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TRAVAIL.

The sunshine falls from out the open heaven
Like golden rain, on maple, beech and pine:
Its radiant presence as a mystic leaven
Transforms to living bread and mellow wine
The noxious vapors and the clammy soil,
And the sweet groves are gladdened and made strong:
Their silken vestures woven without toil,
While low, soft flutings blend with full-voiced song.
Yet, like the imprisoned sea which ceaseless grieves,
There ever come deep meanings and far sighs,
And voiceful pain from wind-stirred tree and wood,
Heaven's light implores from out the netted leaves
The winged freedom of its native skies:
The whole creation waits the Holy Road.

Theodore H. Rand,

London, Eng.

HEATHEN RELIGIONS.

WHENCE DID THEY DERIVE THEIR ELEMENTS OF TRUTH ?

Max Muller has said that the real historic religions of mankind amount to no more than eight. The Semitic races have produced three, namely, the Jewish, the Christian and the Mohammedan. The Aryan races an equal number, namely, the Brahman, the Buddhist and the Parsee. The Chinese have produced two, namely, the system of Confucius and that of Lao-tse—eight in all.

Six of these religions are heathen: they have no Christ. All but one have been, and still are, tremendous powers in the world. The contemplation of them must profoundly impress the mind of the thoughtful student, whether he considers the vast regions of the earth which they have overspread, the great age to which they have attained—some of them dating back to a remote antiquity—the varied and cultured civilizations they have produced, or the vast multitudes they have influenced and are even yet influencing in every department of human experience.

Each of these great religious systems, amid much that is false and pernicious, has a great central root-truth which has vitalized it and made its continuance possible, and at the same time made it a prediction of something higher and better. Thus the great truth in the system of Mohammed is the doctrine, "There is one God:" in the system of Confucius it is the doctrine, "There can be no happenings without Order—Order is Heaven's first law:" in that of Buddhism it is the doctrine that, "Ignorance is the cause of wrong living, and wrong living is the cause of unhappiness." Truth is one and is eternal, therefore all that is true in religion will endure, while all that is false will ultimately perish for the Master has said, "Every plant that my Father hath not planted shall be plucked up."

But right here a natural question arises, namely, whence did these great religious systems derive their truths? We answer,

1. *From a primitive revelation.* The human race far back in prehistoric times once spoke the same language, and traces of that original speech are to be found in all the great languages of earth. In like manner the race once worshipped the same Divine Being, the One Living Soul, God, and held the same religious truths, and

fragments of this faith are to be found in the great religions of the world. The people who dwelt on the plains of Shinar were the custodians of the revelation which God at the first made known to man, and when they went forth in the great migration they carried this knowledge with them to the various lands in which they settled. Says Rawlinson, in his *Religions of the Ancient World*: "Altogether, the theory to which the facts appear on the whole to point, is the existence of a primitive religion, communicated to man from without, whereof monotheism and expiatory sacrifices were parts, and the gradual clouding over of this primitive revelation everywhere, unless among the Hebrews. The cloud was darker and thicker in some places than in others. There were, perhaps, races with whom the whole of the past became a *tabula rasa*. There were others who lost scarcely anything; but hid the truth in mystic language and strange symbolism. The only theory which accounts for all the facts—for the unity as well as the diversity of the ancient religions—is that of a *primæval revelation*."

2. *From the material universe.* Nature bears unnumbered marks of design, and design implies a designer. A thoughtful man could hardly fail to reach a belief in intelligence and power higher than his own. When Napoleon was on his way to Egypt a group of savants that accompanied the army discussed, one starry night on the deck of the ship, the existence of a God. It was finally proved to a demonstration that there was none. The young Napoleon heard them through, and then turning his eye upward towards the star-bespangled sky, waved his hand saying, "All very well, gentlemen, but who made all these?" Many a heathen sage must have asked that same question. The Psalmist said:—"The heavens declare the glory of God: and the firmament showeth his handiwork," and Paul says: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made,—even his eternal power and God-head."

3. *From the human soul.* "God made man in his own image." The soul itself is a mirror that reflects its Creator. This mirror, it is true, has been terribly injured—it reflects imperfectly—its originally bright and polished surface has been dimmed by the fall in Eden, but nevertheless it still "glasses the Almighty's

form." Then the soul was made for worship. Man is a religious being: he has the *faith faculty*; he was made to trust. How do we know that? Just as we know that some plants were designed to cling to some object for support. You go out into the woods and see plants that you have never observed before, and you say at once, "these are clinging or climbing plants." "How do you know?" You answer, "why, they throw out tiny spirals or root-lets every little way and these are designed to cleave to a tree or trellis for support." Just in the same way the heart throws out its tendrils--its affections--it longs for something outside of and better and higher than itself. But man has not only the faith faculty, he has *conscience*, the voice of God: he discerns moral qualities in actions: he uses intuitively the words *right* and *wrong*, and that tremendous word *ought*.

4. *From the operations of the Holy Spirit.* "May not God have given truth directly to the heathen mind? Certain it is that in by-gone ages he revealed himself to men outside the pale of Judaism--to men like Job, Melchisedek, Cyrus, the Magi, Cornelius--to Arabian, Canaanite, Persian and Roman." May not the same beneficent being have revealed himself to other minds in other lands!--to Zoroaster, Confucius, Socrates, Gautama and Mohammed? Paul plainly teaches that the heathen are not left entirely without religious knowledge when he says: "For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, who show the work of the law written in their hearts, their conscience also bearing witness, their thoughts meanwhile accusing or else excusing, one another."

