

was some old text which the library of Nineveh did not possess. Nebuchadnezzar, as his inscriptions show, was himself a patron of literature, and it is therefore more than probable that when he took Jerusalem he would have carefully removed the library he found there to one of the numerous libraries of his own country. The Babylonians took a good deal of interest in the nations round about them, and some of the tablets they have bequeathed to us contain the names of foreign deities, as well as lists of foreign words with their Babylonian equivalents. As for the literary works of the northern kingdom of Israel, the "men of Hezekiah," who copied out the proverbs of Solomon, would have been glad to secure as many of them as possible. The writings of the northern prophets, Amos and Hosea, must have been preserved in this way; indeed, the prophecies of Hosea contain clear evidence that they have been edited by a Jew.

After the return from the exile there were no longer any difficulties in the transmission of the sacred books. The literary age of Greece had already begun, and the Western world was beginning to learn from the Eastern how to write and read, to establish libraries and preserve books. The Jewish community had become a sort of theocracy under the government of the high priest, and its members were interested in handing down intact the Scriptures which they had received. Before long the Hebrew books were translated into Greek for the benefit of the Greek speaking Jews of Egypt, and the Old Testament was thus transmitted through two separate channels, the Hebrew text of Palestine, and the Greek text of the Septuagint. Papyrus made way for the parchment scroll, and eventually in the sixth century of our era the Massoretes commenced their work of counting every letter of the sacred volume, and by means of the vowel points and accents of stereotyping its traditional pronunciation. Meanwhile the Canon of the New Testament had been formed, and the books of which it was composed added to those of the Hebrew Bible. Under the successors of Alexander the Great, booksellers had multiplied in the great cities of the civilized world and large bodies of trained slaves were employed to copy the books that were in demand. It was no longer difficult to obtain a copy of a book, provided the purchaser was willing to pay its price. The preservation and multiplication of the Scriptures had become almost as easy as it is in our own time.

### Religious Instruction in Public Schools.

HIS STUDY WAS LITTEL ON THE BIBLE.\*

(Conclusion.)

The following papers were set as a means of answering the question, "Do my pupils know as much or more about heathen religions and other things that we do not specially teach them, as they do about the Bible, which we do not specially teach them either?"

#### A.

I. Name six heroes, prophets, or gods, of the Greeks, Romans, or Arabians. What was each noted for?

II. One of the poets of Queen Victoria's reign wrote a lament on the death of a friend. Name the friend, the poem and the poet. Tell something worth remembering about this friendship. Give a short quotation from any poem by this writer.

III (1) What does a Hindu think about the Ganges?

(2) What does a Hindu think about the cow?

(3) What does a Mohammedan think about the slave trade?

(4) What does a Mormon think about home life?

(5) What did the early astronomers think about the shape of the earth?

(6) What did the early astronomers think about the motion of the heavenly bodies?

IV. "I would rather have written these lines than take Quebec to-morrow."

(1) Who said this?

(2) When?

(3) Who wrote "these lines."

(4) What did the speaker mean?

#### B.

I. Name a great Old Testament characters. What made them great?

II. Name the poet of the Bible who wrote a lament on the death of a friend?

Name the friend.

What was his fate?

Give a short quotation from any of this poet's writings.

Tell anything worth telling about their friendship.

III. Give one short practical direction from the Bible for each of the following:—

(1) The duties of a citizen.

(2) " " judge.

(3) " " king.

(4) The treatment of the aged.

(5) " " " poor.

(6) " " " lazy.

IV. "Render therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Who said this?

When?

What does it mean?

In preparing these papers, everything directly bearing upon school work was avoided. Had I, for example, set for A I.: "Name and describe six characters from "Kenilworth." I knew every pupil would give a good answer. But that would not have tested the point in question. We know our pupils are far better acquainted with every book authorized by the Education Department of Ontario than they are with the Bible. It is not surprising that they should know a book they study and should not know a book they do not study. The profession knows that and the public knows that. That was not what I wanted to know. I wanted to know whether they had "picked up" as much or more Grecian and Hindu mythology and other things to which chance allusions are made in class work as they had "picked up" about the Bible, to which also chance allusions are made in class work, and which is assumed to be taught by the Church and the home besides.

