

Religion needs to be more than conscientious, it needs to be enlightened. The religious man ought to be more than devout; he ought, if possible, to be intelligent.

A moral and healthy religious life is greatly promoted by clear thought on the great themes of religion. The principles of Christianity offer themselves to the mind as subjects for reflection, and challenge our best powers. Such great ideas as the idea of God, the idea of righteousness, of grace, of faith, require some forth-putting of the mind's powers, in order to their just appreciation. What are called the simple truths of religion are really great and deep truths, which may well tax the thought of the educated man.

Or look at the matter from the side of education. Can any education be adequate which takes no account of the highest elements of our nature? Can we attain the best command of ourselves without attention to the life of the spirit which allies us to God? Religion connects all our life with God, and with His plan and purpose for us. It lifts all duty and all experience into conscious relation to Him and His moral order. All training which does not co-operate with this high aim of religion stops short of its noblest end. The growth which we call religious—that is, the growth in God-like character—and the growth we call education—that is, the training of the mind to do its best work—ought to bear us onward to the same goal—the best development of our entire manhood.

The alliance which should exist between religion and education is seen when we remember that both—when rightly understood—are essentially unselfish; both are a preparation for service. That this is true of religion is self-evident. Religion is, as has been said, the God-like life, and it is God's very nature to give, to serve,

to bless. The whole life of Jesus is the interpretation of religion to us as a life of service. He came to minister. He went about doing good. He poured out His life for others, and has set the perfect pattern of service for us. The religious life is the life of self-giving. It is the opposite of selfishness, which is the paralysis of the spiritual life and the root and essence of all sin.

In this respect, too, education is the natural ally of religion. It is the bringing out of what would otherwise be latent within us. It is making more of ourselves than we should be without it. It is the multiplication of our capacities so that we can be something more in the world than we could be without it. No doubt this increase of power which education gives may be selfishly used, but it is clear that such a use is a perversion, contrary to its true idea. All great educational movements and institutions have sprung out of impulse of service.

There are few things more impressive in all our history than the way in which almost all our institutions of higher learning have been founded and sustained by private voluntary benefactions. Who does not know that these institutions owe their origin and support to men who were intent upon serving their fellow-men by increasing the facilities for education? Unless an educated man is false to every obligation which his opportunities create, and false to the great idea and motive which underlies our educational system, he must feel that his training has for its purpose to lead him out of himself, to enlarge and quicken his sympathies for others, and to make his life a means of usefulness and helpfulness among men.

Religion and education have a point of contact in the fact that both contemplate and secure the enrichment of personal life. While both religion and education should lead us