

the applause of men! In Private Prayer, on the other hand, these temptations are removed; no mask can hide the soul from God when the door of the closet is closed, and we pray to our Father Who seeth in secret. The hypocrite might, in public, appear as a worshiper, but, in private, all need of hiding or covering his hypocrisy is taken away, and so he invariably neglects private devotion. My own experience leads me to believe that, even in Private Devotion, the duty is better performed by the use of "Forms of Prayer," than trusting entirely to the desultory efforts of extemporaneous effusion. The prayer, in the first case, is apt to be more connected, more worthy of Him to whom it is offered; there is less danger of forgetting special objects for which we ought to pray; in the latter case, the prayer is more variable, at one time fervent, perhaps owing to some present trouble, or, at another time, listless and careless, allowing weariness or press of business to interfere with our devotion.

SECOND.—*A word or two on Domestic Devotion.* This to my mind should always be of a liturgical character. "Where two of you," says Christ, "shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." The eye, then, as well as the ear, should act in domestic devotion. God has sanctified the relations of life by instituting the ordinance of matrimony, and the ties that spring from such union. As families, then, and households, bound together more closely than we are to others, we need special blessings. The benefit of Domestic Prayer—it tends to soften the asperities and trials of household life, it promotes love and peace amongst those who use it, it tends to the quieting of family broils that might otherwise spring up and cause division—it exhibits the duties of husbands and wives, parents and children, and binds the household in the unity of the Christian faith.

THIRD.—*Public Prayer.* We are all agreed that this part of prayer should be of such a nature that *all may worship*; not listeners only, not deputing to any other the responsible duty of publicly worshipping the Triune God—into whose Holy Church they have been made members by Holy baptism. And as the family devotions have a tendency to keep us from being selfish in our prayers, by teaching us that we are all as families bound together, and need God's mercy and grace—more especially are we removed from all narrow-mindedness of character when we meet in the sanctuary of God's earthly-dwelling-place. Then do we understand the comprehensive and universal extension of the first two words of our blessed Master's own prayer, "Our Father." And in Public Prayer, especially, do we need to understand that we must take our individual part in the offering that is being made to God.

It would require not only a short paper as this is, but a regular treatise, to explain how that God answers our prayers, and that our feeble petitions are available in His sight, and still all this is perfectly reconcilable with the will of God. Men, in this age of the

world, have drifted away from the pure doctrines of Christ into Materialism and infidelity. When men gaze on the phenomena of nature, and read how constant and unchangeable are the laws of the Universe, they begin to scoff at prayer, as if God would alter his laws to suit the circumstances of every petitioner, and thus produce confusion, where all is order and peace. This is the great evil we have to contend against—men are drifting away from faith in God—faith in His Church—and faith in His Word. The world seems as if every nation, and every state of society, were undergoing a great upheaval. Let us, who are guardians of the truth, lead men into the quiet resting-places of God's vineyard on earth. And, brethren, if we would do this, we must begin at home. Our gatherings together must betoken more of the spirit of devotion in the future than they have done in the past. If, as seems improbable, we cannot make our Deanery meetings of this character, let us meet once a year at least, where, for some days, we can retire from the bustle and turmoil of time, where by frequent prayer and holy contemplation, we can gaze into the eternal calm of the spiritual world, and there, fortified by faith in the unseen, cheered by the presence of our dear Lord, we can put on such spiritual armour as will enable us to go forth and fight the evil of the world with greater courage, stronger faith, clearer hope, and a more unchangeable love for the souls of men.

We all pray too little; real prayer would teach us *humility*, make us more forbearing one towards another, and fit us for our different duties in the spheres of labour whereunto we are appointed. The spirit of the age is to despise worship to God, and cultivate the worship of man—prayer, and prayer alone will bring back men into the truth. Let us insist upon the efficacy of prayer in all our public teaching, leading our people to appreciate their great privileges, in being able to draw near unto God; and, above all, let us be priests of prayer ourselves, let the offering of our sacrifices burn with a brighter and more increasing flame; then kindled in our hearts with the flame of Divine love, sent down in answer to our offerings, we can take, as it were, the live coals from God's altar, and so re-kindle in others the spirit of true devotion and increasing prayer to the God of Heaven.

TRINITY COLLEGE.