These we conceive to be some of the sources whence have been derived the great truths found in the heathen religions of the world. With such sources accessible to human minds we need not wonder that these so-called religions contain some truths: but it is a superlative wonder that Christianity contains all the truths of all religions. It is not a wonder that thoughtful men of profound intellects should discover and enunciate some truths: but it is a marvel that all these should be found in the teachings of the Carpenter of Galilee.

"Truth is one:
And in all lands beneath the sun,

Whoso hath eyes to see may see
The tokens of its unity.
No scroll of creed its fulness wraps :
We trace it not by schoolboy maps.
Free as the sun and air it is,
Of latitude and boundaries.
In Vedic verse, in dull Koran,
Are messages of good to man :
The angels to our Aryan sires
Talked by the earliest household fires :
The prophets of the elder day,
The slant-eyed sages of Cathay,
Read not the riddle all amiss
Of higher life evolved from this,
Nor doth it lessen what He taught,
Or make the gospel Jesus brought
Less precious, that his lips retold
Some portion of that truth of old :
Denying not the proven seers,
The tested wisdom of the years :
Confirming with his own impress
The common law of righteousness.
We search the world for truth : we cull
The good, the pure, the beautiful,
From all old flower-fields of the soul :
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mother read,
And all our treasures of old thought
In His harmonious fullness wrought,
Who gathers in one sheaf complete
The scattered blades of God's sown wheat,
The common growth that maketh good
His all-embracing Fatherhood."



THE BODY OF MOSES.

A great many foolish conjectures have been hazarded about the "body of Moses" mentioned in the 9th verse of Jude. "Yet Michael the Archangel, when contending, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee."

Of this passage Mr. Barnes says: "This verse has given more perplexity to expositors than any other part of the epistle, and, in fact, the difficulties in regard to it have been so great that some have been led to regard the epistle as *spurious*. The difficulty has arisen from these two circumstances: (1) Ignorance of the origin of what is said here of Michael the Archangel, nothing of the kind being found in the Old Testament: and (2) The improbability of the story itself, which looks like a mere Jewish fable."

It is, indeed, too common with some when they meet anything in Scripture which is beyond their comprehension, to reject as spurious, without the shadow of evidence, the book or paragraph in which it is contained. They seem to think that what they do not understand no one else can. Is this modest? It argues, moreover, very defective views both of the canonicity and inspiration of the Holy Scriptures.

It is not my intention to expose, or even to mention, all the foolish things which have been written on this passage. I shall simply content myself with setting before my readers what I believe to be the true meaning of the text, and let the truth speak for itself.

Before I proceed to expound the passage I shall endeavor to settle what is meant by the "body of Moses," and, in the second place, who is meant by Michael the archangel.

There are only two significations which can possibly be assigned to the expression "body of Moses." It could signify the literal body or corpse of Moses, and this is the meaning assigned to it by most of the commentators. But what possible use could the devil make of the corpse of Moses? No wonder critics are at a loss to give any reasonable, or even plausible, meaning to the passage so long as they suppose it to be about the dead body of the Jewish legislator that Michael and the devil contended.

The body of Moses may, in the second place, be regarded as figurative. It may mean the mystical body of Moses. Jesus Christ, the true Moses, is the "head of his body the Church." His people are the "members of his body, of his flesh, and of his bones," and again his Church is said to be "His body, the fulness of Him that filleth all in all." In fact, Christ would not consider himself complete without his body, the Church.

Now Moses stands precisely in the same relation to the Jewish or typical church as Christ to the true and spiritual. Hence the apostle informs that the Jewish nation was "baptised unto Moses in the cloud and in the sea."—1 Cor. x: 2. Moses was the head of the typical church, and the Jewish people the members of his mystical body. This I take to be the true explanation of the expression in our text, the "body of Moses," and that about which the contention was between the devil and Michael the archangel.

Our next enquiry is, whom are we to understand by Michael the archangel?

Observe then it is "*the archangel.*" Just as there is but one devil, although many demons, so there is but one archangel. Archangel signifies ruler of angels, and *Michael* is by interpretation, "who is as God."

In the book of Revelation Michael and the devil are regarded as the two great opposing princes. "And there was war in heaven. Michael and his angels fought against the dragon, and the dragon fought and his angels and prevailed not, neither was their place found any more in heaven."

Now I take these two contending powers to be Jesus Christ and the devil. Christ is the true ruler of angels or archangels. All the angels in heaven are said to be "his angels." Again, he is the only being in the universe to whom the appellation Michael (who is as God) is appropriate.

The term archangel is found in only one other passage, viz: 1 Thess. iv, 16:—"For the Lord himself will descend from Heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first." Now I ask, when Christ shall thus descend from heaven to raise the dead, would he borrow or use any voice but His own? Whose mighty voice can this be which is to awake the dead but the voice of Christ, when

he returns as the archangel "with all his holy angels with him," and when "He shall send forth His angels to gather together His elect from one end of heaven to the other. Then all that are in their graves shall hear *His* voice, and shall come forth: they that have done good to the resurrection of life: and they that have done evil to the resurrection of damnation." John v, 29.

