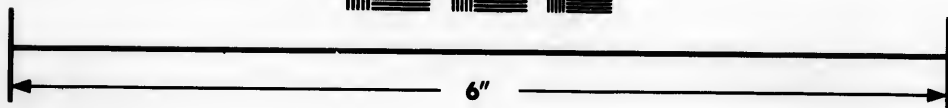
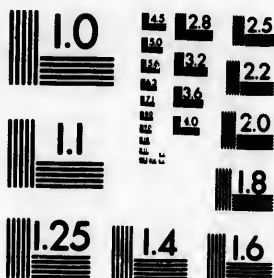


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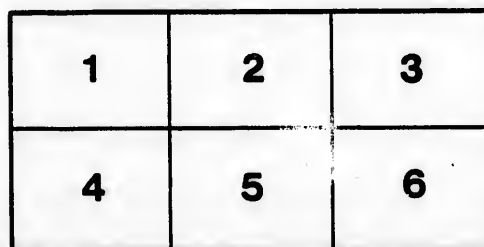
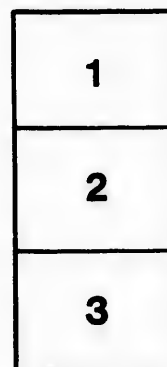
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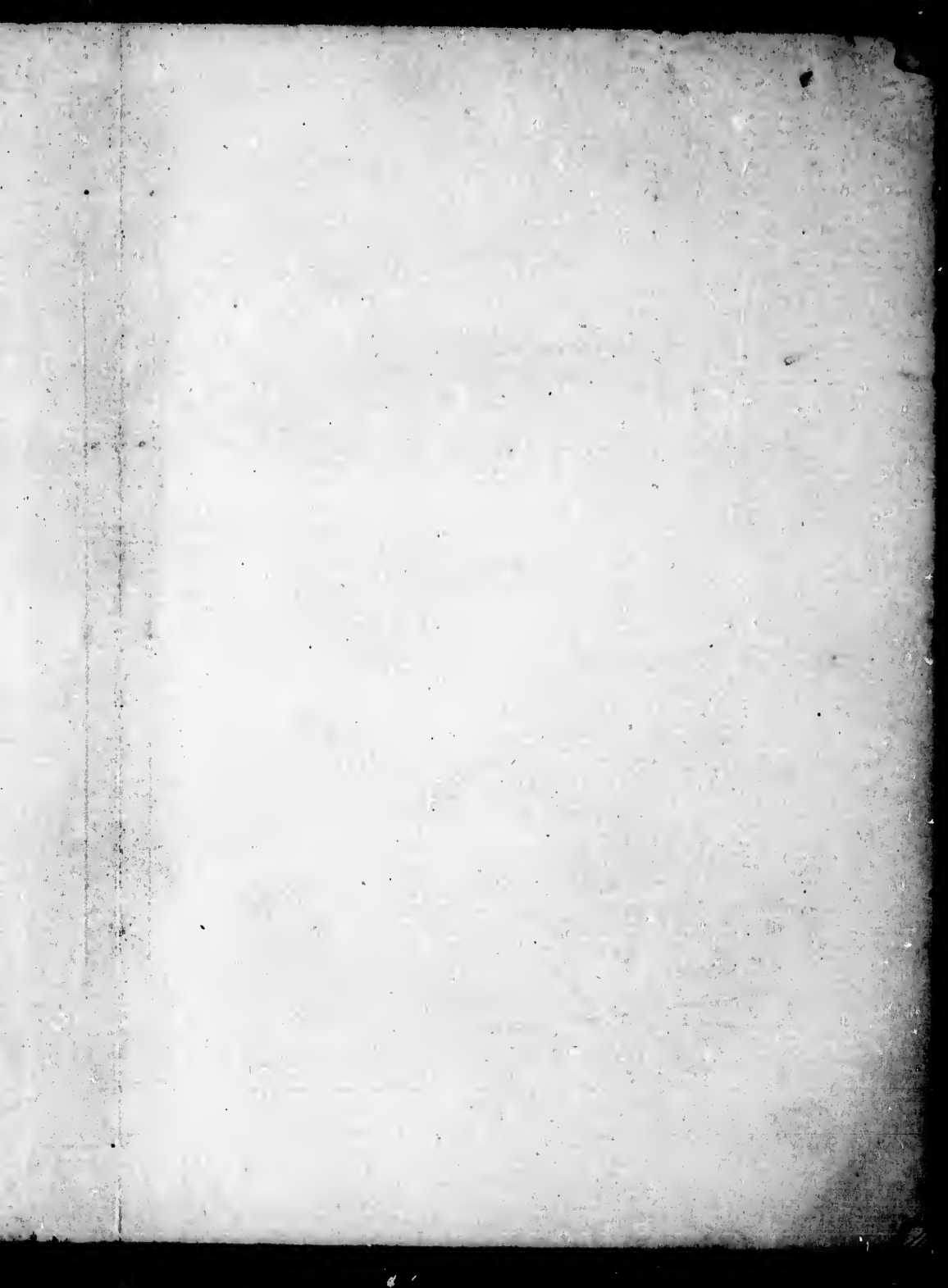
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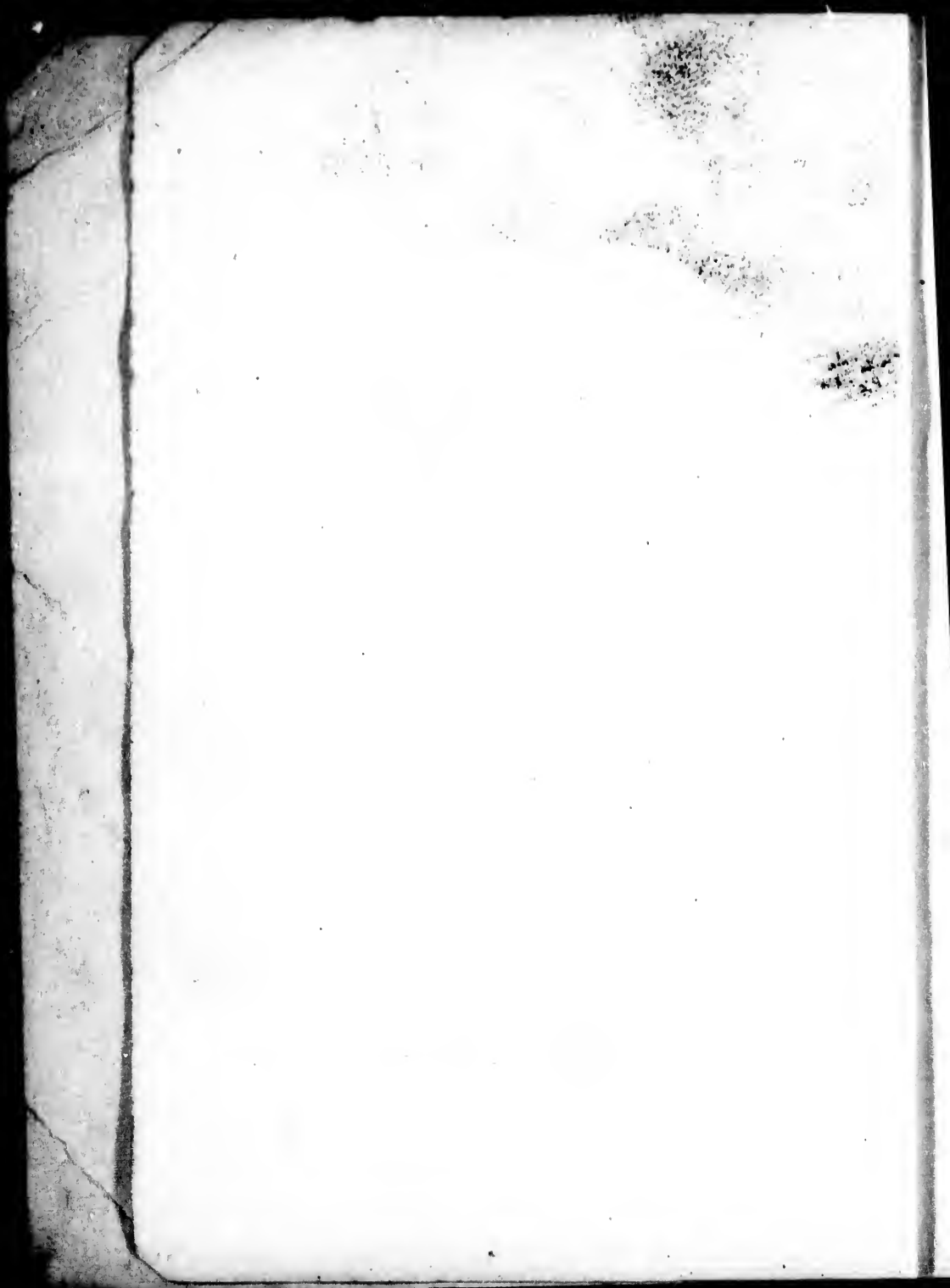
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# RULES

