

The last injunction of the passage is that we let this seriousness rise up evermore into prayer, "Be ye therefore sober and watch unto prayer." Watch for the moods which will most easily become prayer, for the opportunities that suggest it, for the occasions that demand it, for the helps to it that arise in daily life, and above all for those gracious divine comings which will make prayer not alone our necessity, but our very liberty and our sacred delight.

To this end may serve this last month of the year. By prayerfulness we can come to take the far look, and can soften somewhat the gloom that lies about us. All evil things will end at length—enmities, and tyrannies, and wars. And all good things that God hath designed for the world and man, will come in full predicted measure, and continue without lapse or decay. Those who do the will of God shall abide for ever.

THE following Extract from the Committee of the general assembly on Sabbath schools, will be read with interest.

Sunday Schools in America possess a *uniform series of lessons*, and this is perhaps the greatest advantage they possess. It is a source of strength, and a security for progress which cannot be easily overestimated. These lessons are known as the "International Bible Lessons for Home and School." Prepared by a special Committee, they are drawn up so as to include readings not only for the Lord's Day, but for every day of the week, with notes for teachers and scholars. At the head of each week's lesson stands what is called a "Golden Text," selected on the principle of gathering up into itself much of the spirit and tendency of the week's teaching; and the minister presiding over each school, can, if so disposed, accept this text as the subject of one of his discourses, thus reanimating and reapplying in an impressive and memorable way previous instruction. The advantages of such a system are so obvious that they require little illustration. There are seven millions of Sunday-school

scholars in the United States. Many of these move from one place to another in the vast continent of America; but however they may change their place, their schools, or their teachers, the groundwork of their instruction remains—the same lessons taught on the Atlantic seaboard are also used on the shore of the Pacific. In this little island of ours, on the contrary, there are almost as many systems and as many schemes of lessons as there are schools. New scholars have to commence by unlearning the system to which they had been accustomed, and to accept other and less familiar methods. This is a loss of power and a bar to progress which should not be suffered to continue. The Church of Scotland, which some time ago appealed to the two other great Presbyterian Churches to join with her in framing a uniform scheme of lessons which might be used in all Sunday-schools, should either adopt 'the International Bible Lessons,' or appoint a special Committee to draw and issue under the authority of the Church a scheme of lessons of its own.

"Third: Another advantage and element of superiority in Sunday-schools in America is the *intermingling of all classes of the community*. The children of the rich as well as the children of the poor meet there on terms of equality. Whether they be the children of the President or the Senator, they sit side by side with the children of the merchant, of the mechanic, of the day labourer; they know no difference when they come to study the Word of God. This is an example we would do well to imitate.... If it was more generally followed, it would elevate the whole character of our Sunday-schools and would gradually solve one of the most difficult questions with which we have to deal; how to obtain highly qualified teachers? Accept the confirmation of these views which is afforded by a statement made by one of the French deputies. In giving an account of the progress of Sunday-