

THE
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A PRACTICAL PRAYER.

There are certain phases of truth which are nothing if not practical. It may not be very material in the life we now live whether or not the saints in heaven know each other and are able to converse on mundane experiences. It has not very much to do with present necessities whether or not the evil ones shall ever be released from the duration of hell. We may speculate in regard to these as kindred questions, but when we have gone the whole length we are no better off than before. There are certain other phases however which we cannot touch with sincere inquiry without getting into the region of that which was intended to be presently helpful.

The beauty of the Lord for which the psalmist prayed has very much more to do upon the life of God's children than furnishing a theme for delightful meditation. The beauty of the Lord is no mystic sentiment; it is the possible characteristic of every Christian—the practical test of the virtue of godliness.

The manifest characteristic of sin is ugliness. The world with all it contains was created beautiful and good, and any defect, physical, mental or moral, which now appears must be attributed to the bad impress of sin. Sin has to do with decay and distortion as surely as it has to do with death. It has to do with all mental weakness and aberration, and certainly it alone is responsible for all acts of profanity and debauchery, for all crookedness of manner and discourtesy; in short for all in man which is manifestly unlovely. Ugliness of body, mind and heart is the work of sin.

The gospel of God's grace was intended not only to convert the soul, but also to beautify all that sin has corrupted. Being con-

verted by faith in Christ, it is not intended that we remain as we are until we see Him as He is; rather it is intended that correction should immediately begin, and that heart, mind and body, throwing off the evil and taking on the good, should make progress back to the position whence they fell. That which characterized Christ upon the earth and made him the chief among ten thousand and the altogether lovely is the point to be reached. That characteristic was the beauty of the Lord of which the psalmist speaks, "Let the beauty of the Lord our God be upon us," we commend as a practical prayer.

Even in the matter of physical comeliness we do not know that we should be out of the way in indicating the influence of the grace of God. For certainly obedience to God's commandments, resignation to his will, together with the trustfulness which that grace involves, must in the end tell favorably upon the exterior man. Other things being equal, the man who governs his life according to the counsel of the Lord is a better specimen of physical humanity than any one who neglects that counsel. David, Daniel and the three young Hebrews were noted for personal beauty, and their adherence to God's law had not a little to do with it. Every one is familiar with the face grown old in sin, and has noticed the contrast between it and the countenance of one who has grown old in the service of God. Beauty in old age is reserved for the holy. This is something practical. This touches very closely the spirit of the age. Personal beauty is sought after and applauded, and more highly distinguished perhaps than in any previous time. It is well to recognize that even this very desirable thing is among the "all things" for which godliness is profitable.

We are speaking correctly and we hope not trivially when we say that the subject matter of this petition is something which may be made helpful in all mental endeavor. Certainly a mind under Christian influences, and so trained, has a stronger grasp, and has nicer perceptions than the same mind not so influenced. Grace has something to do with the quality of thought and surely ought to be a power of no small influence in matters of taste and culture. Here again is something practical. These are the days of *Æsthetics*. A thirst for the beautiful pervades society and makes its way into our homes and our churches, as to their decorations; and upon our lecture platforms and into our

pulpits as to their acceptable oratory. "The same mind which was also in Christ Jesus has very much to do with imparting strength to our faculties; and He who tinted the heavens and gave to earth its variety and position of tree and shrub, stream and ocean, crag and dale, surely may be depended upon to direct more unerringly, even in departments such as these, than in any case where His mind does not influence. We suppose, in respect of literary excellence, the beauty of Job, Psalms and Ruth has never been equalled; and we suppose also that in tasteful design and beauty of finish Solomon's temple has never been excelled. The beauty of the Lord was upon them. Much has been said disparagingly of the tendency of rigid righteousness upon things which affect good taste, yet the fact remains that the monuments of beauty, either in literature or art, are the inspiration of godliness.

The beauty of the Lord has to do, and emphatically, with all that is moral and social. Here undoubtedly is the point of the Psalmist's petition. Sin has distorted our character and manners and in heart as in its outward act there is need of greater comeliness. Let the spirit of the Lord direct the heart into desires which are pure and Christ-like and the beauty of the Lord is that which in our social intercourse shall manifest these characteristics of Christ, viz.: love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. The most practical of prayers this. It should stand in our devotions side by side with "Give us this day our daily bread."

WOODSTOCK.



A GREAT ENGLISH PREACHER.

Of all the pleasures of a delightful vacation spent in the lands across the sea, the greatest, in fact as it had been in anticipation, was the privilege of hearing the great Baptist preachers, Spurgeon and Maclaren. If others read the personal impressions of these men which get into our papers from time to time with the same interest as I read them, no apology is needed for occupying a little space in *THE COLLEGE MONTHLY* with my impressions of Maclaren. After all, there is nothing more generally fascinating than the study of great men.

We had reached Manchester Saturday night; and next morning, not without some difficulty and consequent delay, found our way along Oxford street, past Owen's College, to the Union Baptist Chapel where Dr. Maclaren preaches.

As we entered the first hymn was being sung, and a fine volume of song was rising from choir and congregation. A moment later the preacher rose, and, in a distinct but slightly husky voice, said, "Let us pray." The words which followed were predominantly those of thanksgiving, blending now with confession and now with petition which swept individual and national need with beautiful simplicity, directness and fervor. A chant followed, and then the reading of first part of Matt. V. The reading was clear and forceful; the meaning was made to stand out in fine relief, and one could not but feel that the reader was in living sympathy with the truth. Another prayer followed especially pleading for the purity of desire and enlightenment of heart necessary for understanding the truth. After another hymn came the sermon, based on Psalm I.:1 and Psalm CXLV.: 5. The Psalms, he said were the products of experts in devoutness, their main subject being *true blessedness*. The elements of true blessedness, as indicated in this book, formed accordingly the theme of the sermon. And a very striking sermon it was. An outline of it may be acceptable.

