

fore for the purpose. And yet the small clerical incomes have had to be curtailed.

Another Soft Answer.

The two Ladies, Chichester and Wimborne, like true daughters of Eve, are not satisfied to let a man, even their Bishop, have the last word, and forgetful of the Apostolic precept, "Rebuke not an elder," they spent time and paper in pointing out to His Lordship that the words "determine" and "determination," have not precisely the same shade of meaning, and express "their astonishment and alarm that His Lordship is not certain about what exactly are or are not the doctrines which were asserted by our church when it was reformed." To this the Bishop replied, promptly: "Pray allow me at once to relieve the 'alarm' expressed in the letter of yesterday, signed by yourself and Lady Wimborne, by assuring you that I have no doubt myself as to 'what exactly are, or are not, the doctrines which were asserted by our Church when it was reformed.'" As only one of the English Church papers alludes to the Bishop's reply, we are led to suppose that the ladies are not anxious for the world in general to know that they have met their master.

As many of our readers are aware, Canon Woodard, rather more than fifty years ago, founded several schools in England for enabling the sons of the less wealthy Churchmen to have their sons educated with all the advantages of the best Public Schools, but with the fundamental basis of the best Church teaching on the lines of the Prayer-Book; and all at the smallest cost possible. Very many of the clergy have gladly availed themselves of the opportunity of having their sons educated at these schools, and the schools have a very high reputation throughout England. The Duke of Westminster has recently given £1,000 to one of the newest of these schools, and this gift seems to have excited the wrath of Lord Wimborne, who wrote to the Times pointing out that many of the masters of the schools were members of the English Church Union; this was followed by another letter, coming this time from Dr. Rigg, who is not even nominally a Churchman, stating that "all the scholars and students are required regularly to practice secret confession to a priest or father." Like Lady Wimborne's donkey story, the lie has been contradicted by those most competent to do so; and it is clearly stated that no boy is ever advised to practice confession, and further that no boy is ever allowed to resort to confession without the written consent of his parents or guardians. Dr. Rigg has had the grace to acknowledge his error, which is more than Lady Wimborne has had the courage to do.

The Church in the Past and the Present.

The continuity of the Church in the Motherland is strikingly illustrated by the history of the Abbey Church of Bath, the chief city of the county of Somerset, England. The original church appears to have been in 676 A.D., by King Osric; seventeen years later it was rebuilt by King Offa, as a college of secular canons. On Whitsunday, 973,

King Edgar was crowned in Bath Abbey Church by Dunstan, Archbishop of Canterbury, and Oswald, Archbishop of York. In 1001, John de Villula, Bishop of Wells, removed the See to Bath, and took the title of "Bishop of Bath," commencing the rebuilding of the church on an ambitious scale, a work which was concluded by Bishop Robert in 1137. In 1245 Bishop Joceline resumed the title of Bishop of Bath and Wells, which has ever since been used, and the seat was again removed to Wells. Hereafter, the Abbey Church appears to have been neglected, and to have fallen into such grievous ruin that nothing but re-edification would meet the case. This was undertaken in 1400 by Bishop Oliver King, and Prior Birde, and the church they built, with later restorations, is still standing on the site of the nave of the great Norman church of Bishop John de Villula. The 400th anniversary of this event is now being celebrated by a series of special services and social gatherings, while a more material commemoration will take the form of the restoration of the famous west front, a work which will shortly be taken in hand. It is hoped that the daily choral services will be established again, which, under a succession of low Church rectors, had fallen into abeyance, though maintained in the neighbouring cities of Gloucester, Bristol and Wells, without a break for many centuries, including the period of the Reformation.

OUR KNOWLEDGE OF THE BIBLE.

We are indebted to our excellent contemporary the Canada Educational Monthly, for the following information, compiled by Principal A. W. Wright, B.A., of Galt. Our readers will agree with us that it is of the greatest import. We intend to continue the subject next week. Early in September the writer prepared the following set of twenty questions bearing upon well-known Bible facts: 1. Name the first book in the Bible. 2. Name the book just before the Psalms. 3. Who was the oldest man? 4. To what age did he live? 5. Name two sons of Abraham. 6. Who was the youngest son of Jacob? 7. Where is Mount Sinai? 8. For what is it noted? 9. Who was the husband of Ruth? 10. Name the three friends of Daniel. 11. Name the birthplace of Christ. 12. In what city did He spend the most of His life? 13. Where was His first miracle performed? 14. Where was Christ when He was betrayed? 15. Who betrayed Him? Give full name. 16. What two disciples were the sons of Zebedee? 17. Who was the first Christian martyr? 18. To what city was Paul going when he was converted? 19. Where was the Apostle John in banishment? 20. Name the first epistle. It will, I think, be admitted by all that these are very simple questions, and should all be readily answered by anyone even superficially acquainted with the Bible. They deal with such Bible facts as children would be most likely to hear about and know. Several of them refer to great outstanding names and events referred to in the International Lessons of comparatively

recent date. Through the courtesy of masters who are interested in religious education, these questions were submitted to certain classes in four of the High Schools and Collegiate Institutes of Ontario, one in a city, one in Eastern Ontario, and two widely separated, in the Western Peninsula. In three of the schools they were given to Form I., the lowest, comprising in the main pupils who have just passed the Entrance Examination; in the other they were given to Form II., pupils who have passed Form I., or the Public School Leaving Examination. There were 172 of these in all, aged from 12 to 17, average age nearly 15. The questions were also answered in two of the schools by the pupils of Form IV., the highest, comprising pupils who have passed the Junior Leaving or the Junior Matriculation Examination, aged 16 years and upwards. There were 13 in these two classes. I also sent the questions to a former pupil, now a teacher in a denominational academy in Indiana, and by the kindness of the staff there they were used as a test to all the students of the school, though the papers of only 14 of the lowest or Preparatory Form pupils were sent to me, as these were all I wanted for my purpose. I received the written answers from the other schools also, so that I had in all 199 sets of answers from young people aged from 12 to over 20, hailing from city, town, and country; coming from all classes in the community, from every leading Protestant denomination. All these in Ontario at least have received a good Public School education; a number have been for four or five years in the High School; nearly all have attended Sunday school with greater or less regularity for from five to a dozen years; nearly all come from professedly Christian homes. And what is the result of a careful scrutiny of the answers? Not one of the 199 answers the twenty questions with absolute correctness; not one answers nineteen. One, a pupil of the Indiana Institute, aged 18, answers eighteen quite correctly, and the other two nearly so. He wrote "Methuslah," and said he lived only 960 years. No paper had seventeen or sixteen answers just right, while three had fifteen; one from the city school and one each from the peninsular schools; and the Eastern school came not far behind, one of the papers having fourteen. No paper had thirteen correct answers; 6 had 12; 5 had 11; 5 had 10; 3 had 9; 5 had 8; and 2 had 7. When we get down to half a dozen, we reach a more popular standard, for 20 had 6 right; 20 had 5; 13 had 4; 32 had 3; 25 had 2; 34 had only 1; and 24 out of the 199, over 12 per cent., had not a correct answer at all. Answers that were not precisely right, being misspelled or incomplete, but which showed some knowledge, however remote or inaccurate, of the subject dealt with, were marked as approximately correct. One paper had twelve answers so marked; 1 had 10; 5 had 9; 9 had 8; 15 had 7; 34 had 6; 35 had 5; 32 had 4; 36 had 3; 14 had 2; and 17 had 1. Combining the answers quite correct and those approximately correct, one pupil answered 20 questions; one answered 19; 3