OF THE

WESLEYAN METHODIST

## SABBATH SCHOOL SOCIETY

FOR THE

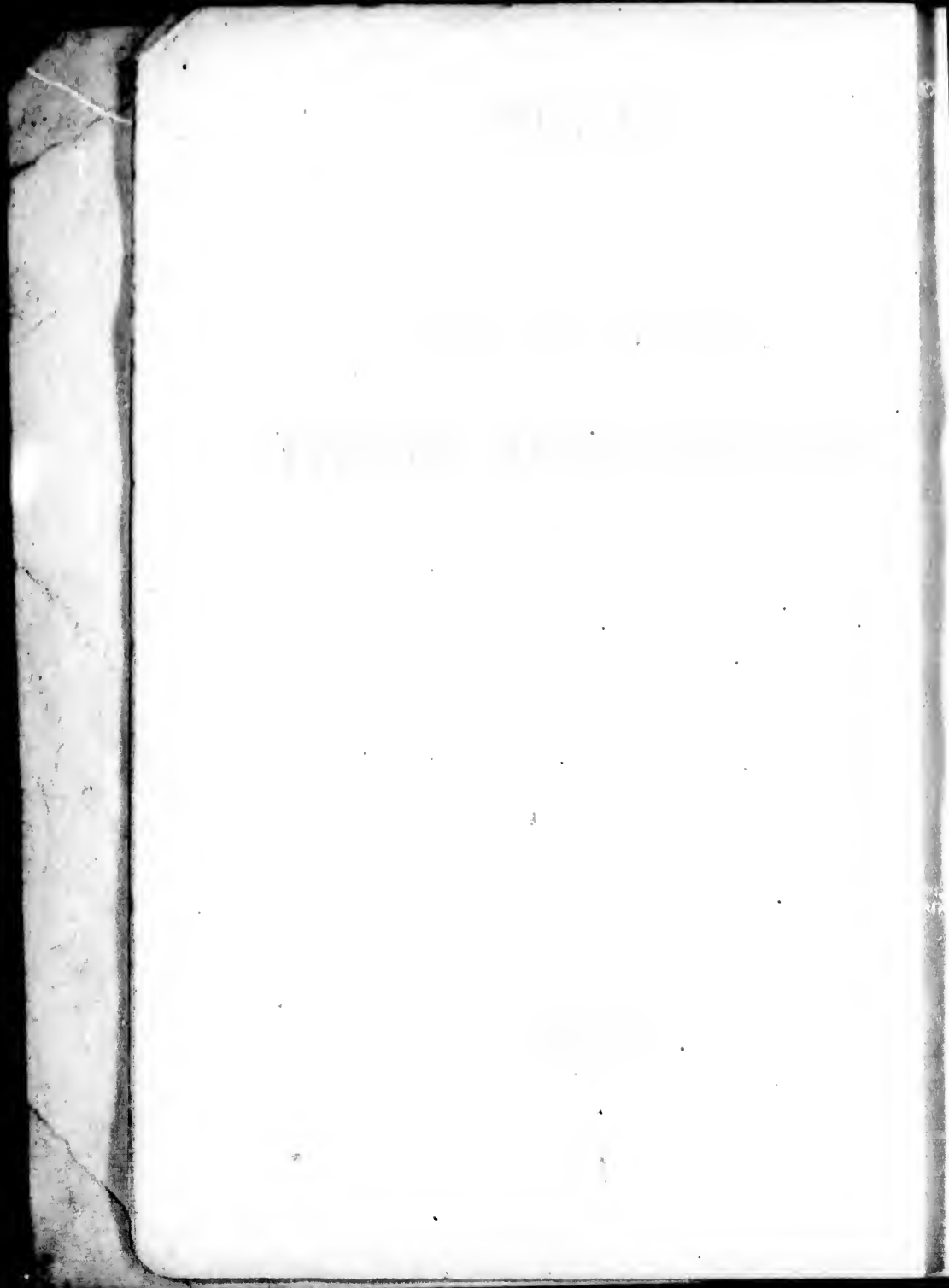
### QUEBEC CIRCUIT.

IN UNION WITH THE BRITISH WESLEYAN METHO-  
DIST CONFERENCE.

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Quebec:

—  
1847.





## GENERAL PRINCIPLES AND RULES

TO BE OBSERVED IN THE MANAGEMENT OF WESLEYAN  
SABBATH SCHOOLS—ADOPTED BY THE CONFERENCE  
OF 1827.

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It was not possible that this excellent Institution could long exist without exciting the attention, and calling forth the energetic co-operation of the Methodists. Accordingly they have become gratuitous Sabbath instructors of thousands of the children of the poor, in various parts of the nation and of the world; and in order that the greatest possible amount of good may be done in the Methodist Sunday Schools, the Conference have frequently taken up the subject, and the following Minutes of the Conference, begun in Manchester on Wednesday, the 25th of July, 1827, contain the result of their deliberations on that subject :

**Q.** What is the judgment of the Conference as to the proper mode of conducting our numerous Sunday Schools ?

**A.** 1. In compliance with "various urgent applications from respectable friends, connected with Methodist Sunday Schools, or desirous of establishing such Schools in their respective neighbourhoods," it was last year determined, not only "to confirm and renew all our existing Rules and recommendations" on the subject, (for a summary of which see Minutes of 1826, Q. 26, A. 1,) but also to appoint a Special Committee for the purpose of preparing a general Plan for the management of these important Institutions.

2. That Committee, consisting of our late President, (Mr. WATSON,) our Secretary, (Mr. BUNTING,) Mr. GEO. MARSDEN, and Mr. ROBERT NEWTON, now report to the Conference, that they met in Manchester, according to appointment, and after much deliberation, and due attention to the communications addressed to them from various quarters, unanimously agreed to re-

commend to the Conference the adoption of the following Principles and Rules, viz :—

(1.) *General Principles.*

**FIRST PRINCIPLE.**—Sunday Schools should be *strictly and entirely Religious* Institutions; and ought, therefore, to be Schools for the *Christian* Instruction and Education of the poor;—as it is only on this ground that the occupation of the Lord's Day in tuition can be held to consist with the due observation of the Christian Sabbath.

**SECOND PRINCIPLE**—Schools designed for the religious Education of poor children ought to be conducted in distinct and avowed *connexion* with some particular branch of the visible *Church of Christ* :—

(1.) Because the Pastor, and other official members of a Christian Church, or Society, are not left at liberty to commit the religious education of *the children of their own poorer members* to any persons except those for whose character and principles they possess some adequate security, and over whose modes of instruction and discipline they have the means of exercising an efficient influence and control. The children of members, and those even of constant hearers in the congregation, are, in an important sense, *the children of the Church*, and of that portion of it, especially, with which their parents stand connected. Many of them have been by holy baptism solemnly recognized as among the objects of pastoral charge, and as entitled to the care and spiritual assistance of Christian people. In all such cases, a responsibility attaches to the Church and its Ministers, which they cannot without blame transfer into other hands, except under such circumstances as will allow them still to *observe* and to *direct*, in all points of vital importance, the manner in which the trust is executed by those to whom they confide it.