The elements of true blessedness were :

1. In relation to God.—(1) Faith, trust, confidence, this fundamental; (2) Fear—that is, reverent, loving contemplation, and obedient activity—symbolised by the seraphim which with two wings covered their feet, with twain veiled their faces, and with twain

did fly; (3) Dwelling with God; (4) Aspiration—*rest* is found in a dissatisfaction with present attainment and a reaching out and progressing towards the higher; (5) Forgiveness.

2. In relation to conduct.—(1) Charity which “considereth the poor”; (2) Apart from charity, summed up in the one thought of Psalm CXIX.: 1, “Keeping His commandments,” which should grow out of a loving preference for these rather than out of a stern sense of duty.

3. In relation to circumstances. These have really little to do with it. “If I had this or that” is still, as in Eden and the wilderness, the issue of the father of lies. The only thing mentioned in connection with circumstances is *chastisement*. This we should receive as God’s good gift. The Psalter’s blessedness is only carried higher in “who have washed their robes and made them white in the blood of the Lamb.” The latter adds the means of attaining and gives glimpses of glory.

Singing and prayer closed a service that will always linger in memory as a season spent in the presence of God and full of aspiration after greater likeness to Him.

The congregation numbered about 1200.

Dr. Maclaren looks to be well on in the sixties. He is rather above medium height, slender, frail-looking, withal of erect bearing. His brow is broad rather than high; the large spiritual eyes are thoughtful and full of tenderness; the mouth large and firmly set; the chin quite prominent; the nose is the opposite of the Roman and seemed to me the weakest feature of the face.

His voice is decidedly in the upper register, with hardly a suggestion of bass in it, at times slightly harsh and raspy, but usually clear; always possessed of that combination of sureness and firmness and spring which we call *timbre*, and often very impressive. His accent is an original Scotch toned down by long residence in England. The *r* he rolls very decidedly, though occasionally it is slurred over. The *h* he omitted once, at least. On the whole his enunciation is singularly distinct, measured and precise.

He has few of the tricks of the orator. His only gesture was a slight movement of the left arm and a nervous opening and closing of the hand. Commonly he looks as if he were regarding some one in the upper front of the room, the head thrown backward.

Now and then when he addresses or appeals to his brethren more directly, he bends toward them with a kind and winning look. At the end of the main points of the sermon he usually turned his head to the left and looked down as if to catch the next point—whether from notes on the desk or from memory one could not determine.

His style is highly finished. The sermon is a unit. From the beginning to the end it moves surely and steadily to its goal. Nothing is said at random. Each sentence is in its place and is a model of chaste and elegant English. He makes abundant use of metaphor. His illustrations drawn from nature and Scripture (the former in this instance the more numerous), and touched off in a few words, are full of beauty and exceedingly apt, flooding the thought with light.

The following appear to me to be the chief elements of his strength:

1. His study of Scripture has been profound. He shows a mastery of his theme. Fine native powers, carefully disciplined and hard, hard work, account for the perfection of the sermon as a work of art. The sermon outlined above could only have been the result of prolonged and careful study. Every part of the service evinced the same thorough preparation. And so his ministry is ever fresh, instructive and inspiring.

2. He is intensely spiritual. This is seen in his very face. It flows out in thought and word. He evidently lives "as seeing the invisible." He is a prophet—the word has been given him, and he expounds it reverently and faithfully. This, under God's blessing, makes the sermon a thing of life and power. The preacher himself is possessed by it. He is all aglow and you are enchained and held until he releases you. This was my own feeling; the deep hush, and then the rustle of relief when a point was completed, showed that it was general.

In beauty of language and chasteness of imagination; in aptness of illustration and fullness of instruction; in its tendency to turn one away from sin with a feeling of contempt and toward God in passionate longing after purity, strength and Christlikeness, that sermon was the greatest I have ever heard. And this was just in the course of his ordinary ministry. Such sustained excellence is marvellous. But it must be remembered that Dr. Maclaren has

given himself wholly to preaching. He does little, if anything, else. With pastoral work he has nothing to do. And so his sermons are impositions of truth not *local* but *general*. The only possible exception to this that morning was a reference to "the leaves on Oxford street." Otherwise it would have suited Woodstock as well as Manchester.



LOUISVILLE, KY.

THE IDEAL STUDENT.

The honest article in the January MONTHLY entitled *The Ideal Teacher* was marked by an appreciation of the difficulties and cares of a teacher's life that went a great distance towards making the picture drawn not only correct but sympathetic. None, however, but a teacher can portray the ideal teacher and only one in a thousand even of teachers is able to draw a correct outline of the ideal master. Were it an easy thing to describe, it would more or less be an easy thing to exemplify. The truth is that to be able to describe the ideal teacher one must have been student and teacher alternately more than once, and the ideal college results more and more as it is understood that the ideal teacher and the ideal student have never yet been seen in Woodstock College or in any other college; and that in the departures from the ideal on the part of the student there will be consideration for human frailty on the part of the teacher and *vice versa*. At the same time nothing but good can come from an honest testing of oneself—whether teacher or student—by the touchstone of an ideal from the view point of the other. I trust that the students of Woodstock College will make the same efforts to improve themselves by testing themselves by this article as I am making to increase my own power for good by keeping before me what Mr. Stone has written.

What then are the characteristics of the ideal student?

1. *Dead Earnestness.* A student that really wants to get along—that, as students say, means business—can do good work with any teacher no matter how poor the latter is. The thought of every student at the beginning of every class should be: "Now

here am I in this class, how can I get the most good out of it. If the other students will not give the master an opportunity to help me I must see that they behave." This thought will induce the student always to set his face against mischief, disorder, etc., as these—on the part of any one in the class—are sure to stand in the way of his advancement. It will also cause him to do his home work thoroughly. He will see that if he wishes to get the most out of his teacher, he must before the recitation hour become acquainted by previous study with his difficulties and then if he has tried honorably to settle them get the teacher to help him in solving them. To tell the truth the ideal student uses his teacher as he would a dictionary or work of reference. When he is unable from his dictionary or from the use of his thinking cap to get the information he needs he comes to his master and appeals to his greater discipline and knowledge. The ideal class is that in which it is hard for the teacher to get a chance to ask a question of the students because they have so many questions—and these always pertinent and rational—to ask him. It has been my fortune to have frequently had such classes and I can say they were exceedingly exhausting, as I was plied on every side by questions that tested my knowledge and my ingenuity. Such a class will always propose some questions about last day's lesson—about some matter concerning which—on thinking the matter over, and very likely talking about it with others—the student finds himself uncertain. No student can be an ideal student unless he continuously endeavors to make sure he is treading on solid ground and that he understands all that has gone before. The good student is a great reviewer.

