

cause, and which will lead the religious thought, feeling and action to a higher state of existence, is the book for a Sunday-school library.

I examine each book. Many I can tell by a hasty glance through them; others require a more extended examination, and if any are still in doubt they are laid aside for more leisure and thorough perusal. Sometimes, notwithstanding the care taken, a book will creep in which proves a mistake. At the first re-arranging of the library these are rejected and others selected to fill their places. Every good book should be retained. If worn out or lost it should be replaced for a period of years at least. Thus every addition increases the number of volumes, and, under the foregoing plan, in a few years a school will have a fine library of the most choice Sunday-school books. Those growing up in the school will find their interest in the books which are added, while those which they have perused will be just as good for and interesting to the younger and new scholars continually coming in. As far as possible I become acquainted with every book by reading them (teachers should not fail to do this), and thus am enabled to recommend them to others as those which will suit their age, taste, or feeling.

The work of the library we have thoroughly systematized. The teachers have nothing to do with it, excepting to receive the books to be returned from their scholars before the opening of the school, and place them at the head of the seat where they are easily accessible to the librarians, who immediately pass around and collect them, and by this time we are ready to commence the exercises without interruption. At the close of the lesson the librarians hand the books selected to the teachers, who deliver them. No teacher or scholar is allowed at the library, which is in a separate room. If any arrive late, they must wait until the librarian calls for their books. We must avoid confusion and interruption while the teachers are engaged with the lesson. I have not time or space to detail our system of giving out or *drawing* books, but we consider it one of the best.

2. SUNDAY SCHOOL INSTRUCTION IN UPPER CANADA.

From a recent editorial in the *Hamilton Spectator* on the recent Sunday School Convention held in that city, we select the following striking remarks:—

"Viewed in its fullest sense, the question with which this Convention has to deal, is how best the foundations, religious, moral, political and commercial, of the future character of the people of this country may be laid. That was a true and noble answer which our own good christian Queen gave to the Indian Prince who sought to know the secret of England's greatness. 'You will find it there,' said Victoria, pointing to one of the shilling Bibles of the British and Foreign Bible Society, and there it undoubtedly is to be found. Just in proportion as the laws and government of a country are based upon sacred christian principles, and its people influenced by sound religious impulses, will its institutions be admirable, and its condition happy and prosperous. And this statement, we deem it right, lest we may be misunderstood, in no way implies the necessity for a state church in a country like Canada. The Legislature, we think, has wisely placed upon the Statute Book the principle that in Canada there shall be no connection—that is no connection in the direction of state patronage—between the state and religion. But the very recognition of this principle only imposes upon the people, in their individual or denominational character, the greater responsibility in reference to religious training and instruction.

"The adage 'as the twig is bent the tree's inclined' is universally illustrated by an everyday experience. If we would have in this country a people governed by religious principles, we must see to it that the youth from the very earliest dawns of intelligence is trained under sound religious institutions. A system of education which entirely ignores the moral and religious principle, is a vicious and unsound system. And that feature of our Common School system in Canada, which recognizes the higher aspirations and nobler destinies of mankind, by providing that, for at least a short period in each week, the pastor of each church may instruct, within the public school house, the children of his charge in religious knowledge, is creditable to the religious character of the people of Canada. But the very conditions of our religious society render it essential that the system itself should be non-sectarian in its main features. And this fact gives to the Sunday schools a powerful and appropriate connection with the general education of the people. Viewed in this light they possess an absorbing interest even for the politician and statesman, and their success is a matter of the very highest consequence."

3. RESOLUTIONS OF THE SABBATH SCHOOL CONVENTION, HELD IN MAMILTON, C. W., ON THE 5TH, 6TH, AND 7TH DAYS OF SEPTEMBER, 1865.

I. This convention, acknowledging with gratitude the goodness

of God in permitting so many of his people, who are engaged in the work of Sabbath school teaching, to meet at this time, and His gracious presence vouchsafed at these meetings, resolves to express, as by this resolution it does, its deep sense of the benefits resulting from such gatherings in the quickening of faith and hope, the stimulating of flagging zeal, the encouraging and direction of human effort, and the cultivating of christian liberality and love among the members of Christ's church of various denominations.

II. This convention, aware that there are, both in country districts and in cities and large towns, many children not enjoying the privileges of religious instruction, and who may be gathered within the Sabbath school fold, acknowledge the obligation lying upon christians to address themselves to this work, and the guilt of neglecting it, or showing indifference or slothfulness therein.

Believing, also, that much may be done by earnest, prayerful, united, and continued effort, the members of this convention agree to endeavour, according to their several ability, to give effect to the resolutions already adopted relative to the Sabbath school teachers' association.

III. As regards the means to be adopted for the two-fold object of ingathering neglected children, and improving schools now in operation, this convention recommends:

1. The regular and kindly visitation of children and parents by Sabbath school visitors.
2. The formation of union schools on a non-denominational basis, where these may be needed, on account of sectarian feeling or the weakness of churches.
3. The establishment of mission schools in localities where the children, from poverty or any other such cause, are unable to attend schools now in operation.
4. The careful training of teachers for their work by stated teachers' meetings, and, if possible, occasional practical illustrations.
5. The earnest oversight of Sabbath schools by pastors, with sermons addressed to children occasionally.

VI. Papers on School Books.

1. ANTI-BRITISH INFLUENCE OF AMERICAN SCHOOL READERS, HISTORIES AND GEOGRAPHIES.

From an elaborate article in a recent number of the *British Quarterly Review*, from the pen of the Rev. Dr. Vaughan, who recently paid a visit to the United States and Canada, we select the following truly philosophical remarks on the pernicious influence of American School readers, histories and geographies:

"One fact bearing on this point has especially arrested my attention. It is admitted that the artisan class in this country have been found, in the main, steady in their adherence to the cause of the North, and little disposed to bear with any clap-trap in favour of the South. But in the United States, it seems, it is the artisan and labouring classes especially that are found to shout forth approval in public meetings when popular orators are pleased to fling their invectives against England. How is this? It is alleged, and I believe with truth, that the mass of the people are more generally and better educated in the States, than the same class in this country. The American School system secures this almost of necessity. These facts, however, seem to warrant the suspicion, that, if the humbler classes in the United States are in advance of the same class among ourselves in certain elements of school routine, it has somehow come to pass that the balance of clear and moral intelligence on political questions lie with England, and not with America. You may dot a land with school-houses to any extent you please, but Society is the great free school after all. The plant lives from the atmosphere.

One cause of this difference I think I see. The primary schools in the United States have their lesson books, from which the elder scholars are exercised in reading, and these lesson books have a great deal of the Fourth of July tone in them, and impassioned speeches against England are thus made to be familiar to American youth from their childhood. General Howard and Colonel Eaton took me, as a visitor, to a school of freed negro children in Washington, and in the course of the examination, the mistress was requested to call upon some of the elder scholars to read. The lesson chosen was selected, I presume, as being that which had become most familiar to the school. It consisted of specimens of oratory concerning the war of Independence, and was singularly well adapted to associate the name of England in the young mind with everything odious in insolence and oppression. My friends smiled as they found me called to listen to this sort of rhetoric, and very good-naturedly requested that some other lesson should be chosen. Train children to the love of liberty, say I, by all means. I wish we had more of it in England than is now known among us; but