

by the Jewish as well as the Christian Church. Hooker sets forth the advantages of a set form of public prayers under the following heads:

(1). They are free from the danger of offending the majesty of God by irrelevant or irreverent expressions.

(2). They follow the precedent of God's precept in the Old Testament, and our Lord's provision in the New.

(3). They deliver the minister from the peril of pride, and the tendency to exalt unduly or dwell too constantly upon one side of Christian faith or practice, whilst others are depressed or neglected.

(4). They are permanent standards of doctrine, tending to preserve the proportion of faith.

(5). They serve to maintain unity, by unison of worship, and, chiefly, they tend to unite the hearts and voices of men and of congregations with one another, and make their prayers really common prayers.

The beauty and appropriateness of our prayers should command admiration. As Churchmen, we can unite in a service "enriched by the learning, piety, and experience of noble souls for centuries past."

The manner in which a clergyman reads the prayers has a great deal to do with a congregation's appreciation of them. For example, the effect of Professor Maurice's manner of saying prayers is described by Mr. Hughes. "For my part," he says, "I believe the daily congregation increased, because when once a man got up and went to chapel in the morning and heard Mr. Maurice read prayers, he felt that there was somehow a reality about the service which was new to him, and he went again to satisfy a want, and if he overslept himself he found that he had lost something, that his day was not started right; and the way in which all joined in the responses (irresistibly, I suppose, because we all felt it was a privilege which we must exercise) gave me a strong feeling of fellowship which I have rarely felt in any other congregation."

The prayers should be said in a natural tone of voice if we wish them to utter with proper force their message to mankind. In that great poem, "Saul," David plays before Saul, then he sings; but as the intensity of his earnestness increases in trying to bring a message of comfort to his king, he abandons chanting and speaks.

I suppose no teaching would be considered at all complete unless it contained some definite instruction concerning Episcopacy.

As a Church, we have very little unanimity of opinion on the question. For my own part, I believe Episcopacy is thoroughly historic, and not contrary to Scripture. No doubt, the episcopal form of Church government is the correct one, and the abandonment of it by continental Reformers three or four hundred years ago was more accidental than the result of conviction. Calvin says Episcopacy proceeded from God. The office of the Bishop has been appointed by God's authority, and defined by His laws.

I have endeavored briefly to introduce this subject from my own point of view; and while, as men, we hold ideas sometimes very dissimilar, yet, as Churchmen, we all join hands in hoping that our beloved Church "shall grow as the lily, and cast forth its fruits as Lebanon; its branches shall spread, and its beauty be as the olive tree."

THE INFLUENCE OF THE CHRISTIAN WOMAN.

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The influence of woman can scarcely be over-rated. The customs of society and the popularity, or unpopularity, of certain habits of life, depend far more on woman than on man, even

in spheres which are common to them both. If man does most of life's work, woman creates most of life's atmosphere. What she reprobates is usually avoided, what she smiles on is generally followed: and if only this subtle authority were still more devoutly and wisely used, some unblemishing vices would hide their heads for shame, while some unpopular graces would blossom into vigorous life. In the education of the young this power is most conspicuously and effectively exercised; and an example of the wholesome teaching which a woman can give is recorded in this chapter, where Lemuel's mother urges upon him sobriety, purity, righteousness and consideration for others. The effects of such teaching abound in this Christian land. Men of business, whose probity is unquestioned, teachers whose influence is as good as it is wide, parents whose home is the very sanctuary of God, servants of Christ who are ready for every good word and work, became what they are because the grace of God flowed into their hearts through the holy channel of wife, or mother or sister. While the world hurries on its busy way, and theology stands gazing up into heaven, these have been quietly building the habitation of God through the Spirit. Scarcely less important than home influence is the power wielded by those wise-hearted women, who mould the characters of the young when they are subject to their authority, in their most plastic condition, in the day-school or in the Sunday-school. The impartation of instruction is but a small part of the work of education, and, therefore, the value of a teacher's work depends on character as much as on ability. To teach accuracy in arithmetical calculations, while disregarding carelessness about the truth; to prohibit an ungrammatical sentence, and not to suppress evil communication; to show the wonders of natural phenomena, and to ignore the existence of spiritual truth; to evoke love to lessons, but never to suggest the blessedness of love to God—this is not education in the truest sense. For education is not a memory of facts and dates, it is "a drawing out" of all those latent possibilities which are within a child, the loftiest of which is love to God, and fellowship with Him. Any one who would fully discharge duties so onerous, and hopefully face difficulties and discouragements so great, needs not to be inspired with "the enthusiasm of humanity," but with the love of the Lord Jesus Christ.

