

us, and find all man's powers—physical, intellectual, artistic, moral, spiritual—in full development then; or, farther back to pre-historic times, and the remains of primitive humanity leave nothing to be desired in manly form or brain capacity. But, granting this evolution from the zoophyte up to man, how will science account for it, for surely it is a scientific principle that *ex nihilo nihil fit*, out of nothing nothing comes? How comes the less to be the efficient cause of the greater? They answer, because the primitive matter from which all things proceed was possessed of infinite potencies. Is this phenomenon, this crude matter, not even protoplasm, this mud or slush that holds in embryo not merely every natural form and mode of life, but the art of a Philias, the will of a Napoleon, the intellect of a Newton, the morality of a Jesus of Nazareth? It is not; it has never appeared to any human sense; it is as purely the offspring of a perverted intellect as the logical god of the metaphysician. We seek to find the source of life through the highest manifestations of that life, as they, in that which is lower than the lowest. Their source, matter endowed with infinite potencies, is no less unphenomenal than ours, a god of infinite perfections. We have a right, therefore, to seek for and to help men to seek for God, a right that no philosophy or science can consistently dispute.

(To be continued.)

Weekly Lectures.

There was a large attendance of students at the first of these lectures on Friday 21st inst. The Principal presided and gave the address. He congratulated professors and students on their return to collegiate work, and on the large number, twenty six, added to the roll this session. He urged all:—

1. *To realize their vocation and position as students*—Students in Law, Medicine and Science have a high calling, but students in Theology a still higher one. They not only profess to be Christians, but to be specially consecrated to God—"Called of God as was Aaron"—anointed with the Holy Ghost as was Jesus Christ—commissioned by Him as He was by His Father. Their voluntary obligations to pastors and presbyteries, by whom they were certified to the College, as well as their secret vows to the Lord should be maintained inviolate. They should have a conscience void of offence in these respects.

2. *They should make the most of their time and opportunities*.—How to do so was a question of the highest moment, but how not to do so required no thought or effort. To reach this melancholy result they needed only to dream of doing some grand thing to-morrow, or next week, or next session without beginning to do anything now, to be satisfied with thinking what a glorious thing it is to be learned without learning anything, to entertain the conviction that they may be men of genius undiscovered, possibly possessed of great mental powers without testing them. This was how not to make the best of their time. Instead of this they should listen to the Holy Ghost, whose temples they profess to be, and who says "Redeem the time." If they did so every passing moment would be so filled up with needful rest, recreation and honest, energetic toil, as to secure them something worthy of that moment. They were in college for work and not for dignified idleness, and they might expect him and the Faculty to regard and treat indolence as no small offence. He looked for work carried to such a degree as would be followed by a feeling of fatigue, which gives an exquisite satisfaction to be gained in no other way. "Let every man prove his own work, and then shall he have rejoicing in himself alone and not in another." This was the divinely appointed remedy for grumbling Christians, who were often miserable because they were over-fed and under-worked, and students might be overtaken with the same calamity. To make the most of their time they needed to lay out their work in systematic order, and

sternly resist all interferences with their plan. There must be time set apart for religious meditation, reading and prayer, and this must not be sacrificed at the shrine of secular study, and time for review and thorough assimilation of mental resources, etc.

3. They should watch and pray against special temptations coming upon them through their intellectual, social and religious natures. Methods of resisting such were indicated and enforced.

4. They should use proper means to preserve and promote physical vigor. Such turned upon food, fresh air, work, rest, recreation, etc.

5. They should cultivate right mental habits from the outset, specially rapidity, accuracy and completeness of thought.

6. They should not be in a hurry to finish their studies. They would do well to consider the example of their Divine Master who spent thirty years in obscurity as preparatory to His public ministry of three years.

Further remarks were made by Professors Scrimger, Coassirat and Campbell.

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