(2.) Because every Christian Church, or Society, is not only obliged in duty to exert a proper control over the religious education of its own youth, but has also a deep and permanent *interest* in the results of that edu-

education ; and is therefore required, in justice to itself, to retain those Sunday Schools, which are supported, wholly or principally, by its contributions, its labours, or its influence, under the superintendence and scriptural jurisdiction of its Pastors, and of its other regular authorities.

(3.) Because, in reference to *Children of every class* admitted into Sunday Schools, (whether their parents be directly connected with any Christian Church or no,) those who piously and liberally support such Institutions have a clear right to receive a decisive pledge, in the *known Christian character and principles* of their leading Managers, and in their connexion with some religious body whose creed is avowed before the world, and whose right of superintendence is expressly recognized, that the influence exerted by them upon the opinions and habits of the rising generation, shall be, as far as human prudence can secure it, a sound and salutary one.

(4.) Because *general experience* seems now to have decided in favour of the superior advantages of placing every Sunday School under the care of some particular religious community, which shall be responsible to the parents of the children educated in it, and to the public who may choose to support it, for its sound principles and good management. Instructed by that experience, almost every branch of the Christian Church, in this country, has now *its own Sunday Schools*:—open indeed to all poor children who apply ; but conducted chiefly by its own members ; superintended by its own Ministers, and other ecclesiastical officers ; governed according to its own peculiar views of the *fundamental* doctrines and duties of Christianity ; and connected *generally* with its own places of worship. Thus the labour of religiously educating the poor is amicably divided, and, for that reason, better performed. And sufficient scope is left for the exercise of a truly Christian liberality, in the interchange of mutual good offices, and in the occasional aids afforded by the affluent of one Body to

the funds of others ; while no temptation is in any case held out to the compromise of principle ; and the danger of practical collision or controversy, among persons of different sentiments, is in a great measure precluded.

**Third Principle.**—Sunday Schools should be most conscientiously and anxiously so conducted, that they may not interfere, further than an invincible necessity may compel, with the *primary and universal* duties of the Holy Sabbath, and, in particular, with the constant attendance of Teachers and Children on the public worship of God's house, at the hours most generally devoted to that purpose, and best adapted to secure their edification :—

(1.) Because one essential part of a truly *Christian* education must ever consist in the formation of an early and fixed *habit* of reverence for the Christian Sabbath, and of regard for the ordinances of the Christian Sanctuary.

(2.) Because those who act as Teachers in these Schools, in common with all other persons, are under an immutable obligation to attend with regularity the public means of grace, and to pay their vows to God in the presence of all his people. They actually need, for themselves, all the help and instruction provided for them in the House of God ; from which, as experience has often proved, they cannot be *frequently and needlessly* detained, even by the well-meant endeavour to serve the souls of others, without great danger of weakening in their own minds the proper tone of Christian feeling, and of suffering (especially if they be young in years and in religious profession) a spiritual loss, most prejudicial in the issue to their piety, and to their general usefulness in the Church of Christ.

**Fourth Principle.**—On the same ground of vigilant concern for the best interests both of children and of their Teachers, the *bustle* and the *secularity* of mere *school business* should be as much as possible avoided in the management of Sunday Schools ; and the spiritual objects and character of the Institution should be so care-

fully kept in mind, as to regulate and control the whole plan and process of Sabbath education.

In conformity with these PRINCIPLES, the following *Outline* of

(II.) *General Rules,*

has been drawn up, with a direct reference to the circumstances of *Methodist* Sunday Schools, viz :—

1. Sunday Schools supported, wholly or principally, by the contributions, labours, and influence of our Body, and sanctioned by our Preachers, shall be denominated *Wesleyan Methodist* Sunday Schools ;—in order that the Connexion and the public may possess, in the very name and title of the Institution, the means of ascertaining the principles on which they profess to be conducted, and a pledge and security for the maintenance of those principles, under every change of local management ; and in order, also, that parents, not connected with our Societies and Congregations, who shall send their children to our Schools, may be fully apprised of the nature and tendency of the instruction and discipline there administered.

2. The General Management of such Schools shall be entrusted to a COMMITTEE, consisting,

(1.) Of all the *Travelling Preachers* of the Circuit.

(2.) Of all the *Officers* of the School or Schools ; appointed as hereinafter mentioned.

(3.) Of twelve, sixteen, twenty, twenty-four, or thirty-six *other persons*, (the number being determined according to local circumstances,) to be appointed by the Annual Meeting of the subscribers ; but of this number,—

*One-fourth* shall always be selected from those *Teachers* in the Schools, who are also *Members* of the Methodist Society :

*One-half* shall be chosen from the general body of *Subscribers*, being also *Members* of the Methodist Society ;—And

The remaining *one-fourth* shall be selected from those respectable Members of our *Congregations*, or other *Subscribers*, who, though not of our Society, are believed to agree with us in their general views of the great and leading doctrines of Christianity.

3. The Superintendent Preacher of the Circuit, as the chief Pastor of our Societies, and the official Representative of Methodism in the Circuit where he is stationed, shall *preside* in all meetings of the Subscribers and of the Committee, at which he may be present. In his absence, his place shall be supplied by one of the other Preachers; or, if no Preacher be present, by some other Officer of the Institution, appointed for that purpose by the persons assembled.