Pre-supposing this as a motive, there are three qualities which are essential to a right exercise of womanly influence, namely, of *tact*, *authority*, and *kindness*.

Tact is evidently the characteristic of one who "openeth her mouth with wisdom." She is not one whose garrulity proves the truth of the proverb "In the multitude of words there wanteth not sin," for she has sufficient sense of the seriousness of life to avoid utterances which are idle and thoughtless. Her words are the dictates of that wisdom, the beginning of which is the fear of the Lord. Nor does she merely speak wise words, but, with true wisdom, she recognizes that "there is a time to speak and a time to be silent," so that her reproofs and encouragements live long in grateful memories.

But *authority* is quite as important as *tact* and this is characteristic of one who has a "law" in her lips. Suppleness in management is of little value unless there be strength behind it. In our Sunday-schools, for example, there are many failures which may be traced to the want of that authority which knowledge of Divine truth, and conviction concerning it, are able to give to a Christian teacher. Children with their half formed characters and partially developed powers, must learn submission to a higher and wiser will; to obey because obedience is expected; to be under the law because that law is for their good. If we allowed our children to follow their animal instincts, or to neglect the

simple laws of health, or to disregard rules which we have proved from experience to be good, they would grow up to be a curse to themselves and those about them. They must be controlled by others, if thereafter they are to control themselves, and first they must learn to submit to the authority of womanhood, which can only be asserted when there is courage, dignity and firmness on the part of those on whose tongue is "law." God never meant that woman should be always yielding to other people's opinions; or that they should be swayed hither and thither by every passing breeze of emotion. As much as men they need firmness, the royal power of rule, for in the home, in the sick room and in the class, they have a veritable kingdom in which to exercise authority for God.

It must not be forgotten, however, that the authority here spoken of is the law of kindness. Such, in the highest sense, is the authority of Christ over His people. The noblest rule requires, not the display of force, nor the terrors of foolish threats, nor the countermining of a suspicious nature, but the law of kindness, which is obeyed because it evidently springs from love, and is enforced by love. When there is forgetfulness of this true secret of power, when an unnatural harshness of tone is assumed in an unwise attempt to imitate man, then womanly authority is resented. But the wife who quietly talks over a question with her husband; the sister who, pleading with her brother, can tacitly do so on the ground of many a past kindness and sacrifice; the mother, to whom the boy's heart turns with yearning even in his wildest moods—these have an influence which is deep and lasting. Gentlest influences are by no means the feeblest. The spring crocus can be crushed by a stone, but, unlike it, the crocus can push its way up through the stiff, hard soil, until it basks in the sunshine. The light of the sun does not make noise enough to disturb an insect's sleep, but it can waken a whole world to duty. Those who have been able to win, or to retain, the affections and trust of others, exercise a power which angels might desire. Many a noble Christian man can remember the time when, as a lad, he was a sort of Ishmael, his hand against every man, and every man's hand against him, but just when defiance to the world, and even to God, was getting the mastery, there came to him the tender touch of womanhood, which checked him. He felt the stirrings of a new hope, the longing for a better life, the resolve that, with God's help, he would seek the things that are above, because that loving touch had suddenly revealed to him that there was one, at least, in the wide world who cared for him, and pitied him, and loved him dearly for Jesus' sake. Recalling the influence of such an one many can say—

"Blessing she is; God made her so,
And deeds of week-day holiness
Fall from her, noiseless as the snow,
Nor ever hath she chanced to know
That aught was easier than to bless."

Christ gives peace by healing the diseases of the soul. Instead of the wretched device of attempting to satisfy restless and unholy cravings, He expels them and brings in the new sources of joy. The world's false peace begins in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.—*T. L. Cuyler.*

An old man once said it took him forty years to learn three simple things. The first was that he couldn't do anything to save himself; the second was that God didn't expect him to; and the third was that Christ had done it all, and all he had to do was to accept of the accomplished fact.