That Jesus Christ is Michael is also evident from Danl. xii: 1, 2: "At that time shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a time of trouble, such as there never was since there was a nation, even to that same time: And at that time thy people shall be delivered every one that shall be found written in the book: and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Now I think it evident that this Michael, who is to come for the deliverance of Daniel's people from the dust of the earth, is the Lord Jesus Christ, who is to come to destroy, in the resurrection, the last enemy—Death.

The only passage which seems, at first sight, to be inconsistent with this view is Danl. x, 13: "But lo, Michael, *ONE of the chief princes*, came to help me." From this it might seem that Michael was only one of the chief angelic princes. The obscurity, however, lies entirely in the use of the Hebrew numeral adjective *chad*, which is properly a *cardinal* number and is here translated as such: but it sometimes employed for an *ordinal*, as in Gen. i, 5: "And the evening and the morning was day one," or the *first* day. In the case of all the other days in that chapter ordinals, not cardinals, are employed, "and the evening and the morning was the *second* day," and so of the rest.

I take, therefore, this numeral in this passage of Daniel to be a cardinal put for an ordinal, and then the meaning is "Michael, the first of the chief princes." He occupies the chief place among, not only the angels generally, but among the chief angelic princes.

There is one other passage which may throw some additional light upon this question, Danl. x, 21, the proper rendering of which is, "and there is none that helpeth with me" (or helpeth me) "but Michael your prince."

Now the true prince of Israel was the second person of the trinity, "the angel of the Lord." This is the angel which Jehovah

promised to send before the Children of Israel, mentioned in Exodus xxiii—20, 21: "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice. Provoke him not for he will not pardon thy transgressions, for *My name is in him.*" Surely this must be the true Michael, *who is as God?*

We shall now proceed to enquire whether there be any passage in the Old Testament Scriptures to which Jude refers. I propose to show that the apostle makes an obvious reference to Zach. iii—1, 2: "And he showed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan, even the Lord, *who hath chosen Jerusalem,* rebuke thee. Is not this a brand plucked from the fire?"

Mr. Barnes says:—"It is clear to me that Jude did not refer to the passage in Zachariah. Nor, is there any other place in the Old Testament to which it can be supposed he had reference." His reasons for this assertion are as follows:—(1) "There is no similarity between the two except the expression, "the Lord rebuke thee." (2) The name Michael does not occur at all in the passage in Zachariah. (3) There is no mention made of the body of Moses there and no allusion to it whatever. (4) There is no intimation that there was any such contention about his body. There is a mere mention that Satan resisted the angel of the Lord, as seen in the vision, but no mention that the controversy had any reference to Moses in any way. (5) The reason of the resistance which Satan offered to the angel in the vision, as seen by Zachariah, is stated. It was in regard to the consecration of Joshua to the office of high priest, implying a return of prosperity to Jerusalem, and the restoration of the worship of God there in purity."

After all this array of argument, it may seem a hopeless task for me to establish my point. Let us see whether I cannot, with the utmost ease, set aside all these plausible objections to the reference of Jude to Zach. iii, 1, 2.

Who is this angel of the Lord, who speaks as Jehovah? And Jehovah "said," etc. Truly this is none other than the angel of the covenant, the archangel, Michael.

Again Joshua stands in the vision, not as a private character,

but as the representative of the Jewish people, "Joshua the high priest." He represents Israel, as they had been rescued from a cruel captivity, in which they had been in imminent danger of losing their nationality and religious privileges, as the ten tribes had done. They were, therefore, in their restoration as "a brand plucked from the fire." It was about these rescued people of Jehovah, as represented in the vision by Joshua their high priest, that the contention was between Michael the archangel and Satan. In the vision this contention is represented by Satan standing at the right hand of Joshua, the representative of these restored Jewish captives, to resist him. The real resistance was the opposition of Satan's instruments, the Samaritans, to the restoration of Israel, and the revival of their national prosperity, and of their re-establishment of the religion of Jehovah in Jerusalem. It is evident, therefore, that the contention is not about the corpse of Moses, but the Jewish people, his mystical body. Thus it appears to me as clear as the light of day, that Jude had reference to this very passage of Zachariah, and no other: for, in this vision, the contention was between Satan, the devil, and the angel of the Lord, who is styled Jehovah, the true archangel, and the true Michael, "who is as God." It is also evident that the contention is not about the literal body, or corpse, of Moses, but about his mystical body, the Jewish people, just then plucked as a brand from the fire, and resisted by Satan through the Samaritans, his instruments. Again, the very form of rebuke commented on by Jude is found in the passage, "the Lord rebuke thee, O Satan," the Lord, who "has chosen Jerusalem, rebuke thee, is not this a brand plucked from the fire?" Is there a single circumstance wanting in the passage to meet the requirements of Jude 9?



St. THOMAS, North Dakota.

DAISY IS GOING TO SCHOOL.

Here is a school-bag of dainty hue,
Neatly embroidered with pink and blue,
 Daisy is going to school.
Give her the book, it is bright and new:
Give her the slate and the pencil too,
 Daisy is going to school.