4. The OFFICERS of these Institutions shall be as follow, viz:—

- (1.) A *Treasurer* and three *Auditors*; to be annually appointed by the General Meeting of the Subscribers.
- (2.) One or more *General Secretaries*; to be annually appointed by the Committee.
- (3.) Two or more *General Visitors*, (in addition to the Ministers of the Circuit,) who shall frequently inspect the Schools, and report to the Committee the result of their observations; to be appointed annually by the Committee.
- (4.) Two or more *Conductors* or *Local Superintendents* and also one or more *Local Secretaries*, for each School; to be annually appointed by the Committee.

N.B. The Officers of the Institution, for the time being, (as well as the Circuit Preachers,) shall be considered as having a right to attend and vote at the Annual Meeting, in common with the Subscribers at large.

5. All the Officers, with the exception of the Treasurer and Auditors, shall be selected *exclusively* from the

members of the Methodist Society ; and, before their final appointment, shall be proposed and approved in the Leaders' Meeting of the Society to which each School shall be attached, as persons deemed eligible, in point of *general religious character*, to be put in nomination at the Meeting by which the election is to be made.

6. The *Teachers* shall be appointed by the Conductors or Local Superintendents of each School ; subject, however, to the subsequent approbation of the Committee, if, in any instance, they deem it necessary to interpose their authority. And no person shall be continued in office as a Teacher, who shall at any time be declared by the Committee, or by the Leaders' Meeting, ineligible in point of general character, or of religious opinions, to take a part in the Christian education of the children placed under our care. In the selection of Teachers for the *elder* classes, peculiar attention should be paid to their *Christian experience* ; and those only should be so employed who are able to teach their pupils, clearly and fully, " what they must do to be saved."

7. As it is the great and primary object of Sunday Schools to teach the children of the poor to read and understand the Holy Scriptures, with a view to their being made " wise unto salvation," the elementary books employed in the tuition even of the younger scholars shall be such as contain the largest portion of *Scriptural instruction* ; and the Bible, or New Testament, shall be regularly used every Sabbath Day by those classes which are farther advanced.

8. *Catechetical Exercises* shall form a regular part of the system of our Schools. And, in order to prevent the evils which might result from an unlimited private discretion in the selection of Catechisms, it is earnestly recommended that the Catechisms employed shall be those compiled and published under the sanction of the Conference, in which are embodied the most important portions of Mr. Wesley's instructions, of the Church of England's Catechism, of the Assembly's, and of Dr.



Watts'. For the same reason, we recommend to our Schools the uniform adoption, as soon as it can be made convenient, either of the large Hymn Book generally used in our Chapels, or of the Methodist Sunday School Hymn Book recently published.

9. Neither the *art of Writing*, nor any other merely *secular* branch of knowledge, shall be taught on the Lord's Day. But we strongly recommend that Writing and the elements of Arithmetic shall be taught to the elder Scholars, both male and female, on one or more week-day evenings, as a reward for their regular attendance and good conduct on the Sabbath.

10. Where Sunday School *Libraries* are instituted, no book shall be on any account admitted, without the previous approbation of the Committee. The distribution of Books shall take place, wherever it is practicable, on some week-day evening, so as not to occasion, either to the Librarian or the readers, an unnecessary and injurious diversion of any portion of the Sabbath from employments directly spiritual. And we recommend, where there are more Schools than one in the same town, the plan of *One Central Library*, accessible at suitable hours to those persons connected with each School, who shall be duly furnished with tickets by their respective Conductors or Local Superintendents, as likely in most cases to be most judiciously managed, and to afford a greater variety of suitable Books, and therefore much to be preferred to the plan of *separate Libraries* for every such School.

11. No *Sales of Books*, or of other articles used in the Schools, shall, on any account, be suffered to take place on the Lord's Day; but suitable facilities for the supply of the Scholars shall be afforded on week-day evenings. "The profaning the day of the Lord by buying or selling," is a sin explicitly prohibited by the standing "Rules of the Methodist Society," and ought not to be tolerated in any Methodist institution.

12. The *Meetings of the Committee*, for purposes of ordinary *business*, shall not be held on the Lord's Day. And the *Teachers' Meetings*, if *unavoidably* held on

that day, shall be fixed for such *hours*, as will not prevent those who belong to our body from regularly attending on our Public Worship, on our Society Meetings, or at the administration of the Lord's Supper.

13. All the Children of our Schools shall be trained up in the habit of a regular and invariable attendance on *Public Worship, at least once on every Lord's Day*. Wherever they can be accommodated with room, we strongly, and for many reasons, recommend their attendance at the House of God with their Teachers, in the *Forenoon* especially of every Sabbath; and the elder classes should be advised and encouraged to hear the Word of God in the *Evening* also, where we have an *Evening Service*. We earnestly entreat our Friends who may be concerned in the future erection or enlargement of Chapels, to have this object in view, as one of unspeakable importance to the interests of Religion and of our country; and to include in their plans the provision of large and convenient accommodation, not only for the *Adult Poor*, but for their *Children* also.

14. Where separate Buildings shall be erected for Sunday-Schools, by the contributions or influence of our Members and Friends, they shall be *legally secured* for the purposes which they are intended to serve. And we recommend, as the best general method of accomplishing this object, that the Trustees of the *nearest Chapel*, in the Circuit to which the School may belong, shall also be constituted the Trustees for the School, under suitable provisions and regulations. This plan, without at all interfering with the internal management of the School on the principles and rules above-mentioned, would sufficiently connect our Schools with our Chapels; and would afford to Trustees of Chapels that safeguard against possible injury to their trust-concerns, which their pecuniary liabilities give them a just right to expect from their Christian Brethren of the same community.

