

corridors or occasionally dropped into a class for the purpose of hearing the exposition of some subject dear to the professor's heart.

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We attended the Glee Club practice the other evening, not to help sing but just to hear some of the good old College songs we used to sing in our early days. But we were disappointed. We must confess we felt sad as we thought of the mighty changes that had come over College life. The singing was good, the songs were good, but they were not the good old College songs, the songs that made us feel we really were at College. Then the ladies have joined the club now and of course different music must be sung. Such songs as "Kemo, Kimo," and "Solomon Levi" are out of the question. Well might we sing, "Gone are the days when my heart was young and gay."

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Speaking of singing, where has all the College singing gone. You never hear a note, except some odd roars from Divinity Hall, which would lead one to suppose the men there were prophets of Baal rather than prophets of anything else. Where has the old custom gone of singing between classes? The professors, we are sure, enjoy it as much as anyone, and what an inspiration to the students to spend five minutes in singing some lively song. Let us have more singing, boys, around the College.

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On page 19 of the Calendar we read:—

Academic Costume.—"All graduates and undergraduates when attending class or any College meeting shall wear the costume prescribed by the University."

That has always seemed to us like the law regarding Canadian thistles, merely on the statute book. True, many of the students do observe the law in the matter of wearing gowns. The ladies, for instance. Gowns become them.

There are some men, however, who have never worn them. They don't see the use of them. "They may suit the fancies of freshmen or fellows taking the class of junior mathematics, but when you begin studying philosophy it is well to put away childish things." Thus they argue. Let them alone. They are not so bad as the third class of students who

perhaps want to observe the "via media" even in wearing gowns, and deliberately destroy all but a few shoulder pieces and parade around the College displaying their rags. If this is tradition it must be about worn out. If so let us not revive it.

One gown around the College particularly bad is reported to have come from Yale. It looks more like a Chicago one. If the wearer would dispense with his rags, the students in Queen's would feel thankful. Next week our remarks will be briefer and more varied.

DR. BRIGGS AT QUEEN'S.

The first of this session's series of Sunday afternoon addresses in Convocation Hall was given last Sunday by Professor Briggs, D.D., of Union Theological Seminary, New York. Convocation Hall was filled with a select audience, who listened with great interest to a masterly statement of the internal evidence that the Scriptures are the Word of God. Dr. Briggs ably showed their inherent power to show themselves to be such, if only relieved from the misapprehensions under which traditionalism has placed them. He pointed out the unfairness with which comparisons are too often made between the Scriptures and other sacred books, and between the moral results of heathen religions and the products of christianity. Christianity shows its claim to be the universal religion of humanity, not by being the only religion able to do anything for the race, but by its power to absorb all that is good in all other religions, and to transcend them all in the grand work that they all aim at doing—the work of lifting the soul into union with God.

The Bible has not "been put under fire" by higher criticism, but put *on fire* with new power of divine grace to rekindle the highest impulses of the soul and advance theology life and culture.

Dr. Briggs, in concluding, dwelt on inspiration, a thing modern theologians have laid great stress upon. It was not a feature of the old scriptures. In his view the exaggerated ideas of theologians and ministers blinded the people to the conception of authority of the scriptures. Too many had thrown into the background the use of the scriptures as a means of grace. There were few in any congregation who could give a clear definition of