

made divers guesses ; and 83 did not venture a reply.

17. 72 could not name the first Christian martyr ; 41 gave sundry wrong answers ; 59 gave the right name, though misspelled by 5.

18. That Saul was going to Damascus when converted was known (with 15 misspellings) to 42, 85 gave no answer and 44 sent him to such places as Jerusalem, Tarsus, Antioch, Cyprus, Athens, Rome, Corinth and "Tire."

19. 17 knew about John's being in Patmos (thrice misspelled) ; 29 located him in over a dozen other places ; while 126 set down no answer.

20. This question was answered thus : No answer, 81 ; Romans, 32 ; (St.) Mathew, 12 ; St. Matthew, 5 ; Acts, 4 ; (St.) Paul, 5 ; Corinthians, 7 ; Peter, 2 ; Hebrews, 2 ; Corinthians, Corinthians, Petter, St. John, 3 ; 1 John, etc.

The masters by whose kind assistance these results were obtained are all of the opinion that they are far from satisfactory—an opinion with which few competent to judge will venture to quarrel. They certainly indicate an amazing amount of ignorance among the pupils of the schools tested ; but that is not all, they indicate a state of affairs which obtains in all the Secondary Schools of the Province, that is, among our more intelligent and better educated boys and girls ; they indicate an even greater degree of ignorance among the youth of Canada and the United States generally. In some parts things may be somewhat better, in others somewhat worse, but the writer believes, from what he has heard, and read, and observed, making exception of the comparatively few localities where Biblical instruction is regularly given in schools, that the general status in Bible knowledge of the brighter and

more studious young people of Anglo-Saxon, of Christian America is pretty well defined by the answers given to these questions. We have here a fair criterion of the efficiency of the means in vogue for the imparting of Scripture knowledge—of the Sabbath school, of the church, of the home. Is it creditable to these institutions ? And if not what are the reasons and what the remedies for such a state of affairs ?

The reasons are not far to seek : the State, the church, and the home have been foisting upon the Sunday school a responsibility which it is quite impossible for that institution effectively to bear. Systematic religious instruction by the parents, especially the father, has been on the rapid decline. These have come to imagine that they are discharging their God-given obligations by sending their children with more or less regularity, with very indifferent punctuality, so long as the latter can be coaxed to go to the Sunday school of their own or some other church. Their interest, in nineteen cases out of twenty, does not extend so far as to lead them to attend themselves, either as teacher or scholars. The Church very inadequately provides for what may be called the physical wants of the Sunday school. The "almighty wall," as Edward Thring used to phrase it, is in most schools in a very unsatisfactory condition. Basements or barns many of our school-rooms are, with very little provision for effective teaching. Congregations take more delight in spending money to get brilliant sermons, and sensuous music, and upholstered pews, and frescoed walls than in providing for the religious upbringing of the children. The State, for many years past, has dexterously managed to evade its responsibility altogether. In our Ontario schools