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LECTURES. THE RELIGION
OF AN EDUCATED MAN**

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Haverford Library Lectures. The Religion of an Educated Man by Francis Greenwood Peabody

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FRANCIS GREENWOOD PEABODY

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THE RELIGION
OF
AN EDUCATED MAN

BY

FRANCIS GREENWOOD PEABODY

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IN HARVARD UNIVERSITY

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Haberford Library Lectures

From the provisions of the donor :

“ THE money [\$10,000] to be kept safely invested, the Income only to be used for an annual course or series of lectures before the senior class of the College and other students, on the Bible, its history and its literature, and, as way may open for it, upon its doctrine and its teaching.”

THREE LECTURES

TO THE STUDENTS OF HAVERFORD COLLEGE

- I. RELIGION AS EDUCATION.
- II. THE MESSAGE OF CHRIST TO THE SCHOLAR.
- III. KNOWLEDGE AND SERVICE.

I. RELIGION AS EDUCATION

I. RELIGION AS EDUCATION



MEET you in the happy companionship of the academic life, as sharers of the ideals of educated men.

I meet you also in the larger fellowship of the religious life, which this

college was founded to express, and which these lectures are designed to strengthen. At such a point of meeting, where the paths of education and religion join, and where one pauses as at the crossing of the roads, it is inevitable that he should glance along both these great highways of human life as they traverse the hills and valleys of experience, and should inquire whither each road directs the traveller and which way it is best to go. What is the relation of education to religion? How far do these two highways coincide and at what point do they part? Do their diverging tracks involve a lasting separation, or do the roads meet again as they approach a common end? What is it to be educated? What is it to be religious? What is the religion of an educated man?

When one hears these questions raised, he may well imagine that he is threatened with a renewal of the long-protracted de-

bate concerning the relation of science and religion, — a debate on whose issue the life of the Christian Church has often been supposed to depend. What was to become of religion in an age of science? How could the Mosaic cosmogony be adjusted to the doctrine of evolution? Was there room for miracle in a world of law? What was left of the Bible if its origin and its diversities of teaching were thoroughly explored? Must religion be dismissed from attention by a modern scholar as a survival of the pre-scientific view of the world? Was there any such thing as the religion of an educated man? — such have been the questions which for generations seemed of critical significance for religion, and these bitter and prolonged controversies necessarily involved much temporary doubt of mind and distress of heart. The adjustment of religion to the habit of mind of an educated man was often a painful process and often an impossible task.

Fortunately for us all, however, this controversy between science and religion has had its day, and the pathetic history of superfluous antagonism and of misplaced loyalty now interests only a few belated materialists and a few overslept defenders of the faith. The chief privilege of a

serious-minded young man who begins his mature life with the beginning of the twentieth century lies in the fact that he is not likely to be involved in this heart-breaking issue between his spiritual ideals and his scholarly aims. Philosophy, science, and theology are all committed to the problem of unification.

Nor has the issue of this momentous conflict been a truce, as though each party had withdrawn to its own territory and were guarding its frontier against hostile raids. Science and faith have discovered a common territory which they possess, not as rivals, but as allies. Faith has committed itself to scientific method; science has recognized that its work begins in faith. "The world of science," remarks one of the greatest of American philosophers, "is a world of faith. . . . The faith which is the basis of religion and theology is only the extension and completion of this faith that the universe is a perfect and organic whole."¹ Thus the most alarming intellectual conflict of the last generation has already become of merely historical interest to the thought of to-day. A census of preaching on a certain Sunday last year

¹C. C. Everett. *The Psychological Elements of Religious Faith*, Macmillan, 1902.