So I tried to make the questions on A and B of equal difficulty, and showed the paper to a professional friend, explaining my object. My friend at once assured me that those who were able to answer A would be able to answer B, and that I would find the results about equal. On reading the questions again, I was somewhat inclined, on the whole, to agree with this opinion.

Fifty classes were examined on this paper—one hundred and nineteen pupils. The average mark obtained by each form, on each of the questions set, and the average mark obtained by the pupils belonging to each Church (see instructions from the Education Department for General Registers) on each of these questions, is given below.

FORM.	AVERAGE	No. of	PUPILS.	A					B				
				I	II	III	IV	TOTAL	I	II	III	IV	TOTAL
				Maximum 6 7 6 6 25.0					6 7 6 6 25.0				
I.....	15.4	30	4.9	5.2	5.2	4.7	20.	3.6	3.0	1.8	2.4	10.8	
II.....	15.5	23	4.0	5.3	4.7	5.2	19.2	4.2	1.2	2.1	1.5	9.0	
IIb.....	15.9	25	5.4	4.6	4.2	5.2	19.4	4.6	2.0	2.2	3.0	11.8	
IIIa.....	16.3	22	4.8	5.8	4.1	4.9	19.1	4.1	2.6	2.6	2.7	12.0	
IV.....	17.8	19	3.3	4.7	3.3	5.7	17.0	3.7	1.2	2.3	1.8	9.0	
Total.....		119	4.4	5.0	4.2	5.0	18.6	4.0	2.1	2.2	2.4	10.7	
Boys.....		61	4.9	4.9	4.7	5.0	19.5	4.0	2.6	1.9	2.4	10.9	
Girls.....		58	4.0	5.2	3.9	5.2	18.3	4.9	2.0	2.4	2.2	10.6	
Episcopalian....	33	5.2	5.4	5.0	5.2	20.8	4.2	2.4	2.1	2.5	11.2		
Presbyterian....	31	4.3	5.2	3.9	5.1	18.5	4.1	2.3	2.3	2.6	11.3		
Methodist.....	25	4.2	5.1	4.1	5.3	18.7	3.8	1.3	1.9	2.2	9.2		
Baptist.....	16	4.7	4.3	4.6	5.4	19.0	3.8	1.6	2.4	2.0	9.8		
Congregati'l....	9	2.9	4.7	4.1	5.2	16.9	4.2	2.6	1.1	2.6	10.5		
Hebrew.....	1	6.0	7.0	5.0	6.0	24.0	6.0	0.0	6.0	2.0	14.0		
R. Catholic....	1	6.0	7.0	4.0	5.0	22.0	0.0	0.0	0.0	2.0	2.0		
Lutheran.....	1	2.0	3.0	4.0	5.0	14.0	2.0	0.0	2.0	0.0	4.0		
Unitarian.....	1	3.0	7.0	3.0	6.0	19.0	6.0	0.0	3.0	0.0	9.0		
Believers.....	1	6.0	7.0	6.0	6.0	25.0	4.0	7.0	3.0	4.0	18.0		

The general result of this test is somewhat striking. The average percentage on A is 74.4 and on B 42.8. One pupil obtained the maximum for both papers. Nine other pupils obtained the maximum for A. One other pupil obtained the maximum for B, and only five out of one hundred and nineteen pupils knew more about B than about A. Of the rest, three pupils obtained equal marks for A and B. That is, nine pupils knew as much or more about B than about A, and the remainder, one hundred and ten, knew less.

Fifty-two pupils could tell about Cupid, Juno, Neptune and other gods. But only thirty-one gave six great characters from the Bible and what they were noted for. Judging from these results one might sometimes be in a little doubt as to whether these children had been brought up in Christian or heathen homes.

Forty-eight pupils seemed never to have heard of David and Jonathan, and thirty-two could give no answer whatever to the question about the directions of the Bible for a citizen, king or judge. But there were only six who did not know about Tennyson and Hallam, and only three who gave no answer to the question about the Hindu and the Mormon.

On thirty-two papers there was no answer at all about the words of our Lord quoted in B IV., and there were only seven correct answers to this question. But on the same papers sixty-two perfectly correct and complete answers were given to the question about the words of Wolfe—which are interesting in a way—