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LESSONS FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY AFTER EPIPHANY

Morning—Isaiah 51; Mat. 4. 23-5. 13.

Evening—Isaiah 52. 13 & 53 or 54; Acts 4. 1-32.

Appropriate Hymns for First and Second Sundays after Epiphany, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 173, 318, 322, 555.

Processional: 76, 79, 81, 601.

Offertory: 78, 486, 488, 544.

Children's Hymns: 75, 177, 331, 332.

General: 77, 178, 179, 294.

SECOND SUNDAY AFTER EPIPHANY

Holy Communion: 190, 192, 317, 323.

Processional: 219, 299, 547, 604.

Offertory: 213, 220, 232, 300.

Children's Hymns: 333, 342, 536, 565.

General: 79, 214, 290, 534.

Authority in Religion.

No doubt, for the most part, the secular newspaper pursues the line of reflecting the average popular opinion, rather than of endeavouring to rectify it. But now and then shrewd American common-sense asserts itself, and a clear-headed editor finds himself impelled to sweep aside the sophistries by which people are being misled, and to bring to light the true relations of things. Thus, in recent numbers of the Chicago Times-Herald, we find some pointed remarks on the Congregational Council which met in Boston a short time ago. This paper commented particularly upon the utterances of President Hyde, of Bowdoin, on theological seminaries. President Hyde asserted that "the professor will either be untrue to his conscience, because he has signed an agreement to teach according to the Creed, or he will

disregard the Creed." It hardly needed the case of Dr. Gregory, the Chicago preacher, with his vilification of the other ministers of orthodox pulpits as not believing what they teach, to prove the position of the Times-Herald, that the utterances of Dr. Hyde are in the language of agnosticism. This paper points out that there must be authority in religion, or the issue cannot fail to be complete unbelief. "In every department of our life activities there is authority of some sort. Without it there would be a kaleidoscopic exhibition of ignorance and inefficiency. Man would become simply an undisciplined animal." In the case of the Christian religion, "whose sanctions and restraints are held to be of divine origin," it is least of all possible. An organization must have authority, and if authority goes, the organization must necessarily go with it. The concluding words of the article upon which we are chiefly commenting, are as follows: "The alternative of an authoritative religion is a weak and nerveless substitute of speculative gossip and sweet philanthropy, which encourages the bolder spirits of anarchy and nihilism in their advocacy of pure selfishness and a gross materialism."

Sunday Schools.

The Rev. Lyman P. Powell, of Lansdowne, Pa., has written at length to the Church Standard with suggestions which we abridge: We can make more use and better use of our existing agencies. If some of the newer methods like, for instance, the kindergarten, are not immediately available in whole, they can be used in part. If the conditions forbid much writing, which alone can bring exactness and lucidity, they do not forbid as much writing as will forestall such an error as a slum boy made, who answered to the query, "What did Solomon choose?" "Tobacco." I found but few evidences that pencil and paper are regularly used in any Sunday schools. We set a written examination in the Catechism for all the scholars above the infant grade in St. John's church, Lansdowne, Pa. The scholars, in a school numbering 100, had been preparing for some three weeks for the unusual event. Almost 50 per cent. of those above the infant grade voluntarily presented themselves to the examiners, consisting of the rector and the superintendent, who had prepared the questions. Each scholar was provided with a typewritten copy of the thirteen questions, pencil, and paper, and given forty minutes in which to write the answers. In view of the fact that the children had never before attempted to reduce their knowledge of the Catechism to writing, the results surpassed my expectations. There were no catch questions in the list. Some of them were tests merely of the memory, but some required original effort. While in the main the answers were couched in the familiar language of the Catechism, in the best papers the words of the Catechism were explained,

amplified, and, in some instances, condensed without the sacrifice of clearness or comprehensiveness. The experiment has given a new thrill to the school, dissipated some of the intellectual haziness that surrounds the average Sunday school, given a more definite purpose to the study of the Diocesan Lessons, and furnished teachers a chance to clear up many misconceptions of the Catechism. It has encouraged us to make the written exercise a permanent feature of our work. At frequent intervals the scholars will be required to answer questions in writing. At Easter-tide a written examination will be held on the life of Jesus, which we shall be studying till then. While the Gospel of St. Luke will be made the basis of our study, the older children will be encouraged to read the other Gospels, too, and the more interesting of the recent biographies and character studies of Jesus. A Sunday school corner will be set apart in my study. It will have its special desk, well furnished with paper, pencils, and the popular biographies by Edersheim, Farrar, Geikie, Ian Maclaren and Elizabeth Stuart Phelps, and the character studies by Bushnell, Broadus and Speer. Members of the Sunday school will be welcome to the study any day. Each scholar will be encouraged to prepare in a note-book of convenient size, a biography of Jesus based upon the third Gospel, but using also the results of special reading, and at Easter-tide to the scholar who has been most faithful, prepared the best biography, and passed the best examination, a medal will be awarded, not as a prize, but in public recognition of unusual faithfulness to duty. I have no patent on the plan. To most of the readers suggestions may seem as antique as the ordinary methods we employ in our Sunday schools. I offer the plan because it seems peculiarly suited to lessons which begin with Advent and end with Easter. But I can scarcely expect that it will prove satisfactory except to such rectors as have, like me, a capable superintendent and intelligent teachers.

Assistance for the War Sufferers.

Considerable comment is made on the overlapping which is taking place all through the Empire in the funds being raised for the families of the men at the front; the relief of the sick and wounded, and the supply of comforts to the men themselves. This is a real danger. The profuse outpouring is apt to be accompanied by indiscriminate giving, and as surely followed by indifference and forgetfulness. Without taking into account the innumerable concerts and jumble sales, by which very large sums are raised and given away, without reference to any other aid, there are in London four large funds. We read that one of the distributors of aid to a soldier's family was told that a lady on a bicycle had just left a liberal assistance. In Ireland there is a discordant cry, but apparently a voice