

only as subsidiary to the ulterior purpose of glorifying public life. The Greek and Roman theories of education—the martial training of Lycurgus, the æsthetic culture of Pythagoras, the dialectic practice of the Sophists, the philosophic politics of Cicero, and the rhetorical system of Quintilian—all contemplate the preparation of the few for whom these phases of education were designed for the public duties of citizenship. Nowhere in antiquity, nowhere outside of Christendom do we find the full and harmonious development of man for his own sake regarded as the end of education.

II.

1. With the advent of Christianity a new conception entered the minds of men. It was not distinctly formulated either by the Founder of Christianity himself or by any of his chosen apostles, but its germ was latent in the new idea of man. "Be ye perfect," said Jesus, "even as your Father in heaven is perfect." At first this perfection was understood as a moral perfection, a growth in righteousness. But reflection has developed this new idea into a vastly broader and more symmetrical one. It was much to conceive of man as capable of any form of perfection and to place this before him as a goal to be attained by every individual. Holiness is wholeness. Slowly but logically the conception has grown into the modern Christian ideal of education. Not only moral character but intellectual power belongs to that Being in whose image man is created. The realization of man's complete nature as the image of God involves his growth of mind, his perception of plan and wisdom in the creation of the world. Each day should add some new lesson in the divine tuition. As a son of God, study becomes to him a part of worship. "To know, in order to be," is the new maxim of Christian faith.

2. We must not forget, however, that this now familiar contemporary idea is recent and has a history that has led to doubt concerning the attitude of Christianity toward certain forms of culture. In the early centuries of the era which it has created, Christianity claimed no alliance with the intellectual forces of the world and introduced no scientific renaissance. Its primary work was moral and spiritual, and this required other instruments than mental culture. Its next task was the humanizing of the Northern barbarians, whose multitudes were brought to the standard of the cross by moral object lessons rather than by a scientific process. The time was not ripe for the unfolding of these resources of