

presenting to the choice of men to-day as the only alternative, either a faith at once profoundly spiritual and broadly rational, or else no faith at all. Without faith men never have lived and never will. It needs no prophet's vision to foretell in the near future a mighty re-awakening of that type of religious faith which views God through His word as everywhere revealed, and man by virtue of his rational nature a partaker in the divine reason. In every great movement it behooves the leaders of education to be awake. Especially does it devolve upon us to be alive to this religious movement, since with the restoration of this type of faith, there comes a nobler and higher conception of what the mission of education is.

By this historical discussion having shown that if what I am about to say seems in conflict with one conception of religion, there yet is another with which it is fully in accord. I may now venture to announce my thesis which is this: The Relation of Higher Education to Religion is that of Contents to Form. Uneducated religion is empty and unsubstantial. Irreligious education is chaotic and inconsistent.

Education and religion are by no means identical. It is not true that as Goethe said, "He that has art and science has also religion." Yet though not identical they are practically inseparable. Though in thought they are distinguishable, they are in fact indivisible.

The claim of such indissoluble unity of interests often supposed to be divided must of necessity meet antagonism from both extremes. The self-sufficient savant will scorn the insinuation that his vast mass of accumulated information is, taken by itself, only a

*"Monstrum horrendum, informe, ingens cui lumen ademptum."*

The narrow religionist will haughtily

repudiate the idea that when divorced from knowledge his rites, his ceremonies, his ecclesiasticisms "are shadows, not substantial things." Each will feel that the indispensableness of the other is a detraction from its own importance. Yet in truth it is only in and through the other that each gains its proper dignity and grandeur. If I have occasion to show that divided they fall, it is only that I make more manifest the complementary truth that united they stand.

Religion without education is empty. It is a form devoid of contents. This statement is not intended to deny the fact that an uneducated man may be as devout a worshipper and servant of God as the most learned. The individual man, though himself untrained in the learned culture of his day, yet unconsciously shares in the universal enlightenment of the community in which he moves. From the general conceptions of astronomy, natural history, ethics and economics, it is impossible to exclude even the uncultivated member of a civilized community and a Christian church. Accordingly the exception of individual men who are Christians, and at the same time uncultured, is an exception more apparent than real. For throughout every civilized, Protestant, Christian community, except such abnormal conditions as slavery, or misrule, or industrial oppression carry in their wake, in every normal Protestant Christian community, where papers are read and preaching is heard, there is shed abroad a general enlightenment in which even the humblest individual of necessity partakes.

Granting then this apparent exception in the case of individuals, we may without fear of misconception affirm that in the community at large religion without education is a formal, empty, unreal affair, and that the real religion of a nation is bound up with the higher education.