15. To all Methodist Sunday Schools established in their respective Circuits, on the principles maintained in this Plan, and governed, *substantially and generally*,

according to the preceding Rules and Regulations, our Preachers are directed to afford all possible countenance and assistance ;—by occasionally visiting the Schools ; by giving counsel and advice to the Teachers, Parents, and Children ; by earnestly recommending such Institutions to the prayers and to the pecuniary support of our Societies and Congregations ; and by so arranging their Circuit Plans, as to afford themselves the opportunity of attending at all the principal Meetings of the Committees and of the Subscribers.

### III.

THE CONFERENCE, having received the preceding Report of their Committee, UNANIMOUSLY RESOLVE,

(1.) That the cordial thanks of the Conference are due to Messrs. Watson, Marsden, Newton, and Bunting, for the Plan which has now been read.

(2.) That the Conference entirely approve of the *General Principles*, respecting Sunday Schools, which form the basis of that Plan, and which have, in substance, been repeatedly recognized in the Minutes of former years.

(3.) That the Conference also approve of the *General Rules and Recommendations* contained in the Plan now submitted ; and adopt them, as expressive of those views and sentiments in reference to the management of the Methodist Sunday Schools, which they feel it their duty as a Body of Christian Ministers to maintain, and by all suitable means to promote among the People of their charge.

(4.) That all *New* Sunday Schools, which may hereafter be established in our Connexion, and which shall have the support and sanction of our Preachers, or the aid of regular collections in our Chapels, shall be established in conformity to the *Principles* now explicitly adopted by the Conference ; and that the *Rules and Recommendations* herein-before contained, (subject to such modifications *on minor points, not interfering with the fundamental* PRINCIPLES of this Plan, as sur-

ther consideration and experience may suggest, or as local peculiarities may render necessary,) shall be considered as the Outline of that approved and authorised system, by which all *New* Institutions among us are to be governed.

(5.) That the Conference also deem it right and expedient, not to withhold the affectionate expression of their most earnest hope and expectation, that the Managers of those Sunday Schools *already existing*, which claim any relation to Methodism, and are carried on by the labours and the influence of our People, or supported in part by Collections made in our Chapels. (if they have not fully done it already,) will be induced to adopt, *as soon as possible*, the leading Principles, and to walk by the same general Rules.

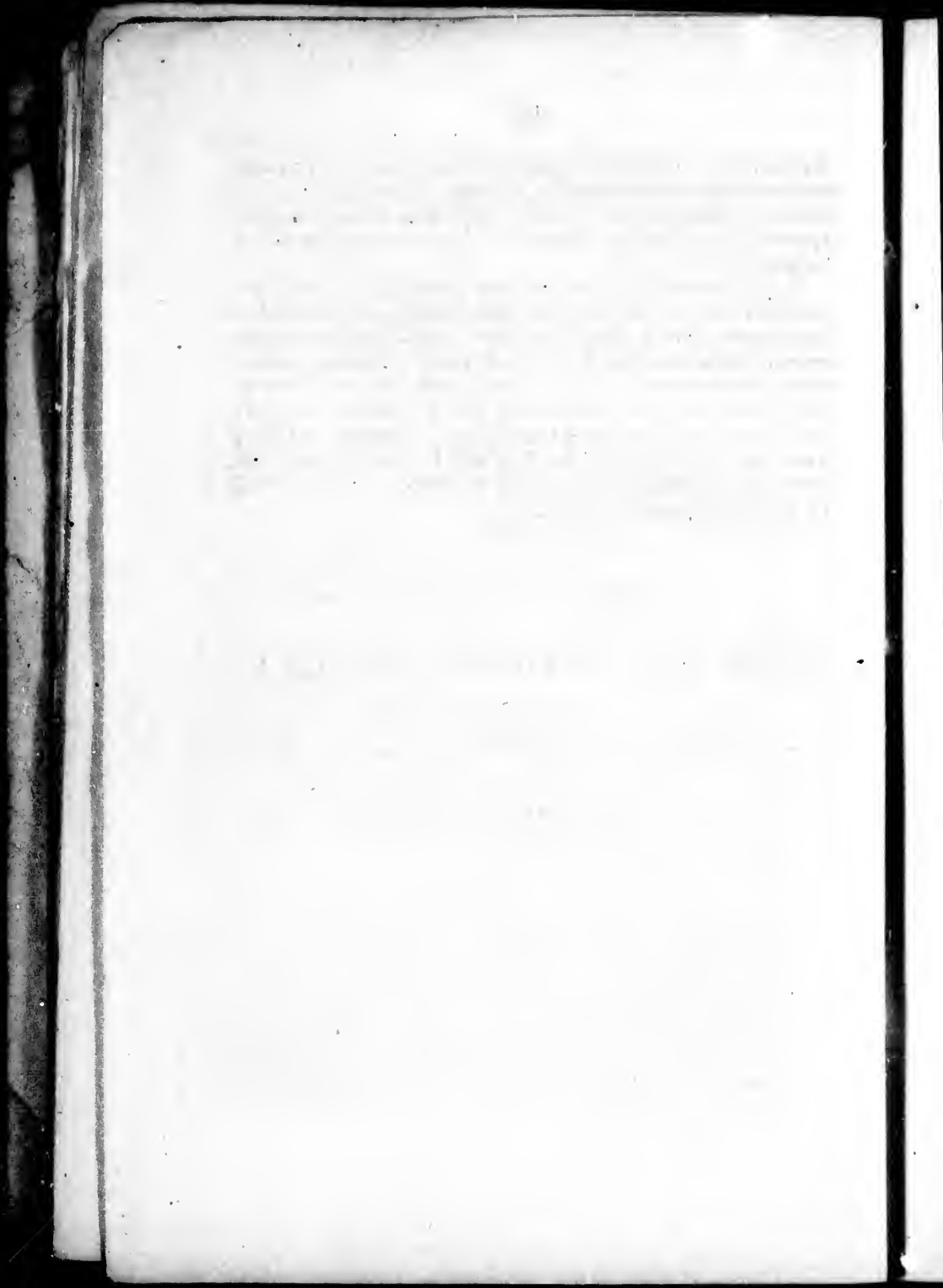
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**RULES**  
**OF THE**  
**WESLEYAN METHODIST**  
**SABBATH SCHOOL SOCIETY**  
**FOR THE QUEBEC CIRCUIT.**