This quality of earnestness, zeal, this meaning business, is what our students need. Think of Erasmus,—when a kind patron, learning that he had walked barefooted to Paris, had sent him money for clothes,—writing, in thanks for the gift, that with the money he would buy books and that if anything were left he might buy shoes for his feet and a cap for his head. The student cannot serve two masters. If he is yearning for a good time, for evening parties, for dinners, for five o'clock teas, for skating engagements, etc., he has none of the student spirit about him and Minerva so generous to her true worshippers will have naught to do with him. She objects to no amusement, no relaxation provided it has loyalty

to her as its motive. She will give success in football or in social pleasure if the student enters into these with the purpose of doing better work and making more rapid progress in the wisdom that she possesses. To the student, "through winds and tides one compass & aides," fidelity to work. No allegiance less binding than that of the knight-templar to his grand-master, of the monk to his vow, will win real success. I have enlarged upon this determination because after all it is of itself almost sufficient, if possessed in ideal quantities, to make an ideal student. Just think how methods of study would be altered, how much more would be accomplished were this determination a characteristic of the student in the preparation of his work. So great would his mental concentration be that his physician would tell him he must not study more than two or three hours at a time for fear of brain trouble. Just think of the method of his arrangement of hours of mental, physical and spiritual exercise. How every moment of every day would serve a purpose in his progress as a student. What an ideal student he would be! How often would he be late for a class!! How often would he spend the hour of study dreaming about what they are doing at home or building castles in the air about what great things he will do when he leaves school!! How often would he find his attention given to the frivolities and petty things of every day life. How often!! *How seldom!*

In the second place a student, attaining even to the outskirts of ideal student character and advancement, *will recognise his position*—he will see that he is the disciple not the master, the tyro not the professor. He will see this and see further that only as a learner, a tyro can he succeed. When a young man knows everything it is well for him to leave school. If this rule were enforced however there would be more seats empty than there are in our colleges. When a student knows too much to listen to his master's opinions it would be only honest that he ask the master to exchange places. When he concludes that a large faculty, or the Principal, or that the Board of Management does not know how to conduct the school so well as he does, he should either apply for ruling power or better still leave the school in disgust. One conceited, priggish student can do great damage in a school. That I speak so fully about this matter shows that at Woodstock there

are few such students: it also shows that they are not unknown in my experience.

The true student—while independent and manly in every sense of the word—as a rule understands the reasons for the regulations of the school he attends, and sympathizes with them, but sometimes he does not understand their sweet reasonableness and still he sympathizes with them. He feels that the masters forgive many unreasonable things on his part because of their good-will, friendship and sympathy towards him, and because of his good-will, friendship and sympathy towards them he reciprocates. He also remembers that he cannot take *all* the circumstances into consideration so well as they and that he is therefore less likely to be right than they unless indeed they are a set of scoundrels, or second class detectives, jailers or crazy men. In such case his life is not safe longer than the departure of the first train.

In the third place the student should aim at *honesty*. For the sake of popularity he should not hide his colors. He should stand up for the institution that is striving to help him, and if he thinks a fellow student or a teacher is misunderstood or misrepresented he should be bold to make it known. He will thus help himself, his fellows, and his teachers. He should be honest enough never to resort to doubtful artifices to gain the good will of the masters. There is a time to speak and a time to keep silent: there is never a time to do either for the sake of popularity with boys or teachers. Let the test always be the highest good of the school. This may win for him the title *informer* or maybe something worse. So let it be.

Again, the good student *hates bullying*. His whole heart rises up in indignation at the sight of might beating right. He can hardly restrain himself when he sees the weak imposed upon by the strong. Valuing his own liberty he will not suffer it or that of another to be unjustly interfered with. He will die rather than tolerate hazing, in even its mildest forms, for he will see that its principle is radically and awfully wrong and that it makes boys brutal and devilish.

He will be pure. How he will loathe all that is vulgar, dirty, low, obscene in conversation, deportment, or in thought. He will aspire to the beautiful, the pure, the chaste. He will hate to know that he is a devil or devilish.

He will in short be a *Christian* with a high ideal—even Christ—before him. I thank God that at Woodstock we have so many that are striving to be ideal students. I often find myself in prayer that still others may be actuated by a divine impulse to a nobler life. May God grant that at Woodstock College as long as its work is maintained, the purpose may be to picture the ideal, to set it before the eyes of every student, and—most important—to make it a lovely sight to all our boys, to get them to choose, it to take it into their life and cherish it. As teacher of the School this is my great longing. To bring it about I have no power. I can only trust in the power of the good and the true and the beautiful to attract and influence. I can only impress upon every one the urgent necessity of listening to the call. He that hath ears to hear let him hear.

Magister.

WOODSTOCK.

STUDENTS' QUARTER.

At the battle of Vimiero during the Peninsular War one of the 71st "Regiment of the Line" (Scotch) was severely wounded. He refused to be moved to a place of shelter, but seated upon a mound of earth, he played heartily upon his bag-pipe for the encouragement of his fellow-soldiers till the close of the engagement. The reading of this incident suggested the following lines:—

Upon Vimiero's battle-field
 A Scottish hero fell;
 A piper in the "Seventy-first"—
 His comrades knew him well,
 Concerning this young soldier brave
 Some tuneful notes I'll raise.
 I crave your grace that I may give
 The well-deserved praise.

They would have borne him from the field,
 Or placed him where that hail—
 That fearful storm of murd'rous lead—
 Would haply miss,—or fail
 To pierce him more,—and some good shield

The Battle of Vimiero.

