

man is largely determined by the institution of family religion. And in the matter of good morals and national righteousness, the home life is the foundation; keep that pure and the streams will be pure. Here must be the true source of social and political reform. It is a serious question for every parent to consider. A few moments taken for a brief Bible reading, the Lord's Prayer, a few collects, a daily recognition in the home of God's mercies, will do more than any other one thing to safeguard children at the critical periods of life, and save that deadly and irretrievable grief to a parent's heart, the witnessing a beloved child go to the bad. It may be true that drunkards and profligates have gone out from Christian homes, but this is immeasurably overbalanced by the immense influence through life of holy impressions in childhood.

Influence of Prayer on the Daily Life.

By Bishop Walsham How.

It is quite impossible that there should be much prayer in a life, without that life being marked or altered by it. In the nature of things, it must be so, quite apart from the supernatural effects of prayer in the answers to petitions for grace and strength and holiness. Frequent intercourse even with an earthly friend, if he be of a strong and marked character, quickly makes itself seen in its influence upon us. We grow more and more like those with whom we associate, and especially, if we admire and look up to them, we unconsciously imitate them. It is so no less in our intercourse with God. The more time we spend in His presence, seeking His face, and communing with Him in prayer, the more surely will godly graces and tempers spring up within us, and bear fruit in our lives. The more we love to meditate upon our perfect Example, and to hold converse with Him, the more assuredly will men be able to take knowledge of us that we have been with Jesus. Do you know any one peculiarly Christ-like in character—meek and lowly in heart, pure, patient, loving, unselfish, calm, truthful, happy? Such an one has become what he is by prayer. Now one of the chief fruits of prayer in the daily life is Peace. "In everything by prayer and supplication, with thanksgiving, let your requests be known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." A life of prayer is a life of peace. There may be plenty of outward trials and troubles in such a life, but there will be inward peace—peace of heart and mind. Not alike perhaps and equally in all, for calmer

natures realize peace more easily than others, and at times even natural quietude of disposition may be taken for true peace. But in all who truly pray, some degree of peace will be found. Even restless, eager, unquiet, passion-tossed souls are not without their visions of peace, if they truly pray. Their natural restlessness may mar and interrupt it continually; but yet at the bottom of their hearts there will be a blessed sense of peacefulness which they can realize in their calmer moments, and especially in the hour of prayer. It is a common complaint among Christian people that they do not feel happy in their religion. And many who do not complain are nevertheless very plainly not at ease. They are dissatisfied, gloomy, impatient; or else unreal, putting on a false cheerfulness; merry, but not happy. May not the secret of much dissatisfaction and want of peace really lie in the absence of true prayer? There is little of the spirit of devotion; therefore, there is little of the fruits of devotion. Perhaps, when we meet with such a case of restless disquiet, the clue to it may be a very simple one. He has not prayed. He may have gone through the form of prayer—"said his prayers," as we say,—but he has not prayed. Is it strange, then, that he has not that peace which is the result of prayer? But how is peace the result of prayer? Partly, no doubt, in the way of a natural consequence upon the habit of prayer. The very act of prayer of necessity implies such a childlike dependence upon God, that it is impossible it should not produce a sense of peace and security at other times. It assumes and acts upon the belief that God is a merciful and loving Father, and this belief is not a thing that can be taken up for the brief time of prayer, and then laid aside for the rest of the day. It is in its nature an abiding principle, which must more or less enter into other things besides prayer. If there be none of this quiet childlike trust in God in other things, we may be nearly sure that there was very little of it in the hour of prayer. And if so, what then must have been the nature of the prayers themselves?

Is there, in short, any true prayer without some degree of trust and confidence in Him to whom we make known our wants? I will not say that there may not be a true cry of grief, an agonized entreaty for mercy and repentance and peace, or the like, even where there is little trust and confidence as yet. What I mean is, that, when prayer has once become the Christian's habit, then there must be confidence. It would be foolish to ask of one in whose power and will to grant our requests we had no reliance, foolish to open our hearts to one in whose sympathy and aid we had no trust. The truth is, prayer is a casting of our care upon God, and if the care is really cast upon God, it will not

trouble us much afterwards. It is clear also that habitual prayer will beget habitual watchfulness, and thoughtfulness, and tenderness of conscience and purity. And these, too, both as direct answers to and as natural consequences of prayer. This is even plainer than in the former case; for it is most plainly impossible to be real in prayer, and yet at other times wilfully careless and sinful. The heart is very deceitful, and plenty of instances may be found (apart from mere hypocrisy) of strict observance of religious forms coupled with astonishing neglect of the simplest moral duties. Be we can hardly suppose that there is what we mean by real prayer in such cases. It is difficult to imagine any one so self-deceived and blind as to be able to pray truly, and at the same time sin wilfully and habitually. Daily life will act out the spirit of true prayer; true prayer will shed its blessed influence on daily life.

Convention of Sunday-School Teachers.

The ninth annual convention of the Province of Quebec Sunday School Union opened at Granby on Tuesday evening, Feb. 9, closing on the night of Thursday, Feb. 11. The meetings of the convention were held in the town hall and not a single one was badly attended, the hall being filled on every occasion with a number of the citizens of Granby, as well as the delegates to the convention, of which latter there was a considerable number of both sexes from all parts of the province. The opening session was held on Tuesday night at 8 o'clock, the Rev. J. W. Clippsham, of Lachute, occupying the chair in the absence, through sickness, of Mr. O. M. Moulton, of Coaticook, the president of the union. After a few preliminary words from the chairman, Mayor Miner, of Granby, delivered an address, in which he heartily welcomed the visiting delegates, both on behalf of the citizens and on his own account. In eloquent, but quiet terms, Mr. Miner pointed out the responsibility resting upon Sunday school teachers, and predicted as great an advance in religious matters for the twentieth century as there had been in temporal during the nineteenth.

Mr. W. L. Shurtleff, of the Coaticook Observer, responded to the address of welcome in fitting terms. Mr. Alfred Day, the general secretary of the Ontario Provincial Union, delivered a forcible and interesting address on the subject of "Children in Relation to the Church's Mission." Some eighty delegates and several citizens occupied the hall at 9.30 o'clock on the morning of Wednesday, Feb. 10th, when the second session of the convention commenced work. After devotional exercises