

the mind without proof, or certain knowledge. Is it then scientific to answer, on the strength of an opinion, with a categorical, yes, or no, all questions about Prayer and the Weather. If, as we are told, meteorology is a scientific subject, which has scarcely yet emerged from its infancy, it is surely an early date for such positive affirmation or negation. I admit that the scientific man has a right to his opinion, but so long as it is only an opinion the unscientific man does more than 'think that he thinks'; he too has an opinion, which may or may not be a reasonable one, but which it is unscientific to characterize as false, until demonstrated to be so.

The real question as I think is twofold.

- (1.) Can God affect the weather?
- (2.) Will He, do so in answer to prayer?

By anyone who believes in 'God the Father Almighty, Maker of heaven and earth,' the first question must be answered in the affirmative.

The second, as to His will to do so, involves a very close and comprehensive examination of the Divine government, into which moral considerations largely enter, and which is not by any means exclusively in the department of scientific research. It would be impossible to undertake such an examination here, but I will remark that God's whole will can never be known to man, for man cannot comprehend fully the workings of the Infinite, to whom time is not. Divine Revelation teaches that God the Son 'through whom' St. John says, 'all things were made,' has manifested His power to control the laws of nature. The question therefore will not be settled by any offhand yes, or no, even when the science of meteorology has emerged from long clothes. For Divine Will stands even above the laws through which it energizes. We can never say absolutely that prayer will be either effectual or ineffectual until we know the will of God.

It is here that, as it seems to me, the real service of science as handmaiden to theology appears. When it reveals through its students, the laws of nature, it does really give us some insight to the Divine Will, and we may then well hesitate long, before we venture to pray that God will modify its expression.

Yet it does not follow that in praying for some modification of the weather, we are in every case praying against the will of God. For He not only directs physical but spiritual laws, deals not only with material things, but with spiritual beings. Spirit is above matter, and it is as spiritual beings, we pray to that God who is Omnipotent, and whose name is Love.

Yours, &c.,

H. SYMONDS.

## Rouge et Noir.

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How far should the province of a University Paper extend? What are its limits? These are questions which, of late, have been rather forcing themselves upon our editorial mind, and which we desire in some degree to answer partly as a defence of our existence, in the past and present, and partly as an appeal for our support in the future.

There are at present some seven hundred men living within easy postal distance, who call Trinity their Alma Mater, who owe their education, and sometimes even their position in life, to this College; and yet from how many of them do we ever receive help, pecuniary or literary, for carrying on our college paper. There should be found some bond of union, and a strong one, bringing these men always closer to their College, and through her, uniting them into one body, full of fellowship, faith, and energy for her future welfare and the consequent strengthening of themselves. Can we not supply them with such a link in this paper? You graduates who read this will you not help us in this matter. We wish you to feel that our columns are all open to you, and that you can make this paper represent, not a handful of students living in residence but a corporate body of graduates scattered throughout the country, all feeling a living interest in their Alma Mater and a certainty of her success.

And now first a word to our provincial clergy. If you will only realise that *Rouge et Noir* is the Journal of the Church of England University in this Province, from which many of you are come, and to which you must all look for the future leaders of our Canadian Church, for we cannot be always bringing our best men from England, we feel sure that a larger and warmer support will be the result, and that more of you will use these columns which are opened and filled for you, and in your defence. You complain that "the paper is not made interesting to you, that it is managed by a few inexperienced lads, and that, anyway, your own parish work takes up all your time, and would take up more if you had it." In answer to the first we would say: Is the fault all ours? You can make the