Would serve his life to save.
 "Nay, lads!" cried he, "I will na yield;
 I'll still the danger brave."

They left him there as he desired,
 And straight his fingers strayed
 Aloud once more to sound his pipe,
 And oh! what tunes he played!
 With burning heart and glowing thoughts,
 With ardent martial life,
 He swung the swelling notes above
 The noise and din of strife.

And as he played, the battle raged
 With fury all around:
 His comrades brave, the conflict waged,
 Roused by the inspiring sound:
 Their manly hearts responding prayed,
 That in the deadly moil
 They might not find him with the slain
 Upon the gory soil.

The brazen cannon thundered fast:
 Their shot and shell around
 Dispersed the warriors, as a blast
 Drives leaves along the ground,
 And so the battle still went on,
 And still the piper played,
 Till shouts of victory rent the air,
 And then the fight was stave l.

A simple, brave, heroic deed,
 And simply told to you.
 May God apply it to our hearts:
 We need such souls to-day.
 When foemen wound us, or we lead
 No longer in the way,
 Let's cheer our comrades in the fire,
 Let's cheer them all the day,
 With tunes that bless them in their need.
 And playing, let us pray.

H. Grimwood.

THE SCHOOLS AND SCHOOLMASTERS OF DICKENS.

On the evening of Tuesday, the 3rd inst., Mr. Jas. L. Hughes of Toronto delivered his lecture at the College upon the above subject. He prefaced his remarks by stating that although this was his first visit to the institution, he did not by any means intend that it should be his last, and proceeded as follows:—

“Humanity owes a deep debt of gratitude to the human being who opens the fountains of love. Dickens was one of these. His great characteristic, however, was his love for little children. He aroused by his writings universal indignation at the cramming and cruelty then so prevalent in schools, and at the unavoidable result,—physical, mental and moral deterioration. His school writings, though descriptive of the children’s lives in the most minute detail, are not the result of his own experience, for he describes himself in a letter to a friend as ‘a very small and not-over-particularly-taken-care-of boy.’ How well we remember those two types of the coercive system,—Mr. Creakle’s and Squeers’, and that of the cramming system.—Dr. Blimber’s. How excellent is the account given of that model school where love was the predominant power,—Dr. Strong’s.

David Copperfield (simply an inversion of Charles Dickens’ initials) was sent to Mr. Creakle’s school at Salem House after the second marriage of his mother to one Murdstone. This man tried hard to break little Davy’s heart by every means in his power, but succeeded only in awakening all his latent passion, so that one day, David, goaded to desperation by a most unmerciful beating, bit Murdstone’s hand severely. Notwithstanding his mother’s entreaties, he was at once dispatched to Salem House, where he suffered untold agony. Bearing a placard around his neck, ‘Beware of the dog, he bites,’ he bore alike the sheer cruelty of that incapable brute Creakle and the hard fare and rough usage to which he was subjected. Salem House was not established for the sake of knowledge and education, but as a refined place for administering torture and brutality to the minds and bodies of the unlucky boys who were entrusted to Creakle’s care.”

Nicholas Nickleby’s adventures in Dotheboy’s Hall, Yorkshire, were then exhaustively related. “Squeers’ brutality is evident by

his bullying of the child on the trunk at the London waiting-room ; his hypocrisy, by the fact that on perceiving the approach of an acquaintance he immediately assumes the role of comforter to the frightened, sobbing boy." The awful plots of Squeers and Snawley against the welfare of the latter's wards, the immeasurable selfishness of Squeers, who would sit at his meals watching the ravenous looks of the half-starved boys, the cold ride to the Hall, that dismal, dreary, dirty, dark, dreadful den, the terrible deformities of the children and the disgusted consternation of Nicholas' beating of Squeers and its consequences, were all vividly presented. "Such heathenish brutality as Squeers' is no longer possible, Christ's example is being carried out. Still, however, there is too much terror caused in early school-life. Fear is the lowest motive, the least effective of all the agencies of control, for while it represses evil, it also represses good. God meant our characters to be positive, not negative. There is always one thing that we should despise,—a teacher who works for the sake of nought but his salary. Such a man is untrue to his profession and to his trust."

Then the lecturer reviewed little Paul Dombey's life at Dr. Blimber's, where, by the terrible cramming system, they did not carry out God's plan, but a reversion of God's plan. "Knowledge we must have at all hazards, it is the all-important aim of life. Bring him on, Cornelia, bring him on!" This was the motto of that institution. The scene of the poor little fellow's death was very pathetically rendered. "What unnatural education this was, what terrible folly to feed his mind at the expense of his body. He was murdered, though unconsciously, by Mr. Dombey and Dr. Blimber, the one absorbed in his selfish determination that his son should learn 'everything,' the other blind to all but the worship of his idol Minerva. Our physical, mental and moral capacities should be kept proportionate. While they worked little Paul's mind, his soul worked itself, and together these worked his body to death."

Then followed the account of good old Dr. Strong's school, with David's early love for Miss Shepherd, and childish awe of Adams the head boy, by whom he was welcomed.

In conclusion, the lecturer said: "We should all indulge in games as they did here; receptive attention is good, investigative better but executive best of all. Love is the mightiest of external agencies, because it cannot remain external. We should encourage

liberty, self-activity and individuality, which last is the grandest thing that we can ever develop in a human being. Since humanity is an organic unity, co-operation should be the richest word in a teacher's vocabulary. Every teacher can climb, and thank God we can never arrive at the top. Let us all climb and aid others in their endeavors to do likewise."

G. H. Clarke.

CARMEN VIRTUTIS.

In Woodstock town, full eighty miles
From nearest of Toronto's tiles,
Where odor of the Don defiles
That city of the West,
Here are the ancient college grounds,
And here the rubber sphere rebounds
'Mid merry shouts and mirthful sounds
That prove the players' zest.

The largest building's built of brick
That once was white, but now is thick
With encrustations that will stick
Till broken by the spade.
Its architect was at a loss
To choose between a Latin cross
And Grecian fret, whence comes the cause
Of such a strange facade.