See! she is hiding her doll away,
Saying good-bye to my doll and play,
 Daisy is going to school.
"Be a good dollie and mind you stay
Just where I put you the whole long day,
 Daisy is going to school."

Dear little Daisy with golden hair,
Passing away from the baby care,
 Off with the boys to the school.
They will be kind to the wee one there,
Love her and guard her with jealous care,
 Bright little Daisy at school.

Brothers declare that her dainty feet
Never can travel the dusty street
 All the long way to the school.
Here is the cart, it is small and neat,
Sister will ride, and with laughter sweet,
 Daisy wheels off to the school.

Lonely, we linger a while and cry,
"Dear little Daisy good-bye, good-bye,
 Peace to our darling at school.
Father is trying to check a sigh:
Mother is wiping her tear-filled eye,
 Daisy is going to school.

Lena Baker.

STUDENTS' QUARTER

THE PRISONER OF CHILLON.

What variety of character, what wide contrast in scene is here, within the limits of the four hundred lines—a gallery of pictures consecrated to one theme—Bonnivard captive. Do eye and heart weary over the furrowed brow, untimely whitened hair, exposed cords and veins, the strong emaciation of the brother—the elder? Let them rest upon the younger “smiling at grief” amid the frowning dungeon gloom, his face of beauty is uplift by light thrown off gates of pearl. Do we tire of the inner gloom; the deep oppressiveness of the heavy-pillared cell; the somberness of the darkness sepulchral? We experience a relief delightful and restful in the aspect of the broad lake bosom, whose rippling sheen one can easily imagine is disturbed by the too low dipping of the pinion of the angel mother, eager even to loving heedlessness, to come within the battlements. There is wild strength in these mountains: boundless freedom in this sweeping air of gods, on which exulting eagles ride. How sad the picture in the ninth stanza! Surely this is not of earth, but some condition of woe eternal. How it harrows one's soul: but what heart-rest in this tenth—this vision of sunbeam-sympathy and self-sacrifice—a Christly leaving of heaven for a cell ministry on the part of these light rays and the carolling bird led by them to visit the lonely cell.

A sweet old legend of *cin dolrosa* tells of the dyeing of the robin's breast with its own and the blood of the hated Nazarene, as it vainly tried to relieve his brow of a single thorn. Here also is a suggestion of bird sympathy. Our feelings are intensified too by the poet's nervous reference to a possible transmigration.

There is an unflinching interest sustained by these changes of subject and does not each canvas deepen your sympathy for the prisoner Francois?

Behind one of the fourteen the painter is more than “hinted and hidden.” The transparency of the canvas reveals the selfish painter. It is the Byronic, not the temperment of the Genevan Prior which finds portraiture here. Bonnivard revelled in the heavenly blue—this is not he feasting morbid eyes on the dungeon gloom. Bonnivard was beyond measure pressed by the narrow confines, but it is not he who shrinks from once coveted liberty. It is not the

martyr-patriot François de Bonnivard who steps regretfully out into the freedom for which he had given himself and his house. This is Byron, it is not Bonnivard; we know Bonnivard and his patient martyr brother, but not the dark misanthropist who finds a fourteenth place on the walls of this chamber—who, with gloomy pleasure, drinks in the humid air of the cell and refuses the nectar of the hills. Is it not Byron?

The poem, remarkable for artful variety—sweet, tender, un-Byronic as a whole—yet is the poet not wholly self-repressive.

One might collect these fourteen stanzas into five picture groups, and perhaps be helped toward discovering as to the themes in which the author excels. Let us place here these two outside descriptions (vi—xiii); there the five prison scenes (ii, iii, x, xi, xii); in a third group character-betraying attitudes of the prisoner Bonnivard (i, ix); in a fourth those of the elder brother (v, vii, xiv); in a fifth those of the younger (iv, viii); the prison surroundings, the disclosures of the prisoner—the three character groups.

Even thus divided there is a common tone running through the groups. In viewing the first and second we shall feel exultation subdued to the point of sadness, or embittered even to indignation; strong admiration for François; unrelieved sorrow for the elder; pitiful sympathy for the younger. Pervading all is the emotion of pathos.

To produce this sympathy Byron lends himself; for this he contrasts the thick dungeon air with the flower-breath of the mountain: the clank of the dungeon chain with the rush of the waterfall; the sigh of the prisoner with the carolling of the bird—for this he places the unspeakable gloom of *now* beside the hearth scenes of yesterday. He leads us into the gloom, points us the one face radiant with trust, to the other betraying its silent agonized impatience—the hero in his strong self-sacrifice—that we may have the joy coming from visiting “them sick and in prison.”

Let us regard details of less interest and local coloring. Holding still the grouping suggested, where are the more moving touches in the descriptive language? Here upon the first canvas of the first group is a stroke quite effective “Lake Lemman lies by Chillon’s walls.” One feels almost conscious of the proximity of a body of water quiet and deep. Note the sublimity in “their thousand years of snow”; the life in “I heard their torrents leap

and gush": the entertaining, yet restful, variety in his color dashes, "Blue Rhine" "whitewalled town," "whiter sails," "small green isle," "young flowers of gentle hue."

With brush as vital are the cell scenes presented, the sunbeam is made to lose its way, to wander like the meteor lamp in the morass, the light is at once pale and livid, the voice an echo of the dungeon stone. The strokes of this nature in ix. are nowhere in the work approached: "Loss of Darkness," "I stood a stone," "Shrubless crags within a mist," vacancy absorbing space, "a sea of stagnant idleness."