**1847.**

## GENERAL PRINCIPLES.

**THE** prefixed general principles recommended by Conference, for adoption by all Sunday School Societies, connected with Wesleyan Methodism, shall form the permanent basis for the management of the Schools connected with the Methodist Society in the Quebec Circuit: and neither the annual meeting, nor the Committee shall have power to introduce any other regulations than such as tend to bring the management of these Schools into a more exact conformity with them.

### 1. Constitution.

That this Society shall consist of a Committee hereafter enumerated; of subscribers of five shillings and upwards per annum, and all teachers having held that office one year.

### 2. Denomination.

That this Society shall be denominated, "The Wesleyan Methodist Sabbath School Society for the Quebec Circuit, in union with the British Wesleyan Methodist Conference."

### 3. Annual Meeting.

A general meeting of the members of this Society shall be held annually in January, the business of which shall be as follows, viz:

1. To receive the Report of the Committee, and to sanction its publication.
2. To appoint the Officers of the Institution, viz.—a Treasurer and two Auditors for the ensuing year, and also,
3. To choose a Committee from such class of persons, and in such proportions, as are specified in Conference Rule No. 2, to act in connection with the Itinerant Preachers.

**4. President.**

See Conference Rule No. 3.

**5. Committee.**

1. They shall meet on the second Wednesday evening in the months of March, June, September and December, and oftener if necessary; and five shall be deemed competent to transact business.

2. They shall manage all the concerns of the Institution; appoint the Officers of the Society, agreeably to Conference Rule No. 4 and the 1st clause of No. 5,—also the several Librarians; devise means for raising pecuniary supplies from the public; provide Books and other requisites for the use of the Schools; shall be competent to relinquish existing Schools or establish new ones, as they may judge expedient, and shall exercise in all respects a vigilant control over the Institution.

**6. General Secretary.**

1. He shall attend all Meetings connected with the Institution, to take Minutes of the proceedings.

2. He shall give due notice of the Periodical meetings of the Committee and Teachers, and call extraordinary meetings when necessary.

3. He shall purchase under the direction of the Committee, the Books, &c. &c, necessary for the use of the Schools, and take charge of the same; which requisites shall in no case be distributed without a written order or a personal application from the School Secretary.

**7. Treasurer.**

He shall receive and keep a regular account of all monies collected in support of the Society; pay such accounts only as are duly attested by the General Secretary; and furnish a statement of the Funds of the Society to the Quarterly Committee Meetings, and an account current to be laid before the Annual Meeting.



### **8. General Visitors.**

See Conference Rule No, 4, Article No. 3.

### **9. Superintendents.**

1. The Superintendents shall open and close the Schools with singing and prayer, or depute Teachers to officiate for them.

2. They shall appoint Teachers to Classes, admit Children thereto, arrange the same, maintain order, enforce the rules, and direct and assist the Teachers in the discharge of their duty.

3. In case of the expulsion of a child from the School, they shall report the same to the Weekly Visitors.

4. They shall acquaint all persons desirous of becoming Teachers, with the rules of the School, and shall obtain their signature to the effect that they approve of, and will conform to the same.

5. They shall read to their respective Schools, on the first Sabbath in each month, the rules relating to the children, and any others they may deem necessary.

6. They shall, if practicable, examine the School during a portion of each Sabbath afternoon (or depute a person to do so,) in the Catechism or Scripture Lesson, which shall be taken up in alternate succession.

7. Prior to their relinquishment of office, they shall give four weeks' notice to the General Secretary, that the vacancy may be supplied.

### **10. Local Secretaries.**

1. They shall see that proper care is taken of the Books, &c., &c., in use in the Schools, and renew the Class books when necessary.

2. They shall make any minutes that may be necessary, under the direction of the Superintendent, as well as insert in the Sunday Scholars' memorial, as they occur, any interesting circumstances connected with the Schools.

3. They shall make themselves generally acquainted

with the state of the Schools, in order to report the same to the Committee when required.

4. They shall be accountable to the Superintendent for all Books, &c., which may come into their possession by virtue of their office, and upon retirement therefrom shall provide a list thereof, which with the contents, shall be handed over to their Successor, and a receipt taken for the same.

N.B Where a School is so small as to require but little attention from a School Secretary, the Superintendent will be expected to discharge the duties of the office.