The Central Building better looks,
It's full of snug and cosy nooks,
And overflows with boys and books.
Here is the dining hall.
The museum also here is found,
With specimens from underground
That form a study most profound,
The student to appall.

The Building in the East, I ween,
Presents a strange and solemn scene,
Its outward look is somewhat mean,
But just its outward look,

Carmen Virtutis.

For inside is a curious maze,
Which meets the student's wond'ring gaze
Dark are its doings, and its ways
Are devious as a brook.

The Manual Training Building stands
Close to the field where feet and hands
Are freely used and where demands
Are made to pass the ball.

Commercial Building stands near by,
Observatory likewise nigh,
Where instruments to aid the eye
Are placed upon the wall.

The College has a Monthly sheet,
That is with learned themes replete,
Its every issue students greet

And hail with rapturous joy.
And orchestra we have, and so
The music of the blithe banjo
And other instruments you know,
We often do enjoy.

All students have as many griefs,
But all have not such sweet reliefs
As we, when like to Indian chiefs,

We make the rafters ring.
Our gymnasium and our sports
Relieve our minds, distract our thoughts;
Of fun we have full many sorts,
And college songs to sing.

In short, our College life is such
That when we're weary, we have much
To make us so; but when we touch

Upon a different chord,
When we to madd'ning mirth attain,
We do not mind the mental strain,
But when we're through begin again.
Virtue's its own reward.

G. H. Clarke

LOOKING FORWARD.

WOODSTOCK, JUNE 9th, 1945.

MY DEAR CHARLIE,—

Staying for a time in the now enterprising City of Woodstock, my mind goes back to the good old days of yore, when as boys together, we pursued the rugged path of learning side by side in our Alma Mater.

My first desire on reaching Canada was to visit W. and view again the scene where many of my happiest hours were spent. So at my earliest opportunity I made my way hither and alighted in this city just a week ago to-day. At present I am a guest of Col. A. C. White, M. P. P. (our old friend Alf.) and to his genial hospitality I am indebted for much of the information and history past, present and future of our old Alma Mater. In this and future letters I will endeavor to describe so far as human mind and brain can picture the immense changes which have taken place during the last six decades or even since we as students walked the college halls together.

I realized to a certain extent the feeling of Tom Brown, when he revisited the scenes of his school life at Rugby, but alas! for me the ruthless hand of progress, (the trade mark of this continent) has erased all traces of the chapel. This coupled with the fact that had I descended in this place blindfolded I should have been lost being unable to recognise any of the old land marks gave me the feeling of a Rip Van Winkle. However Alf's kind face at my elbow, and the welcome of at least a few old friends, did much to cheer and restore my lost equilibrium.

The drive up College Avenue (old Wilson St.) is one of pleasure, nay more—delight. Rows of verdant shade trees line the drives, wide boulevards dotted here and there with beds of flowers, speak in silent eloquence of the love of nature, and an eye for beauty.

On reaching the entrance to the grounds, which by the by, now extend from where the planing mill used to stand right back to the old road. We come to the office of the institution, a neat brown stone building, as ornamental as it is useful, and from here the drive winds in graceful course through wooded dell, past massive buildings of oriental splendor, quiet classic temples, and

halls of science, all grouped together in one harmonious whole. The residences of masters and pupils scattered here and there throughout, give the place an air of homelike felicity, while in the background, where once the gutter brooklet ran peacefully on its course, lies now a sheet of tranquil water, where don and sophomore vie with each other in feats of aquatic valor; throughout the grounds, beneath the shade of pine and maple, beds of flowering plants add beauty and color to the scene, while fountains with their sweet toned voices play upon the fragrant air, and here and there throughout these grounds groups of statuary lend enchantment to the view.

Nor is the play ground forgotten. Here as of yore, the disciples of Bewell punt the leather sphere, while many white robed Stones with stiffened arm hurl the smaller sphere at the stumps or legs of their opponents, while the sons of *old* King Neptune, sport themselves in or upon the surface of the lake. Such, dear Charlie, is the exterior of our *Alma Mater*. As I said before the residences lie scattered through the grounds, each building being sufficient to accommodate 100 boys; each branch of learning has its building, devoted to its exclusive use, and one colossal structure contains the dining pavilion, and rostrum, each capable of seating some 2,000. All these buildings being connected by means of an underground system of electric carriages, by means of which you are conveyed from building to building in an amazingly short space of time.

After entering one of the habitations, the abode of happy boyhood, the visitor is struck with the appearance of the interior. Long spacious halls, with richly colored walls reaching to frescoed ceilings; floor covered with heavy Oriental tapestries, soft as moss, suggesting the grassy glade and green dell; long, wide fire places, relics of a bygone age, in winter add much to the cheerful air pervading throughout, while in summer, filled with giant ferns, they add delicious coolness to the scene.

From these halls open rooms about the size of the old Reception Room in the E. Building. These are devoted to the general use of a number of boys, whose rooms open from this again. Here we note the almost regal splendor with which the apartment is furnished. Gems of art hang upon the wall; frequent bookcases, tho' not large, contain the choicest productions of all ages; bits of sculpture find niches in the wall; nor is music,

that divine art, neglected, for sweet toned instruments wait only the hand of inspiration; in a word, everything that music, art and poetry can suggest is found, surrounding the youthful mind with such influences as would remove the spirit of evil from a very Satan and tend to raise and elevate mankind to a higher, nobler sphere.

The private study and dormitory of each student, opening from this general room, is furnished in much the same harmonious elegance. In the large and cheerful window of this inner sanctum, midst flowering plants of many colored hues, in his cage, sings a bird, whose brilliant plumage marks him as a native of the tropics. In a word, Charlie, everything that can add comfort while developing the true side of man's nature; in fact, everything that goes toward making him a man, is found here in profusion, and he who is educated amidst such surroundings, and yet turns out anything but good, true, and brave is one beyond our ken.

But more anon, old man, I remain, your friend,

J. B. Torrance.

THE DAY OF REST—HYMN.