What eloquence in the phrases used for character outline: The family "Proud of Persecution's rage." Francois says "For him my soul was sorely moved." How self-forgetful is he in the use of the matchless simile of the polar day. This is a protest of deep feeling splendidly justified in the latter lines of viii. and the fathomless feeling revealed in ix.

The chafing soul of the elder, a Samson spirit in Gaza, with fear almost we see devouring itself in silent madness. "To him the dungeon was a gulf," "His mighty heart declined," "His free breathing was denied the deep range of the mountain side," "His spirit withered with their clay:"

The younger is made to exhibit an almost superhuman submissiveness in life and restfulness in death. What pathos in his too early even-tide light, enfolded in which he passes away into the morning. "He the favorite and the flower most cherished," "The infant love of all his race," "A little talk of better days, a little hope my own to raise," "and then the sighs he would suppress." Tender touches these!

How different from the wild battle scenes in which Byron revels in many a poem, is this pure gem: no approach to sacrilege: no palliation of courtly sensuality, no sympathy with the wantonness of the paramour, or the heartless bravado of the bandit, yet is it strong, strong in its goodness.

Reading this we cannot help but love freedom, more, and nature, and noble devotion and self-repression and trustfulness. And though we care for them only a little more, to this extent in spite of ourselves shall we be "changed into the same image," and our better life shall be the proof in this as it is the proof of good in all literature, that Byron has written purely and well.

SOME RANDOM THOUGHTS ON EDUCATION.

(Concluded.)

The ideal school is a school without classes. No two boys are equally advanced, therefore, no two boys need the same sets of things. Classes are an evil—a necessary evil—but still an evil, of our poverty. Every boy should be working for himself, thinking for himself and concluding for himself. Good teaching should consist in the proper selection of facts—and “facts” includes “thoughts” and “ideas”—for each boy, rather than as it now does, in the selection of the fact that will suit the largest number of facts: i.e., the average fact, and for the sake of time telling the class all about it and making every boy deal with the same fact in the same way. Emerson says that it is of no consequence what you study but how you study, and he is right. The only thing is that some things are easier to study in the right way than are others. Subjects that are taught for the first time are generally better taught than they are when the method has become stereotyped: in other words the teaching is better when, because of lack of inexperience, the teacher allows the boy to come into contact with facts rather than with a presentation of them, that is the result of his own study and not nearly so valuable as the facts themselves. This is one reason why the sciences are so well taught just now. There are signs, however, that in spite of all the advantages of the science laboratory, the teacher thinking of examinations, will with the aid of a text book prepared for examinations, interfere good teaching and proper study. There are few subjects that bring a boy into contact with things so closely as Manual Training—so-called—a department of educational activity that has the additional merit that the things are easily available and easily handled, yet there seems if you may judge by printed statements of the work of the large manual training schools, to be a tendency to text-book work and class work in which each boy acts his part much the same as one of the cogs of a wheel.

The kindergarten as instituted was a good thing because it encouraged individuality, but now it has followed the general tendency and every child has to do the same thing at the same time and in the same way. We forget continually it is *how* we teach and not *what* we teach that is of most consequence in ideal

circumstances, though we must not form this conclusion that in our present state of existence information, knowledge or skill derived from the study of one branch may not be of much greater value than that derived from the study of another subject. The teaching of the Sciences, of English, and Manual Training has to-day, in addition to its strict disciplinary value, a not-to-be-despised additional value resulting from the practical and useful nature of the knowledge and skill gained by the honest student.

The thought is in brief that education should consist, as far as possible, in placing the boy amid exactly the same conditions as will be his in after life. To this end he should be made to do everything himself. What good, apart from the value of knowledge, does it do him to have his teacher translate for him a difficult passage in Greek or solve a mathematical or scientific problem. The trouble with many of our boys is that they have been so taught to rise, turn and sit to the bell; so governed by laws and regulations: so long habituated to have no mind about their conduct: so long accustomed merely to obey rules, that when they leave our schools and are placed where they can do as they please, they are unable to decide how to act. Ideally it is better to allow a class to escape pell mell from a room than it is to dismiss them by stroke after stroke of a bell. In the one case they are placed on their own responsibility and so profit by their experience, in the other they are simply obedient to a person who, in the nature of things, cannot *always* be with them.

Similarly with reference to moral training. The ideal is: Do not shield too much. Throw the boy into contact with others. Let him see the necessity and value of good behavior. Let him resist temptation. It was Arnold of Rugby, I think, who said, "tried virtue is better than untried innocence," and it was for this reason that, when he was head master at Rugby, he sent his son away to Winchester, thinking it better that the influence of home should not secure his son from too many temptations. The ideal school life differs from the world, not that it presents no temptations, but that the temptations are fewer maybe, and are encountered under the eye of a teacher who sees that no one is tempted beyond his power, and that, therefore, every temptation, because of being conquered, puts the boy in a better position to withstand with success the temptations of after life. Rules and

regulations are evils—necessary evils it may be—but still evils, resulting from circumstances not permitting the ideal and they should therefore be few and very general.

