

all class distinction is cast aside, and we are taught not only to say but also to believe that "a man's a man for a' that."

Before concluding we wish to draw the attention of our readers to one feature in the editorial referred to, without which the editorial might have been pardonable. It is this, "The unwisdom of even coloured college students endeavouring to be on equal and familiar terms socially with the white students was shown in a recent football match between Dartmouth College and Princeton University, when, it is said, one Matthew Bullock, a negro player on the Dartmouth team, was 'intentionally and brutally put out of the game,' notwithstanding all the Dartmouth players could do." The brutality of the Princeton students is referred to without comment by the editor of the Toronto paper. That fact is significant of his whole point of view.

WE are all delighted to see that Prof. Dupuis is to give a series of lectures this year on Astronomy at the Alumni Conference, for astronomy is a subject we should know more about, and we know of no one better able to give what should be a most popular series of lectures on that subject. Not only is Prof. Dupuis an earnest student and master of his subject, he is also a most interesting lecturer for he makes the most intricate problems appear so easy that you wonder that you could not solve them for yourself, and yet so forcible that you feel a master hand has raised a corner of Nature's veil and given you a glimpse of her most sacred mysteries. But it is not for these reasons alone that we feel the satisfaction at the prospect of hearing Prof. Dupuis, it is also because of the implicit recognition of the masterly quality of his lectures last year on a similar occasion.

It may, of course, be questioned

whether astronomy comes within the scope of a theological conference. But we gladly welcome the broadening of the range of subjects treated there, as well as the recognition of the value to a preacher of knowledge that lies outside of the direct scope of his profession. Theology has been truly called the "Queen of Sciences." But that theology is not the Queen of the Sciences which is out of sympathy with the other sciences, far less that theology which is antagonistic to any branch of scientific thought. Yet too often is the scope of theology narrowed, for the theological mind is frequently tempted to believe that God reveals himself only in the grand and hazy glimpses that come we hardly know whence and why, and that the scientist who is poring over details is losing God. This of course is a one-sided view. It has been well said that one who has solved for himself one of nature's secrets receives thereby inspiration for a life time. Let one who is visiting the slums of a great city whence nature seems completely barred describe as exquisitely as he can the sweet songs of birds. The wondering children may be amazed and even awed at the description of beauties so far surpassing anything they know, but they do not know how sweet a bird's song is, nor can they tell it to others until they have gone out and for themselves have seen the grass and the sky and the trees, and have heard the birds. So it seems to us that the Psalmists utterance, "The Lord is my shepherd; I shall not want," carries little meaning with it, if it is the dictum of a supernatural being, but is instinct with meaning if it has been inspired by the experience of him who sang, "These all wait upon Thee, that thou mayest give them their meat in due season." The Bible is a nobler book if it is the record of man's own experience, written with the sweat of his brow, than if it is the mechanical in-