"Six days of toil for wealth, and home, and friends,
And one for Me, thy best and truest good."—
Arise, my soul, and use the day He sends
To gather store of soul-enriching food.

The peaceful moments bring thee calm repose
As necessary as thy daily food.
Let Him supply thy longings till the close,
And give the day of rest unto its God.

These soft, still hours of quiet rest and peace
Are best for thee, so rest to-day my child;
Rest in my love, thy clam'rous labor cease
In peaceful trust, by doubt all undefiled.

Teach us dear Saviour how to keep thy day,
To give it back to Thee to keep for us;
The moments all, from morn till evening ray,
We give to thee, commit them to Thy trust,

So keep it wholly Thine, no part would we
 Demand of that which is Thine only right.
 Smile on the early morn, bid darkness flee,
 And still abide when fall the clouds of night.
 And soothe the weary head, and calm the brow
 When toil has worn the spirit burden-pressed,
 And let us know the peace of heaven now,
 Foretaste of home where evermore we rest.

O. G. Langford.

THE STUDENT VOLUNTEER MOVEMENT.

During the well known conference for Bible study at Mt. Hermon a little over four years ago, 100 of the 250 American and Canadian students signified their willingness and desire, God permitting, to become foreign missionaries. This was the the origin of the S. V. M. Since then it has become a regular foreign missionary organization in connection with the institutions of learning on this continent.

The S. V. M. has its three general secretaries—travelling, editorial and corresponding; also local secretary in each institution connected with the movement. Its executive committee of three is chosen by the Inter-Collegiate Y. M. C. A. and Y. W. C. A. and by the American and Canadian Inter-Seminary and Collegiate Missionary Alliance. On its advisory committee are Rev. George Alexander, D.D.; Bishop Baldwin, D.D.; Miss Abbie B. Child; Pres. Merrill; E. Gates; Revds. A. J. Gordon, D.D., and A. T. Pierson, D.D.

From the 325 or more colleges touched by this movement about as many young men and women have already sailed to foreign fields. There are already on the roll about 6000 volunteers most of whom are in course of training for their chosen work. "Has any such offering of living young men and women been presented in our age, in our country, in any age, or in any country since the day of Pentecost?"

The key note of the S. V. M. is "*the evangelization of the world in this generation.*" Its watch word is NOW. Its commission is the commission in the hands of *all* God's own, "go." Its call is COME, and that from sin corrupted, sin-cursed nations long under the shadow of death, whose men and women are dropping into Christless,

hopeless graves at every tick of the watch. Since you have read the first line of this article 100 sin-loving, God-hating souls have gone into an eternity with no advocate for their sin, no Christ of Calvary to reconcile them with a just and holy Being. This is appalling. Our country has a pastor for every 800, while 800,000 as the quota for each foreign missionary is but a small estimate. Is this fair? When God's people are, or even are approaching in likeness to the moravians, with two-thirds of their membership in the foreign field as missionaries, then can they say "we are faithful and fair with our neighbors." We believe the S. V. M. to be a move in the right direction.

The aim of the movement can best be seen in a few items from the programme arranged for its first International Convention to be held at Cleveland, Ohio, this month: I. The present state of the S. V. M. II. Its problems. III. The *Vol.* between graduating and going. IV. His preparation. V. Mission Literature. VI. Prayer and Missions. VII. Phases of Foreign Work. VIII. Woman's work for women. IX. How to help this cause before going. &c., &c. Among the eminent speakers are Dr. Gordon, on "The Holy Spirit in Missions". Dr. Pierson, on "The Evangelization of the World in the present generation. How made a fact." Dr. G. W. Chamberlain on "The spiritual crisis in the Occident." Among others on the programme are Rev. F. E. Clark, D. D., President of the Y. P. S. C. E., Rev. J. M. Murdock, D. D., Rev. Kajinosuke Ibuka, of Japan, together with other returned missionaries from all parts. Through our delegate we are hoping to receive some of the enthusiasm and pentecostal spirit that will certainly characterize this great convention.

C. W. King

MEDITATIONS.

The Roman soldier relied as much upon his shield as his sword. His drill in the use of the shield was as important as that of the sword. In Eph. 6, 16, Paul says, *above all* taking the shield of faith. It is ours to learn the use of this defensive piece of armament. Some Christians' faith is like a beautiful garment carefully folded up and placed away in safe keeping to be taken out on Sunday and admired. We should always carry our shield—yes

even sleep with our arm through the belt—always have it ready, learn to be very dexterous in the use of it, for with it “we are able to quench *all* the fiery darts of the devil.”

In quarrying stone, large clawlike irons grip the huge pieces, the powerful machinery lifts them out of their bed, and then the crane swings them away out into the open. It is ours to grip with arms and hands of love the stones intended for the “house not made with hands eternal in the heavens,” to make sure of our hold, then to rely upon the all powerful machinery of heaven to lift them and swing them out into the broad sunlight of God’s forgiving love. If we by our love get a firm grip of souls, God’s power is sufficient to lift them out of the bed of sin into the atmosphere of liberty. We need more love to souls.

The Christian minister is both a miner and a lapidist. It is his privilege to find (not make) precious gems; sometimes in the golden sands of the surface, sometimes deeply imbedded among the rocks and gravel, sometimes amid the flowerbeds and by the sides of brooks, streams and fountains. Christ’s jewels are found among the wealthy as well as among the poor, in good society as well as in the slums, a gem is a gem wherever it may be found. Having found the gem it is his business to polish it. Some jewels are hard and polish slowly, but heaven’s hydraulic machinery is powerful and the gospel tools are very keen. Tribulations and trials and chastenings work wonders in polishing souls and in fitting them for His house.

EDITORIAL.

OUR FIRST YEAR.

The present number completes the first year’s issue of THE WOODSTOCK COLLEGE MONTHLY. In looking over the result of our labors, for the purpose of compiling the index, we have to confess to a feeling of pride. It will be remembered when we issued our first number we were very unpretentious; it is true we had an ideal but we tried to keep that in the background. Yet we have had it constantly before *ourselves* and have striven to attain to the point set before us. Often we have failed, sometimes because of

our limited possibilities, but no doubt often because of our limited capabilities. Yet we have done something and our many friends and patrons all through the country are generously disposed to praise our feeble efforts.