With reference to punishment in the ideal school it follows that we must conclude that they be no more severe than in after life. The telling of a lie or the using of bad language should meet with no severer punishment than it does in business life, but the boy should be led to contemplate the results of such wrong doing morally—be brought into contact with a set of moral facts—and acquire a better habit.

So too with religious life. Since a man must read much that is opposed to Christian views and can have no safeguard but his own goodness and good sense, it should be the custom of a good school to allow the boy to read “unorthodox” (whatever the term may mean) views, and to get him into the way of examining carefully and honestly and liberally whatever opinions he may read. In God’s sight the man whose faith would give way through reading a certain book is no better than he who reads the book and loses faith. Inherently the men are the same.

To sum up as to method, we must in all education encourage the natural development of the boy. We at present restrict too much the bad (or what we call—often falsely—the bad) rather than encourage the good. Let the boy work out the thing in his own way: let his own reading cultivate his own taste: let his own experience, gathered from his own contact with things, or gathered from the knowledge of others (but always gathered by himself) be the ground of his own conclusions: let his own strength be the cause of his own success: let his own resistance to his own temptations render future integrity assured: let his habits of physical-mental and spiritual action depend not on the fear of unusual punishment, but on his sense of right and wrong: in short, let his life at school be in miniature what it will be in the world at large: and so will he see fewer petted, pampered, spoiled, emasculated young men than are found to-day, wasting precious time in slothfulness, in crime, or in restriction in prison.

Woodstock.

W. H. Weston.

EDITORIAL.

THE MONTHLY FOR MAY.

It is impossible to announce definitely the contents of our next number. The following writers, however, will appear:—Prof. Farmer, a poetical translation of a Latin prayer: the Rev. J. W. Stewart of Rochester, "One advantage of growing up in Canada," Dr. Rand, an article dealing with the British Museum: and Prof. Wolverton, "The place of manual training in a system of education."

NOTICE.

We regret that through the unexpectedly large number of subscriptions, we are unable to fill the orders for our first number. We have now more subscriptions than we counted on, even at the close of the first year of publication. We are endeavoring to supply copies of the first number to all we can. We shall be glad to pay for copies of the number to those who feel they can spare them. If fifty or seventy-five of those who have received sample copies will return them it will aid us greatly.

OUR PROSPECTS.

We are glad to announce that THE WOODSTOCK COLLEGE MONTHLY has won for itself a subscription list and an advertising patronage that place the concern in a very enviable position. As we have no thought of money-making, and as all the editorial labor is done for love of the cause, we are in a position to expend our profits in improving the magazine. We this month increase our size some four pages—a very humble advance, but one indicative of possibilities. It is not likely that we shall ever feel perfectly satisfied with the MONTHLY in any regard, except perhaps in this, that we shall see ourselves approaching more and more nearly to the unattainable ideal we have set before us. We promise to do our best to make our enterprise a credit to the College it represents, and a source of some little help to the denomination that supports the College.

OUR CONTRIBUTORS.

We give below a list of contributors. We wish it to be distinctly understood that this list is by no means final. There are so many matters incident to the inception of a new publication that we have been unable properly to attend to this branch of our work. We hope to make further announcements in our next.

- A. A. Ayer, Esq., Montreal, P.Q.
Mrs. J. J. Baker, Walkerton, Ont.
L. F. Barker, M.B., Toronto.
Rev. S. S. Bates, B.A., Toronto.
Rev. R. G. Boville, B.A., B.D., Hamilton.
Hon. Chancellor Boyd, Toronto.
J. S. Buchan, B.C.L., Montreal.
Rev. Jno. H. Castle, D.D., Rochester, N.Y.
M. S. Clarke, Ph.D., Georgetown.
Miss E. C. Cooley, M.A., Toronto.
Rev. Jno. Crawford, D.D., St. Thomas, Dak.
Rev. Wm. Cuthbertson, B.A., Woodstock.
Rev. E. W. Dadson, B.A., Woodstock.
Rev. P. K. Dayfoot, M.A., Strathroy.
Rev. J. C. Farthing, M.A., Woodstock.
Mrs. Halkett, Ottawa.
C. J. Holman, Esq., Toronto.
C. S. Kerr, B.A., Woodstock.
Chancellor McVicar, Ph.D., LL.D., Toronto.
Rev. R. S. McArthur, D.D., New York.
Rev. A. H. Munro, St. Thomas.
Rev. A. Murdoch, M.A., LL.D., St. George.
A. H. Newman, D.D., LL.D., Toronto.
Rev. C. Perrin, Ph.D., Chicago, Ill.
Rev. W. H. Porter, M.A., London, Ont.
Miss M. Reynolds, B.A., Poughkeepsie, N.Y.
T. S. Shenston, Esq., Brantford.
Rev. J. W. A. Stewart, B.A., Rochester, N.Y.
Rev. B. D. Thomas, D.D., Toronto.
D. E. Thomson, Esq., Q.C., Toronto.
F. Tracey, B.A., University College, Toronto.
Rev. Thomas Trotter, B.A., Toronto.
Prof. J. E. Wells, Toronto.
Mrs. J. C. Yule, Brantford.

THE MOTIVE TO MISSIONARY ENTERPRISE.

