

eternal safety; and he will not lose his reward, for "He that turneth many to righteousness shall shine as the star in the firmament, for ever and ever."—*Miss Root in the Connecticut C. S. Journal.*

## 2. THE BENEFITS OF CLASSICAL EDUCATION.

The following extracts are from an address delivered by the Rev'd Dr. Lewis of Brockville at the Convocation of Bishop's College, Lennoxville, C. E., on the 30th June last. If there is one characteristic which marks the people of England more definitely than another, it is this—that they are a practical people; so that we may assume it as a fact that the system of classical education must have a practical tendency, or it would long since have been exploded in Great Britain. Never was a greater mistake than to suppose an incompatibility between a classical and a practical education. On the contrary, they are convertible terms. Have we not a remarkable illustration of the power of classical training in fitting a man for the most practical avocations of life, in the fact that he who now leads the oratory of the House of Commons, and lately as Chancellor of the Exchequer managed the finances of Great Britain, could find time among his many duties to write a work on the Homeric age, which henceforth takes the position of a standard authority with every scholar who desires to appreciate the greatest classic of antiquity. This is a species of illustration that I wish to dwell on because who can deny that it is practical. Who can require a more practical training than the man who aspires to regulate the complicated machine of the Exchequer, and is it not full of significance that the last three financial Ministers of England have been distinguished alike for practical ability in finance and accurate classical attainments. I have alluded to Mr. Gladstone. Let me remind you of the fact that his successor, Sir Cornwall Lewis is distinguished for his work on the "Credibility of Ancient Roman History," while the writings of the present Chancellor, Mr. Disraeli, prove that even light literature can charm most when imbued with a classical spirit. Is it not a practical blessing to be able to write with the easy grace of a Macaulay on modern British History, and yet that highly favored writer would perhaps never have attained to such excellence of style in treating of comparatively recent times had he not been inspired in his youth with the feelings and tastes which display themselves in his "Lays of Ancient Rome." Indeed there seems to be some strong affinity between classical literature and finance—enough, at all events, to quash any alarm in this country, lest classical pursuits should obstruct the acquisition of wealth. Need I remind you that the greatest historical work of the present day, and that work a history of Greece, has emanated from the pen of a London baker—and now celebrated George Grote.

"Tis true that classical attainments are not prized in America—that they are not as at home the ladder which has raised so many from the very humblest position in life to the very highest attainable in either Church or State; still there are practical results flowing from a classical education which are confined to no country or climate. It may appear paradoxical, yet it is strictly true that the best classical scholar will invariably be the best English scholar also. An acquaintance with the structure of the Greek and Latin languages will give a purity of expression, a purity of style, and a terseness of diction, which he who would excel in our mother tongue can obtain in no other way so effectually. It is reported that the Great Lord Chatham attributed his marvellous mastery over the English language to the fact that he had accustomed himself to translate passages from classical authors into English, never desisting until the exact word suggested itself to his mind, until at last he acquired such facility of expression that the best term to express the idea in his mind never failed to suggest itself. The very fact of early discipline, such as a classical education requires, affects the character for life. The very difficulties of acquiring classical knowledge call forth an energy of mind that seldom fails to leaven the character through life. The severity of the study, while it gives an exactitude of thought scarcely less remarkable than mathematical knowledge, has this advantage in addition, that it supplies purity of language and facility in composition. And here perhaps it would be well to allude to an error widely prevalent, viz: that the classics cannot be the best models for composition, because they are languages of the world's infancy, and are vulgarly styled the dead languages. Now I would not be thought to depreciate modern languages; but still, as it is an undeniable fact that the votary of fine art, who in the present day aims at perfection in architecture, statuary or painting, must now wander to the classic ground of Italy and Greece for his models, so I believe that he will never win a place among English classics who has not imbibed the spirit and felt the beauty of classics now 2000 years old. Dead those languages may be called; but "they are not dead, but sleep." And here another great advantage derivable from classical literature suggests itself. I allude to the liberality of mind and the largeness of views which it engenders. It counsels to a knowledge of history. Multitudes make it their boast that they live in an age of extraor-