Here and there typographical errors have crept in, unsightly though they may be no doubt they serve a useful end, reminding us silently if conspicuously of our own imperfections. One day we hope to meet our friends and patrons in a brighter sphere where we may hope to do perfect work because He shall guide us completely, until then we must be content sometimes to fail of our ideal and sometimes to make mistakes.

THE FUNCTION OF THE ACADEMY.

The amount of attention paid to educational questions is most encouraging to those engaged in shaping educational policy. It is now quite a rare thing to take up a number of any of our leading magazines and find in it nothing relative to some general or special phase of educational activity. The thoughtful reader of the numerous articles dealing with education will be surprised at the boldness with which the old opinions, held by many pedagogical authorities as axioms, are assailed. The whole system of education—its scope, its object, its methods, is discussed, and the writers are not content to discuss details they go to the very root of matters. As a result of this wholesale discussion, there is likely to grow up a sense of confusion or at any rate of uncertainty in the mind of the general reader. Especially is this so when he finds eminent educational authorities differing radically as to what is the function of the University, the College and the Academy. It is however more and more noticeable as the discussion goes on that there is on the part of nearly all the writers a feeling that whatever may be the respective places of the University or the College, the Academy is the most important of the three departments. As the mist of confusion rolls away it is seen to be regarded as a place of preparation for the College or degree conferring institution which is intended for the general educational needs of our young men and women while the University stands out as a place where special studies are pursued after graduation from the College. The

feeling seems more and more to be that whatever may be neglected, the Academy must be carefully looked after, as to it belongs the task of taking raw material, and getting it into shape for good work. It thus needs the best and most sympathetic teachers, the most generous equipment, the most thorough organization and the most scientific mode of discipline.

The importance of the Academy is shown by the plan of the new Baptist University at Chicago by which a number of Academies are to be established in various parts of the country all preparatory to the College and to the University which is the top-stone of the whole system. It is most encouraging to the framers of the educational policy of McMaster University to know that the institution of Academic Departments in Woodstock and Toronto has been followed by our American brethren who though beginning on a larger scale have seen wise to adopt the same policy in regard to their work. It is an old saying "No bishop no king." It is newer but more true to say, "No Academy, no College, and no College, no University." The moulding and shaping influences are in the former, the polishing and grinding in the latter. The Academy and the College look to the training of the full-orbed intelligent citizen in every occupation of life. The University gives training needed by those entering into professional or other special work.

THE POWER OF THE EDUCATED.

How few are really earnest students! How many there are who study only because they are under constraint. Why is this? Is it not because the priceless value of mental discipline is not known? Time was when men felt and believed the value of an education consisted only of learning, *i.e.*, an accumulation of facts, but we have made great strides since that day and have discovered that education means a development of one's power, (*E Duco*) a drawing out of the powers already possessed. Yet few students seem to believe this or surely they would be more earnest in their work. If a man has a heavy weight to move, say for instance a log of timber—he at once has recourse to some device to increase his power. No man in his right mind attempts by mere brute force to raise a log of timber upon his wagon, yet many a man can

without assistance put a heavy log upon his wagon. Having learned the value of the lever and chain, with these he can do the work which ten men would find difficult without such aid. In the realm of influence such an aid is education. How soon we feel the power of an educated man! Not only does the stock of knowledge he possesses enable him to use his powers to great effect but the discipline he has received in obtaining that knowledge has increased the power itself. Not only has it taught him to use the lever but it has put the lever into his hands. Students, increase your power, you will need great power to lift the burdens awaiting you, the world needs men of power and it is within the bounds of possibility for you to make yourselves powerful men. Let not ignorance or idleness prevent you from making the very best of yourselves.

BINDERS.

Many of our readers have expressed a desire to have the Monthly bound. Believing that many whom we have not heard from may also wish to have the papers put into shape for permanent preservation, we append below a list of prices for binding:

Full Cloth.....	50c.
Half Roan, sprinkled edges.....	60c.
Half Calf.....	\$1 00
Gilt edges 25c extra.	

If our friends will send us their back numbers and ten cents additional for postage we will send them the bound volume as soon as ready.

COLLEGE NOTES.

VOCAL MUSIC.—The classes in vocal music conducted by Prof. Sturgis are working enthusiastically and making rapid progress. Prof. Sturgis himself is an inspiration to any class and takes hold of his work in a most business-like and go-ahead style. The senior class has resolved itself into a Glee Club with the following officers:—President, H. S. Robertson, B.A.; Secretary, R. Robertson; Leader, O. G. Langford; Instructor, Prof. Sturgis. It is expected that the Glee Club and the Quartette will in the near future give a concert which will be a surprise to the people of Woodstock. We shall wait for announcements.

OFF TO JAPAN.—The Rev. W. J. White, on his way back from England to Japan where he has been a Missionary for twenty

years called at Woodstock where his two boys have been placed under the charge of Principal Huston, the thought being that when they are sufficiently advanced they are to enter the College. The Rev. Mr. White has been working under direction of the English Baptists but goes back under the auspices of the American and English Tract Society. His chief work will be to prepare in native Japanese a literature for christian converts and the general public. The reverend gentleman has already been privileged to translate into Japanese the *Pilgrim's Progress*. His long residence and earnest study make it natural to suppose that the important work he now undertakes will abound in blessing to the Japanese. Mr. White's talk to the students though quite informal was exceedingly interesting and instructive. We regret that his time did not permit him to give the more formal lecture we had expected.

THE DELEGATE TO CLEVELAND.—Mr. O. G. Langford left Thursday morning, 26th inst., for Cleveland, the scene of the meeting of the students of America belonging to the Students' Volunteer Movement, described on another page. We are confident that Mr. Langford will do honor to the school he represents and will come back with his heart so on fire that he will be the means of leading us to greater consecration.