In stirring tones has rung upon the ear of our churches the appeal from the brethren in India. In reading it one is led to ask, "How is that so little has been done towards the sending out of the fifty-two men asked a year ago?" Various answers will be given. Some will blame the pastors, some the members of the churches in general, but in every case it will come to this—either that we do not, in our hearts, believe the statement that every soul that dies in India is lost: or that, if we do believe it, we have hardened our hearts and have selfishly turned away. We think it time that the whole motive to missionary action should be reconsidered, and we have asked Rev. Jno. McLaurin to contribute to the MONTHLY the first of a series of articles on this question. It may appear to some that no good can come from such a discussion, but to any person coming into contact with the heart-thought of our people, it is evident that many are in doubt and even distress about the matter. We, therefore, bespeak for our symposium on the motive to missionary enterprise the careful and interested consideration of every reader.

THE LITERAL INTERPRETATION OF SCRIPTURE.

"To what extent should the Scriptures be *literally* interpreted?" The question will occur to every thoughtful reader of "The Body of Moses." On the answer to this question more depends than would at first sight appear. For, this settled, our views are decided on such important doctrines as the real presence, the apostolical successions, the primacy of Rome: and not only in regard to these but also in regard to the teachings of Christ (as those delivered on the Mount) dealing with every-day life. Should we or should we not forgive our enemies, lend hoping to receive nothing again, resist not evil, and yield the coat when the cloak is demanded? Count Tolstoi deems the Christian world untrue to Christ because of the failure to follow literally His teachings. Stopford Brooke and others protest against a narrow literal slavery to the letter of Scripture, and fault has been found by men of the school of Dean Stanley, with the Baptists for inconsistency in interpretation, literal in the case of "repent and be baptised" and not literal in the case of "this is my body." We shall be glad to learn the views of our readers on this matter.

COLLEGE NOTES.

Boys, take Benjamin Franklin's advice and "deal with the men who advertise," especially those who have patronized THE WOODSTOCK COLLEGE MONTHLY. The man who knows when and where to advertise, generally knows also where the best market is to be found, and how to buy in it when he has found it.

The concert at the close of last term was very successful. The assembly room was crowded and every feature of the programme was gratifying, both to visitors and to those who were concerned in its preparation.

In the work of the societies the last term was perhaps the most successful and enthusiastic that has been seen for some years, and nothing could be more marked than the influence of the societies and their exercises upon the school in general. The interest in society work this term is not so encouraging. There can be no reason why our societies should do inferior work in the spring term. If they are useful in the first part of the year so are they in the last. Nothing, not even examinations, should be allowed by the students to stand in the way of their real good.

The first indication of opening spring was the signal for the organization of the College games. The baseball club literally broke the ice by organizing and playing their first game before the warm weather had fully set in. Work has been kept up pretty steadily ever since.

Lacrosse has for the first time gained a real foothold here, and its success as a College game seems now assured. Several excellent games have already been played.

Lawn tennis, too, has its patrons and is likely to be an interesting factor in the College sports.

Most of the students of last term are still in attendance, but a few familiar faces are missing and a few more are here but for a short time longer. Nearly all those leaving hope to return again in September.

A number of the students devoted a part of their Easter vacation to the interests of the COLLEGE MONTHLY, and showed by their hearty co-operation a spirit that guarantees success, both for themselves and the journal that represents their interests.

A letter was received from Mr. J. B. Morgan, B.A. a few days ago from Fredericton, announcing the complete recovery of his health. This news will be received with unmingled pleasure by all those who, as students and teachers, were associated with him while he was connected with the College.

Prof. Tagg's classes in vocal music continue with unabated interest, and the genial advocate of Tonic Sol-fa is doing an excellent work for music among the students and through them will doubtless affect the singing of a very wide circle.

Prof. Clarke, though he has removed from Woodstock to London, still devotes a portion of his time to instruction in instrumental music in the College.

Former students will be pleased to know that Miss Hart is in charge of the classes in elocution. Her good influence will, we hope, be felt in years to come in many of the pulpits of the land, as well as in the homes of many of our students who are not looking to the ministry as their chosen calling.

Among the recent visitors that we have had the pleasure of welcoming to the College were Rev. Mr. Black of Amherst, N.S., and Chancellor Boyd. The latter, while in town in connection with some legal business, was the guest of Prin. Huston. Being a warm and active friend of education, his address to the students was well fitted to imbue them with a high ideal, and left an impression that will not soon be effaced.

A very welcome visitor some time since was Principal A. H. Dymond of the Ontario Institution for the Blind, Brantford. It is matter for regret that Principal Dymond's engagements would not permit of a longer stay. It may be that in the near future some arrangement may be made by which the students will be privileged to hear an account by Mr. Dymond of the mode of dealing with the blind.

During the recent session of the Teachers' Association for the County of Oxford, a large number of the teachers from a distance took the opportunity of visiting the College. We think that the general impression was that the equipment of the College was excellent. We are hoping that in the autumn the Association will hold some of its sessions in the College buildings. Should this be so we know that every student and every officer and teacher will do what he can to give a royal welcome to our guests.

A very handsome present has just been given to the College by Mr. M. S. Clarke, B.A., of Georgetown. Among the books contributed are *Christianity and Greek Philosophy*; Fawcett's *Free Trade and Protection*; Parkinson's *Optics*; Schiller's *Poems*; and *Outlines of the Laws of Thought*.