### 11. Librarian.

1. The Librarian shall cause all Books to be covered, if necessary, and marked "Quebec Wesleyan Methodist Sunday School Library"; he shall number the same, to correspond with the Catalogue, and as far as in him lies, see that they are kept in good order and repair.

2. He shall keep an account with each Teacher, allowing one Book for each Scholar in the Class, for the safety of which the Teacher shall be responsible.

3. Immediately after the opening of the School in the afternoon, and when ready to issue Books, the Librarian shall notify the Teachers, who shall exchange their Books at the Library in the order of their Classes, commencing with the two senior ones.

4. No Book issued from the Library shall be allowed to remain out longer than a fortnight, unless it be brought in at the expiration of that period, for the purpose of being re-entered.

5. Five minutes, and no more, shall be allowed to each Teacher, for procuring Books.

6. No Scholar can obtain a Book from the Library, unless such Scholar has attended the School four Sabbaths successively, and promises to continue to attend.

7. Persons having been scholars in any of our Schools, and honourably discharged therefrom, shall be entitled

to the privilege of the Library, so long as they manifest a conduct suitable to the instructions they received therein.

8. Any Scholar having a Book from the Library, and retaining it longer than a fortnight, shall be excluded the benefit one month : and if any Book is damaged, the offender shall be excluded the benefit three months.

9. Such Scholars as have not committed to memory, according to their ability, either the whole or a portion of the lesson given out on the preceding Sunday, shall not be entitled to a book from the Library.

## 12. Teachers.

1. The Teachers shall be persons of suitable abilities for the Office, and shall be also Members of the Methodist Society, or regular hearers of the Methodist Ministry.

2. They shall be regular and punctual in their attendance, and will be required to give religious instruction to their respective Classes.

3. They shall not leave their Classes during School hours, unless by permission of the Superintendent, nor shall they be allowed to converse with persons visiting the School ; the Superintendent being the person supposed to receive and attend to all visitors.

4. They shall be provided with Class Books, and will be expected to record therein, the attendance of the Children in their Classes, likewise insert the numbers of the Library Books issued to their Scholars, and the number of verses of Scripture and answers of Catechism repeated by them.

5. They shall be responsible to the Librarian for all Library Books issued to them, for the use of their respective Classes,

6. When Teachers are unable to attend to the duties of their Classes, they shall be required to give notice of the same to the Superintendent, previous to the opening of the School ; and in case of absence for three succes-

sive Sabbaths, without satisfactory cause being assigned, such Teachers shall be considered as having withdrawn.

7. When Teachers arrive after the opening of the School, and their Classes have been given in charge to others, it shall be competent for the Superintendent to assign them any other duty for the remainder of the Service.

8. They shall regularly visit the absent Children of their respective Classes, to enquire the cause of their absence, and report the same to the Superintendent.

9. Any Teacher who may be desirous of removing from one to another of our Schools, shall be allowed to do so provided the proposed change be approved of by the Superintendents concerned.

10. Previous to the resignation of office, every Teacher shall give to the Superintendent four weeks' notice to that effect, in order that the vacancy may be supplied.

### **13. Teachers' Meetings.**

1. That all the Superintendents, Local Officers, and Teachers of the different Schools, shall meet together on the third Monday Evening of each month, and shall collectively form the "Teachers' Meeting" provided for in Conference Rule No. 12, seven of whom shall form a quorum.

2. They shall meet together to converse on the state and prospects of the Schools, and to contribute mutually for each other's information and instruction, the result of individual experience in methods of teaching, &c. and to encourage each other to zeal and perseverance.

3. They shall annually appoint from among themselves, at the Monthly Meeting in January, one or more Absentee Visitors, for each school.

### **14. Absentee Visitors.**

1. They shall attend their respective schools every

Sabbath, and shall obtain, from the Local Secretary, a list of all the absentees for the day, for the purpose of visiting them at their respective homes, and shall report to the Secretary on the following Sabbath.

### **15. Children.**

1 Any child above the age of five years may be admitted as a scholar, if such admission is agreeable to the wishes of the parents or friends of the child.

2. The hours of attendance shall be from nine to ten o'clock in the morning, and from two to four o'clock in the afternoon, which hours every scholar must carefully observe.

3. If a scholar be absent from his class for three Sabbaths successively, without satisfactory reasons being given, such neglect shall be accounted sufficient cause for dismissal.

4. All Scholars who do not appear cleanly, or are found guilty of lying, swearing, pilfering, talking indecently, or otherwise misbehaving, after the Superintendent has pointed out the evil of such conduct, shall be excluded from the school.

5. In case of the removal of scholars from one school to another, they must not be admitted without a note from the Superintendent of the School they have left; and in the event of their leaving the school altogether, intimation to that effect must be given to the Superintendent or to their Teachers, or the neglect will be an objection to their re-admission.

6. The scholars shall not be allowed to talk to each other during school hours, and when the school is closed, they shall retire in an orderly manner, one class at a time, as the Superintendent shall direct.

7. Such Scholars as have been expelled from the school, shall not be re-admitted unless they acknowledge their fault, and give evidence of reformation.

## BY-LAW.

Each School shall hold a prayer meeting on the first Sunday of every month, to commence at 3½, P. M., and a General Quarterly Prayer Meeting shall be held in the Upper Town School Room, on the first Sunday in each of the months of January, April, July, and October, to commence at three o'clock, P. M.

