

a 'city of pigs,' or, in more polite phrase, a 'nation of shopkeepers,' as its enemies say it is, the only Empire for which her citizens would be willing to fight would be the Empire of Trade, and Trade is independent of national limits.

Though what I have to say will to some seem like truisms, perhaps I may be permitted to state briefly why exclusive devotion to industrial and commercial pursuits, and the limitation of education by that object, even if it could attain its end (which I deny), is not an ideal that a civilized nation can admit to be adequate.

I do not think Lord Roseberry would deny that the religious life of a people is something worthy of preservation. By 'religion' I do not mean a particular set of ideas about the world and ourselves, but that profound conviction of interests beyond those of one's special trade or profession,—that intense belief in the nobility of the higher life and in the possibility of its realization, which is the support and the inspiration of a nation. But religion, in a reflective age, must exist not merely as a vague feeling, but as a principle which can be established by a rational process. There must, in other words, be a philosophy or science of religion; and, if so, a class of men devoted to the pursuit of that science. If this class is not to be trained by our Universities, how is it to be produced? But if the education of this class is one of the functions of a Canadian University, it will hardly be denied that a very thorough training is needed, if Canada is to take its place beside the highly trained scholars of England, Germany and the United States. Now, the requirements of the highest type of theological scholar may be readily outlined. It is characteristic of all the humane studies, as they are now conceived, that they are above all *historical* in their method. Therefore the education of a theological scholar of the first rank must consist in a first-hand study of the history of religion, and especially of the Christian religion. Now, the Christian religion, as we know, is mainly a development from the Jewish religion, on the one hand, and from Greek philosophy, on the other hand; while, in its mediæval form, it was largely influenced by Roman institutions and ideas, and, in its modern form, by contemporary philosophy. The theological scholar, of the type I have in view, must therefore have a competent knowledge