Several of the boys are leaving on May 1st for summer work in the mission fields. We have learned that the following places have been assigned to our students:—Port Dover, C. W. King; Sauble, J. Cain; Palmerston, H. Grimwood; East Zorra, J. Bullen; Minesing, W. J. Thorold; Augmentation, J. J. Ross; Meaford, C. W. Iler; Thorold, B. W. Grigg; Woodstock, W. Winter. There are a few fields yet to be assigned.

Mr. A. T. Robinson, who left at Easter, is now preaching at Oak Lake, Manitoba. We miss him from the editorial staff.

Mr. Langford has found his work with the Beachville church so encouraging and so pressing that he has felt it to be his duty to give his whole time to it. He expects to return in September.

The Toronto Baptist College examinations are now going on; The examiners are as follows:—Rev. W. J. McKay, B.A., London. Rev. J. J. Baker, M. A., Walkerton; Rev. E. W. Dadson, B. A., Woodstock; Rev. R. G. Boville, M.A., B.D., Hamilton; Rev. W. C. Weir, B.A., Guelph; Rev. W. M. Walker, B.A., Barrie.

A new feature of the examination this year is the "oral ordeal" conducted jointly by the professors and the outside associate examiners. We are glad to know that this year some thirteen are in the graduating class in theology. Many of them are Woodstock boys, and we wish these and their fellows abundant success in their "labor of love."

It is rumored that at future examinations in all the colleges 40 per cent. will be necessary for a pass, 66 for second-class honors and 75 for first-class honors. The percentages at Toronto University are 30, 50 and 66 respectively. A percentage means very little. The difficulty of the questions and the severity of the marking count for more. We trust that the examiners will, in this regard, follow the example set by the masters of this College in making it an honor, not only to get into the honor class, but even to be deemed worthy of a place amongst the pass men.

We are pleased to announce that Mr. J. B. Warnicker is hard at work in Montreal. He has the oversight of a progressive mission in that city. While we are sorry to lose his influence from the school, and especially from the editorial sanctum of "ye MONTHLY," we are pleased to know of his success in the east.

The Rev. Dr. Murdoch of St. George, recently paid us a short visit. He looks well and seems to be enjoying greatly the work in his new charge. He speaks of sending his son to the College next September.

The Masters Atwater and Johnson were detained at the close of the Easter vacation at their home in Batavia, N.Y., by the serious illness of Mr. Atwater. "Eddie" is one of our most popular students, and all will be glad to learn that his father is now convalescent.


The Messrs. Rice Bros. are thinking now of the intended departure of their grandparents for England. We know that there are many others that will wish Mr. and Mrs. Lailey a pleasant trip and a happy time. As treasurer of McMaster University, Mr. Lailey has added another claim to the gratitude of the denomination for long-continued painstaking labor in its interests.

The Rev. C. C. McLaurin of Sarnia, spent a few hours with us a short time ago. He expressed himself as delighted with the improvements made in the old school.

Among the books added to the library since our last issue are: - *In Dixie*: Times, Geo. D. Roberts; *Poem*, Philip Stewart; *Lake Lyrics*, Rev. W. W. Campbell; *Tecumseh*, Chas. Mair; *Stories of New France*, Miss Macliar; *Life and Letters of F. W. Robertson*; *Infl. of Je. vs.*, Rev. Philip Brooks; *The Crisis of Missions*, Rev. A. T. Pierson; *The Value and Success of Foreign Missions*, Rev. John Liggins; *The Chicago School of Manual Training, Growth, Training, Evolution and Disadv.*

Prince Albert coats are very good in their way. A rich story is told of a certain College man who prides himself upon the length and beauty of this outer garment. Happening, quite recently, in that uncertain weather between the time of overcoat and no overcoat to be invited out to spend the evening, he decided to leave his overcoat at home and make his *Albert* his only care. On his arrival he was pleased to be greeted with that hospitable reception, which, unless overdone, is so pleasant to the guest. After acceding to the request to remove his glove and place his hat upon the rack, he was thinking of the drawing room, when the hostess, thinking our young man very forgetful, asked, "And will you not remove your overcoat, Mr. ———?" It is hard to say which felt more awkward under the circumstances. The story has a moral for all.

The results of the recent Easter examinations have created quite a variety of effects. In one case a certain student received \$20 as the result: some have received words of praise from parents and it is possible that some may have been met with scoldings. In a very few cases promotions have been made and in others degradation in class standing has taken place. We have gone to the trouble to average the results and have found that in the Preparatory 19 took honors, 47 passed and 34 failed; in the First year 24 took honors, 50 passed and 26 failed; in the Second year 17 $\frac{1}{2}$ took honors, 52 passed and 31 failed; in the Third year 20 took honors, 67 passed and 13 per cent. failed; in the Fourth year 56 per cent. took honors and 44 per cent. passed. From this it would seem that the boys in the higher years do better work than those in the lower. The second year is, however, in this regard, an exception.

"Tetraphenyldiamidomethyleneorthophenylenediamine is obtained when diphenyldiamidomethyleneorthophenylenediamine is heated at 200° with carbodiphenylimide. - *Chemical Journal*. Exactly. Thanks. We had been under the impression that diphenyldiamidomethyleneorthophenylenediamine was an illuxyle-
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