

first is the integrity of the text. The second, authenticity; are the books anonymous, pseudonymous or in the author's name? In the latter case is the name genuine or only given by tradition? Thirdly, style must be considered. Is a book or passage poetry or prose, history or fiction? The fourth question is the credibility of scripture. Space will not permit reference either to the illustrations given of the necessity of a solution of these questions or to the quotations fully given by the lecturer to support all his arguments.

With regard to authenticity we have traditions assigning authors to all the books of the Bible, but unsupported tradition would not be accepted as final in regard to the authorship of any other book, and should not be in this case, while the claim that the words of Christ or His Disciples declare finally the authors of certain passages imposes upon those words a forced and unnatural interpretation which could not be consistently applied. To settle the question of authenticity, criticism has the external evidence afforded by other passages of scripture and the internal evidence given by the book itself. Differences of style, of morals, of laws, must be held to indicate different authors.

Speaking of style, Dr. Briggs stated that in his opinion the first two chapters of Genesis were two different poems. He also considered Esther, Job and Jonah to be fiction. Criticism thus vastly widens the circle of inspired writers. The great Bible characters are left untouched, but round them must be placed a numerous company of others, whose names are unknown to us, but who were used by God in the grand work of revelation. The inspiration and credibility of the scriptures stand altogether apart from their authenticity being established by the contents.

In this lecture Dr. Briggs had an opportunity of going into details and showing his accurate and painstaking scholarship, so that it was enjoyed by those who heard it even more than the Sunday address. Part of the lecture might be considered somewhat polemical and dogmatic; and, although this would not be at all unprovoked, those who have suffered through dogmatism are naturally expected to avoid every appearance of it;

on the whole, however, his address was eminently fair and was delivered in an earnest, enthusiastic manner, which made it very convincing.

### GROANS.

It is impossible to pass through the College these days without observing an unusual degree of excitement depicted on the countenance of every Theologue. We were at a loss at first to understand the cause. We thought perhaps a revival season had struck the Hall, or higher criticism had unnerved the fellows, or that there were to be no presbytery exams. in the spring. Our conclusions were all wrong. Two great events are about to take place. The final men are to be photographed, and the Divinities as a whole are going to have a dinner.

The graduating class is well worthy of note this year, as it is the largest in the history of Queen's. As we were looking around trying to size them up we came across one, an extremely sad countenance, who handed us some verses of his own, which, he said, would give us some idea of the class. We are not judges of poetry we confess, but we have read "The Lady of the Lake" and a few of the Psalms, which in many respects these verses resemble, so we thought they were worthy of being published. By a little stretch of the imagination they can be sung to the tune Boylston.

There was a class in '92,  
I speak now of Queen's College,  
A class that had for three long years  
Been crammed with sacred knowledge.

Eighteen divinities both large and small,  
I mean in brain not body,  
Were now prepared to leave the Hall  
Forever through with study.

John Knox himself though orthodox,  
In every form and fashion,  
Would smile to see how eagerly  
They swallowed the confession.

These verses at least seem to be orthodox. The writer now proceeds to take the members of the class one by one. He begins with A. K. McLennan, B.A., of Cape Breton, a true type of a Scottish divine. Dalhousie Mills, where we understand Mr. McLennan has been called, is getting a man in every sense of the word. He has always been known as the