

find ample evidence that the same desire to recognize religion, so far as it is possible to do so, is present.

Three forms of Morning Prayer offered in the name of our Lord Jesus Christ, and terminating with "the grace of our Lord Jesus Christ, etc." are provided. But what is much more remarkable and really amounts to an official recognition of Theology, is the system of options allowed to students of the third and fourth years. Thus, in the third year Biblical Greek may be substituted for the prescribed Classical Greek; Biblical Literature or Church History for the Modern History of the Political Science course, and Apologetics may be substituted for Ethics in the Philosophy course. Similar provisions are made in the fourth year (Calendar of University of Toronto, 1892-3, pp. 42, 43). The candidates taking these subjects are examined in their own college whose certificates are accepted by the University.

It must then be clear to all impartial students of the facts that there is no antagonism between religion and State education. The Government is compelled to submit to circumstances not of their own creation, for which we of the Church of England in other connexions, acknowledge our partial responsibility, and they are ready to go as far as they can to meet the wishes of those who desiderate some recognition of religion in the sphere of education.

It is not surprising that forty-five years ago when the true issues at stake were obscured by the dust of a prolonged and bitter controversy, that Churchmen should feel that the secularization of King's College was a blow aimed at religion. We can understand and sympathize with the position of Bishop Strachan when he "protested against the thrusting forth of Christianity from the temple, that she might take her abode in porches, and corners and alleys, where she would be shrouded from view, or buried from sight as something to be ashamed of." (*Bethune, ut. sup., p. 241.*) But we ought not now to blind our eyes to the fact that this is not a faithful description of either the action of the Government or of the results of affiliation. That eminent man even on the confession of his friends, was apt at times to use immoderate language. He himself admits his uncompromising spirit, whilst his learned biographer, once or twice gently hints that his treatment of opponents was not all that could be desired. (*Bethune, p. 122, 123.*) It is impossible not to admire the statesmanlike tone, and the genuine zeal of his Charges to the Clergy, but in the

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