dinary improvement—the boast implying that they have a knowledge of the past, because a certain amount of information is requisite when we would trace the increasing knowledge of mankind. To appreciate the wonders of our day, we must be able to contrast them with the achievements of the past; and what a field of exploration is here opened to the enquiring mind? What an inducement to the study of history! If we remain ignorant of the past, there will be danger, lest, in our supposed pre-eminency, we withhold from the giants in erudition, who adorn the annals of the past, the honor due to their names. The study of classical literature is the best antidote to such illiberality, and he alone who has read the great authors of antiquity can occupy the true station of arbitrator between the ancient and the modern. But I fear lest I may prove tedious, were I to enumerate all the inducements to classical study. There is one more honoured which should not be omitted, and it is this: that not only is independence of thought one result, but a love of civil liberty is another. It has been remarked that the spirit of Englishmen, which brooks neither indignity nor tyranny, is in a great degree attributable to the system of classical education for so many centuries in existence. I need not illustrate this position. I would only just remind you of the superhuman power of poetry to rouse the soul to exertion for liberty; and if we select two English poets who may be said to have obtained the highest place as writers, we instinctively recall the names of Milton and Byron. Both alike breathing the fire of poetry and of classical erudition, each stimulated to save the liberties—the one those of his native country, and the other those of that land which fired his imagination when he wrote the Isles of Greece, &c. But I must not forget that this subject of classical education has special claims on Divinity students. I can hardly realize to myself the idea of a Christian scholar who does not love to acquaint himself with those languages which Patriarchs and Apostles made the vehicle for communicating the Will of God, and which the Saviour of the world honored by speaking. We can realise the enthusiasm and intensity of interest with which a pilgrim to Mount Zion is agitated when he gains the first glimpse of those scenes which are "the joy of the whole earth."—Should not the Christian scholar feel something of like interest as he reads and pronounces the language which conveyed to the world the sayings of God Incarnate? Hebrew and Greek are the languages which God delighted to honor, and shall not the Christian linguist feel it a privilege to interpret what was (as it were) written and engraved by the finger of God? If the marvellous flow of our authorised version rivet with delight the English scholar, what sensations must the original itself produce? It may, perhaps, be a slight exaggeration to say, that what the Greek *Iliad* is to Pope's translation, the same will the original Scriptures appear to be when compared to our English version; and the more it is studied, the more will it be appreciated, until the conclusion is obvious, that the oldest classic in the world is the noblest specimen of sublimity in style. A thorough classical scholar will never disserve a religious from a secular education, and this is no slight encouragement to exert ourselves in creating a taste for the classics. A classical scholar *knows* what is the result of the highest intellectual superiority without religious feeling. He can tell how nations, gifted with philosophy and science, could not save themselves from decay. The literature, the luxury and refinement of antiquity only precipitated the fall of the nations among which they flourished so eminently. Yes, the classical scholar knows that the world by wisdom knew not God, and to educate the intellect at the expense or the neglect of the heart and affections, is to put into man's hand a glittering sword, without any motive to use the weapon aright. The first man who ever combined the character of the Christian and the classical scholar was St. Paul. His education had been classical, as appears from the familiarity with which he quotes Cratus, Epimenides and Meander; and whether he addressed the polished Corinthians or the refined Athenians, his tone was ever the same. He traced the wickedness of their lives to the worship of an "unknown God," and warned them that as their knowledge was unsanctified by religion, so their "hearts were darkened," and as "they did not like to retain God in their knowledge, God gave them over to reprobate mind." The reverend gentleman proceeded to dwell at length on the pleasurable sensations arising from classical knowledge, and concluded by describing how happily the idle hour or vacant holiday may be spent in learning acquaintance with the classics, excusing himself for so warmly asserting the claims of the classics on scholars of taste, by quoting from Horace those lines of censure on one who does not take a friend's part (and to him the teaching of his *alma mater* had indeed proved a friend)—

Anicum,  
Qui non defendit, alio culpante, solutus  
Qui captat risus hominum famamque dicacis,  
Hic niger est hunc tu, Romane, caveto.

## 3. THE VALUE OF OBSERVATION.

BY BENN PITMAN.

"Observation, imitation! the groundwork of all art! The primary