Randolph & Co., New York, or the Presbyterian News Co., Toronto.

SCRIBNERS MAGAZINE for August opens with a profusely illustrated article on Paris of the olden time, entitled "The Paris of the three Musketeers." Another very interesting illustrated article is "How Stanley wrote his book" giving a delicious glimpse into the work of the great explorer. The remainder of this month's issue is largely serial and continued stories, light reading, like light clothing, no doubt, intended for the hot weather. Price 25 cents a number, \$3.00 a year. Charles Scribners' Sons, New York.

COLIGNY COLLEGE, OTTAWA, for the education of young ladies French and English. This institution is owned and managed by the Board of French Evangelization. The buildings are admirably adapted for educational purposes. The aim is to give young women a thorough Christian education in French and English, at a moderate cost. Every opportunity will be furnished to English pupils, both by daily conversation and instruction in classes, to acquire a full knowledge of French, which will be chiefly, while not exclusively, the language used by the residents of the institution. It is hoped that thus all pretexts for Protestants parents sending their daughters to convents will be removed.

The College will open on Tuesday, September 16th, 1890, at ten o'clock, a. m. The Session will consist of three terms—the first of fourteen weeks, and the second and third of twelve weeks each.—Terms moderate. All applications for information or otherwise should be addressed to Rev. Dr. Warden, 198 St. James St. Montreal.

YOU CAN KEEP IT.

We mean the Sabbath. There has been debate of late as to whether the Sabbath, as we have known it, is going or has gone from among us. We do not share the views of those who think the Sabbath has disappeared. We know there is much Sabbath desecration. We mourn over it. But it would not be true to put us down as a Sabbath-breaking nation. There is yet a difference, and a wide one, between our Sundays and the other days of the week.

But all this apart. The point we wish to press here is all that it lies in every individual's power to keep the Sabbath holy. The Sunday newspaper is published, but you do not need to read it. The Sunday excursion is advertised, but you are not compelled to go upon it. Your neighbor may employ the day in looking over business accounts, but that does not affect the question of your duty. He may spend it in idleness at home, or in the entertainment of friends, but that does not close the church-doors for you. Indeed, if these things are as they are, it is so much the more reason why you, who believe in the sacredness of the Sabbath, should be more than ever scrupulous to keep it holy.

We are in hearty sympathy with every effort that is made to secure man's legal right to his rest day. We would use every available mode to spread sound views as to the sacredness of the Sabbath, and the resulting blessing if it is properly observed. And then—and this is our point here—we would urge upon the individual his own duty and privilege. Whatever may be true in the community at large, your own duty is clear. Whatever may be the prevalent demoralization, you need not allow yourself in its current. You have the church; you have the Bible; you can have your hour of retirement with God. In the public services of religion, and in the privacy of your own home, you can pass the day—resting according to the commandment.

It is just here that much may be done to establish and perpetuate sound principles. Every Sabbath-keeping individual is a strong argument in favor of the proper observance of the day of rest; and so, and if possible, with increased intensity, is every Sabbath-keeping family. You can help to multiply such arguments. The command is, "Remember the Sabbath day to keep it holy." You can obey the command.—*Illus. Chris Weekly.*