

COLLEGE NEWS.

A. M. S.

IN spite of the inclemency of the weather there was the usual large attendance at Alma Mater last Saturday. Vice-President Mowat occupied the chair. The Treasurer reported all that he had been able to find out regarding an advertising bill of \$12.50. The bill was referred to the Executive for further investigation. The bill of \$1.75 for picture frame was ordered to be paid.

W. L. Grant gave notice that the Chairman of the Curators of the Reading Room would report at the next meeting. He also gave notice that he would move a committee to select a JOURNAL staff for next session.

R. Burton, President of the Class of '96, requested the use of the piano for their meeting next Thursday afternoon. The request was granted.

W. L. Grant moved that the Executive arrange a programme for next meeting.

The Speaker of the Mock Parliament then took the chair. The bill to abolish the Military College was disposed of first. The commission appointed to investigate the charges preferred against Mr. Hodges reported entirely exonerating him. The member for Best's Corners showed himself a determined obstructionist and kept the house in a continual state of annoyance by raising foolish and trivial points of order. The speaker finally threatened to order the sergeant-at-arms to remove him if he persisted in his offensive course of action.

A commission was appointed to investigate charges of conspiracy brought in by Mr. Hodges against certain members of the Opposition who had impeached him.

SUNDAY AFTERNOON ADDRESS.

One of the most interesting and profitable in the series of Sunday Afternoon Addresses was delivered on Sunday last by the Rev. Herbert Symonds, Rector of Ashburnham.

He announced as his subject: "Continuity and Progress," and as text: II Corinthians iii, 6, "the letter killeth, but the spirit giveth life." There are in this life, he said, two principles, that of Progress and that of Conservatism.

The former is inspired by the ideal of the perfect state which man ever holds up before him, the latter by the continuity that exists throughout life. Both of these are essential; we must hold fast to the past and yet reach out unto the future.

Passing to the main subject of his address, the speaker said that we were living in an age when progress was imperative. Our conceptions are changing, as change they must with the changing conditions of the universe. The Church, too, must progress, otherwise she will be abandoned by thinking men, whose views being those of reason, must ultimately prevail.

Let us compare our own with other ages of progress, more particularly with the first and sixteenth centuries, in order to find fixed principles from which we may see whether and how we should endeavour to advance. In the age of Christ all spirit had gone out of the Church, leaving only the dry dust of eternal symbol, to which the people clung. To these came first John the Baptist and afterwards Christ. Christianity was a new birth, not a new creation. Christ appealed to the inner life, wishing to preserve the spirit that ran through Judaism; but the people would not. Holding a false view of Continuity, they put the external before the internal, and thought that the former must at all costs be preserved. They did not see that the Form changes, while the Spirit is eternal. In one sense, therefore, the missions of Christ was a failure; he came unto his own, and his own received him not.

So, too, the Reformation was the protest for the supremacy of the living Spirit over the dead Form.

And are there not to-day the same false tests applied as there were then, arising from disproportionate estimates of the value of the letter and of the spirit. We are looking for external tests, we wish for an outward sign. Many fear for the result in these days when everything, even the word of God, is criticised. Let us hold fast to the Eternal Verities of God, caring not for the form. Continuity says: Cleave to your faith in God; Progress says: Purify your conceptions of God. Let us cleave to our faith in Righteousness, to our belief in Redemption and the Atonement,