

petuating, it will be easy to find lessons for the second session. Some, perhaps, in denominational teaching; as, for example, catechisms; some in missionary literature; some in portions of truth which it is absolutely necessary to pass over in the Uniform Series.

"This system only provides for twelve lessons in the quarter." Many schools have a review at the end of the quarter; some a quarterly missionary concert, *W.* should not object to the plan, who take the last Sabbath of each month for examination by the pastor and review.

"This system takes the gospels as they are in the New Testament, not in the chronological order of our Lord's life." It was felt, after much careful thought, that nine-tenths of the Sabbath school-teachers and pupils do so, and the remaining one-tenth cannot get absolute agreement in the books they consult, as to the order of time. It is doubtful if the majority of scholars would be helped by the attempt to determine this.

"Uniformity appeals to sentiment; but only a sentiment." True, but it is already felt to be proper to appeal to it, in many forms as above; and if any one supposes sentiment impotent or unworthy of being taken into account, he must read again the history of nations: Sentiment moves bodies of men when "dry light" is powerless.

"We should not follow irresponsible conventions; the precedent is a bad one." Why irresponsible? The delegates did not elect themselves. They are responsible to those who sent them, to their conscience, and to the Christian community in presence of which they act. True, they are not responsible to a particular church, because they represent various churches. But will the churches take nothing but what emanates from bodies responsible to them? No books! No music! No suggestions! Did the church courts organize Sabbath-schools? or did they grow out of the life of Christians, and receive recognition from the church courts when they had won it? Is it the way of American Christians to reject a thing because they did not create it? American national life owes something less responsible to conventions.

The readers of *The Sunday-School Times* can judge how far the objections, fairly and calmly put, are of weight. And having disposed of them, it is to be considered how much may be expected from the interaction of schools and teachers employed on the same lesson; of teachers and pupils, and families, and ministers; and week-day services and teachers' meetings. Consider, also, the tendency of all this to moderate the sharpness of denominational exposition: for a text that seems to bear up a peculiarity, and is leant upon a good deal accordingly, will be expounded by a Methodist, or Presbyterian, or Baptist, with the distinct consciousness that his exposition will be side by side with that of other valued brethren, and he will avoid over-pressure on the denominational side of it. This will be some gain to positive truth and to practical Catholicity.

In conclusion, the writer only begs to add a little of his personal experience. Exactly ten years ago he founded a magazine, of which one feature was a Uniform Lesson for the schools of the Irish Presbyterian Church. There were difficulties and objections. But the plan worked so efficiently as to make a separate publication for this very purpose proper, and the difficulties and objections have vanished in practice. Let us only be patient, candid, tolerant, and "the thing that has been is the thing that will be." The unifying of the Bible-loving communities of America is a national good; and the unifying of the English-speaking Christians on this continent, (for Canada is heartily with us,) is a blessing that reaches far beyond the limits of the nation.—*S. S. Times*.

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Never lose an opportunity of seeing anything beautiful. Beauty is God's handwriting—a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank him for it; and drink it in, simply and earnestly, with your eyes; it is a charming draught, a cup of blessing.