A TRIP TO THE COUNTRY.—That was an enjoyable occasion the other Friday evening when the Orchestra accompanied by Mr. Dadson, Mr. Huston and a number of ladies connected with the College, went out to East Zorra Baptist Church, to provide a part of the programme at the tea-meeting. The East Zorra friends had spread a bountiful repast, as they only can do, the building was crowded and the programme came off well. So all returned delighted with their outing.

The Parliament of the Philomathic Society has become almost unmanageable. Party feeling runs high and it is almost more than our boys can do to control themselves. Doubtless this is good drill but the excitement before and after session is a little distracting. The break caused by the Zorra entertainment and by the open meeting this week is a pleasant relief. No doubt the Honorable members will return from their brief vacation ready for the *great and important* measures before the house with renewed energy and patriotic zeal for their country's interest.

The Excelsior Society has taken a step forward during the last term and is still favorably progressing. Very enjoyable evenings are spent and the students receive a great benefit from the debates, readings, recitations and essays. The students in general take a great interest in the society.

Please note the following corrections in Mr. Munro's article "Capital Punishment" of our last issue. Page 215, 10th line read "harig." Same page 26th line read "wanderer." Page 218, 4th

line read "this punishment," 9th line same page, "The common," same page, line 30, read "A third was that of a *truckman*" 33rd line, same page "*or would*". Page 220, 2nd line read "accepted as a *safer* reliance," same 3rd line "*than* a trial."

LaGrippe has been paying a visit to quite a number of our boys lately, Messrs. Hurley, Sherman, Bullen, Frost, Payne, Lee, Rice, Langely, Gibbs, Robertson, Johnson, Clark, Collins, Atwater, Brown, Jones, Langford, being among the number, and it is still retaining its hold on Mathews.. From the actions of the rest of the boys in the dining room they appear to be enjoying good health.

LYFE SELF-HELP SOCIETY.—This Society, although organized by and for the students in the East Building only, at its last meeting was unanimous in extending to the students of the Centre Building the privilege of membership. At once there was a great influx in membership, and we trust in the treasury also. Upon the retirement of last term's officers new officers were elected, namely:—C. Sycamore, Pres.; G. Sneyd, Vice-Pres.; M. DeCew, Sec.-Treas.; C. Lee, Marshall; J. Pirie, editor succeeded by T. A. Frost.

STUDENT SUPPLIES—The following fields are being supplied by the college students at the present time. East Zorra, North Zorra, Tavistock, Burgessville, Palmerston, Port Dover, Boston, Listowell and Atwood, Wolverton and Drumbo.

On the evening of Friday, 27th Feb., the Philomathic Society entertained its Woodstock friends with an open meeting. As the event had been extensively advertised and the programme was somewhat elaborate, it was deemed advisable to use the dining hall rather than the chapel as it would accommodate a larger number. This provision proved a wise one, as long before the exercise began every sitting was occupied. The chair was filled by pastor Dadson, who called upon Mr. McAlpine to lead in prayer and opened the meeting with a few suitable remarks. As usual the orchestra was in attendance, gladdening at intervals the hearts of the listeners with sweet strains. Immediately after their first piece a comic scene adapted from Mark Twain was presented by a number of the younger members. This selection was especially acceptable to the students as its jokes are of a decidedly local nature but not—as is so liable to be the case—in the least offensive. The Oracle—the companion of our open meetings—was read and approved. Miss Grove of Brantford accompanied in a charming manner on the piano the vocalists, foremost among whom in the favor of the audience stood the soloists Miss McDowell and Miss Griffiths. The Society feels deeply thankful for the invaluable services of these ladies, so kindly bestowed. The College Quartette did themselves credit in their rendering of "We Rock Away on the Billows Gay" and other highly classical selections. A very interesting part of the proceedings was the singing of the national

songs by students suitably dressed to characterize the man of England, Ireland, Scotland, France, German, America, China and last, but not least, our own fair Canada. However, the most prominent feature of the entertainment was a very creditably presented scene from Macbeth. Space will not permit us to bestow upon the various actors their share of praise, but we cannot leave unsaid the gratitude of the Society for the kindness of Miss Charlotte Thrall—a graduate of the College—who charmed every one in the character of Lady Macbeth. After the Shakespeare, "The Return of Enoch Arden," was very touchingly represented in a tableau. Another sweet strain from the orchestra and the programme had ended to the satisfaction of all.

The lecture on Roger Williams by Dr. Newman under the auspices of the Judson Missionary Society was a decided treat to those of the students and town friends that had the pleasure of listening to it. The lecturer gave an account of his birth in 1600; his college career at Pembroke College, Oxford; his refusing all emoluments and preferments offered, and his subsequent leaving the Old Country for New England. The Separatist doctrines which had caused him to leave England, were preached and practised by him in New England, where they begot many enemies, which followed him from Boston to Salem, &c. He was arraigned before the magistrates and at last banished. Land was bought from the Indians at Rhode Island and here Williams started his infant colony giving to all absolute freedom from religious yokes. He adopted the belief and practice of the Baptists. Together with 11 others he was baptised by Hollyman and these formed the 1st Baptist church in America. He subsequently changed his belief regarding the validity of baptism, holding that the purity of the ordinance had been lost. He hoped for a miraculous baptism which should restore the lost purity.

FOOTBALL—A word with regard to our college football prospects. The weather since New Year's has been so wet and unfavorable to outdoor sport that nothing has been done in the way of organized practise as yet. However, Mr. Bewell, our worthy captain, is enthusiastic and for some time past has given semi-weekly talks on football, made doubly instructive by a model field and men in the wood. These talks have been well attended and we feel that our team will be the stronger for them. The season will soon open now and it promises to be an exciting one. We are informed that Seaforth has already registered with the Association—for the Hough cup which we hold at present—and will be our first opponent. Galt, Berlin and, perhaps, Alymer will follow in rapid succession. Our team is somewhat weakened by departures, but we hope with faithful practice and loyalty to our captain to present as formidable a front as last fall when the "Hough Cup" was won.