THE BANQUET.—In continuation of the ceremonies connected with the installation of the Chancellor a grand banquet was given in the new Convocation Hall on the evening of the 15th. The gathering was a brilliant and distinguished one, and numbered about two hundred, among whom were several prominent divines, judges, statesmen, and professional men of the Province. The gallery was crowded with ladies who took a great interest in the proceedings. The Queen's Own band was stationed at the lower end of the hall, and at frequent intervals during the evening performed choice selections of music. Nothing need be said about the dinner, beyond the fact that it was of a very tempting nature.

The chair was occupied by the Chancellor, Hon. G. W. Allan, who was supported by the Bishop of Ontario, Chief Justice Hagarty, the Bishop of Niagara, Rev. Dr. Scadding, Provost Whitaker, Archdeacon McMurray, Hon. Alex.

Campbell, Lieu. Gen. Sir Edward Selby Smyth, Mr. Justice Wilson, Mr. Justice Gwynne, Lewis Moffatt, Esq., and Emilius Irving, M.P.; and on the left by the Bishop of Toronto, Sir John Macdonald, Bishop Coxe, Dean Geddes, F. W. Cumberland, Dr. Hodder, Hon. M. C. Cameron, Hon. John Beverly Robinson, his Worship the Mayor, Clarke Gamble, Colonel Moffatt and Lieu. Col. Durie. In the body of the hall were seated clergymen, graduates, under-graduates, and a number of prominent gentlemen.

After the bill of fare had been disposed of, the Chairman proposed the usual patriotic toasts which were enthusiastically drunk. "The memory of the late Bishop Strachan, the founder of the College," was drunk in silence.

The Chairman next gave "The Bishops of the several dioceses constituting the original Diocese of Toronto," coupling with it the names of the Bishops of Ontario and Toronto and Bishop Coxe, of Western New York.

The Bishop of Ontario said he thanked the assemblage for the kind manner in which they had received them (the Bishop's), and for the enthusiasm with which they had drunk the toast. His connection with the college pertained to the theological department, which had fitted many good men for service in the Church. He took this opportunity to say that they had all proved successful in their labours and were good churchmen. He believed the clergy the College had turned out would prove a credit to any diocese, and hoped that its efficiency would not only be maintained but excelled. He spoke in high terms of the Provost, who, he believed, would teach students true doctrines and send them out true men. He believed that if they only persevered as they had hitherto done they would go on and win by the sheer strength of truth. In conclusion, he repeated his thanks for the reception given to himself and brethren, and hoped they would meet together on many similar occasions.

The Bishop of Toronto spoke of the progress of the Church in this Province, which he characterized as a most encouraging sight to churchmen of the present day. He alluded in feeling terms to the memory of the late Bishop Strachan, the father of the Church in Upper Canada and the founder of the college. The career of the institution was a most brilliant one, and his worst wish was that it would continue to advance in prosperity.

Bishop Coxe was received with loud applause. He referred to Bishop Strachan's visit to him at New York when going to England to beg for Trinity College. He venerated his memory as he did that of Bishops Seabury and White, the founders of his own Church in America. The fruits of his (Bishop Strachan's) labour he now saw before him. The greatest boon from England was education and the Catholic and Apostolic Church. He prayed for unity and a closer bond of connection between the two Churches of Canada and the United States, which he was sure would be the only way to evangelize the world.

In proposing the toast of "The Army and Navy and Volunteers," the Chairman said that he hoped the residents of the country would ever be sufficiently patriotic to maintain the volunteer force, which he referred to in words of high praise. He coupled the names of Lieu. General Sir Edward Selby Smyth, Lieu. Colonel Durie, and Dr. Hodder.

Lieu. General Smyth, on rising to respond, was greeted with applause. He thanked the company heartily for the toast and for the enthusiasm with which it had been drunk. It had been his pleasing duty in every quarter of the globe to respond to it, and he was grateful for it. He trusted that whatever may happen in the future, the thunder cloud which was now passing over Eastern Europe would not devastate any portion of the British Empire. The army of the nation, he trusted, would be maintained as it had hitherto been, for the protection of the Queen and Empire. He also thanked them on behalf of the volunteers, whom he had the honour to control for the past three and a half years. It was a force full of duty, fire, zeal, good feeling and spirit, and had done its duty in the past. It was, however, wanting in discipline, because the men were not kept together long enough. He hoped that the Legislature would furnish funds to make the Volunteer