

true thought rises to consciousness, no right desire is cherished, no pure affection is entertained, save in so far as the finite mind, and will, and heart thereby participate in the absolute thought, and will, and law of God. Without denying the reality of the finite, or the freedom of the individual will, and thus falling into Pantheism, this view still maintains that the reality of the finite is not in separation but rather in union with the Infinite; and that the human will attains its true freedom only in perfect conformity to the perfect, all embracing will of God.

One would say at first sight that such a view of God must naturally lead to a view of the relation of education and religion altogether more sympathetic and vital than that which has been handed down to us through the traditions of the Latin Church. And such we find to be the case.

Clement of Alexandria, the great representative of the Greek faith in an indwelling God, insists at every point upon the vital and essential unity of religion and learning. Says Professor Allen: "Because Deity indwelt in humanity and the human reason partook by its very nature of that which was divine, Clement was forced to see in the highest products of the reason the fruits of a divine revelation. He makes no distinction between natural and revealed religion, between what man discovers and what God reveals. The higher activities of human thought and reflection are only the process by which the revelation of truth is conveyed to man." Clement admits, as we all must, that "a man can be a believer without learning," but he also asserts that "it is impossible for a man without learning to comprehend the things that are declared in the faith." He contends vigorously against "those who object, what use is there in knowing the causes of the manner of the

sun's motion, for example, and the rest of the heavenly bodies, or in having studied the theorems of geometry or logic and each of the other branches of study, on the ground that these are of no service in the discharge of duties, and the Hellenic philosophy is human wisdom." He tells them that "they stumble with reference to the highest things," and explains "How irrational to regard philosophy as inferior to architecture and ship building!" The intelligent believer he urges "to take from each branch of study its contribution to the truth. Prosecuting then the proportions of harmony in music and in arithmetic, noticing the increasing and the decreasing of numbers, and their relations to one another, and how the most of things fall under some proportion of numbers; studying geometry, which is abstract essence, he perceives a continuous distance and an immutable essence which is different from these bodies; and by astronomy again raised from the earth in his mind he is elevated along with heaven and will revolve with its revolution, studying ever divine things and their harmony with each other, from which Abraham starting ascended to the knowledge of Him who created them." Again he says, "Let us then receive knowledge, not desiring its results, but embracing itself for the sake of knowing."

Such is the intimate relation between religion and higher education as it lay in the mind of the Greek Father. Every indication points to a revival in our day of the Greek type of Christian faith. The immanence of God, the incarnation, the sonship of man to God; the indwelling spirit, these are the central doctrines of the faith of intelligent believers in our day as among the Greek Fathers in the first centuries. As the confluence of all systems then at Alexandria, so the growth of criticism and science is