

PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

DEATH OF THE BISHOP OF SASKATCHEWAN.

WITH sorrow unfeigned we record the death of the Bishop of Saskatchewan. The circumstances of his sudden nipping off were indeed sad, yet he may be truly said to have died like a true soldier desires, on the field of conflict. The Prince Albert *Times* gives this narrative of the accident which had a fatal result.

"His Lordship the Bishop of Saskatchewan arrived home on Tuesday evening last. Since leaving here he has visited Calgary, Fort McLeod, and Edmonton, and he made the journey from the latter point to Prince Albert in a small boat, accompanied by his son, H. B. McLean. Though his Lordship was very unwell when he arrived at Edmonton, and did not feel able to make the return trip by way of Calgary, he determined to do so, but as his conveyance was going down the hill to the ferry landing, it upset, throwing him out and giving him a very severe shaking up. Not feeling seriously hurt at the time, he continued his journey as soon as the waggon was repaired, but, after proceeding about five miles he became so ill that he was obliged to return to Edmonton to procure medical treatment. He was laid up at that place for three weeks, during which time he was nursed by his son, and at the end of which he was so reduced in flesh and so weak that he was compelled to avoid the overland route, and embark for home by the river. He therefore procured a goodsized skiff, spread canvas over one end of it, and placed his bed therein, to which he was confined during the journey. As might have been expected at this time of the year and the low stage of the water, the trip was a very troublesome one."

The deceased was Archdeacon of Manitoba prior to his appointment by the Anglican Church as Missionary Bishop of the North West Territories. He always took a great interest in the settlement of the prairie country, and devoted the energies of a lifetime to the welfare of its people. Some few years ago he addressed the members of the Senate and House of Commons on these matters, and also made three or four trips to England on behalf of his people. His death removes one of the central figures of that new country. He was

about 55 years of age. The deceased entered into rest on the 7th of November.

Others have dishonoured the grave of the lamented prelate by glorifying his party standing. We mourn for one whose indomitable energy and zeal, whose cheerful devotion to duty amid most trying difficulties, whose hopefulness under all discouragements, whose piety and selfsacrificing spirit render his taking off so prematurely a severe loss to the Church of Christ in Canada.

The Dominion Government very thoughtfully ordered a detachment of the Mounted Police to attend the funeral of the lamented Bishop, his death being indeed the common grief of all the land wherein this force symbolises law and order.

WHOSE FAULT IS IT?—A PLEA FOR HEARTY SERVICES.

BY THE REV. DYSON HAGUE, M. A.

Part the Second.

WITH many inside as well as outside of the Church, there is an idea, that for all the purposes of dispiriting and stupefying, of making drowsy and cold and miserable, the Church of England service is peculiarly adapted, that if you want to be benumbed and spiritually frozen you have just to go once or twice to an Episcopalian Church. In many Churches the service doubtless is very dead, or it would be impossible that the Church which seeks heartiness and unitedness should be stigmatized as cold, lifeless, and fit only for a few. When this is the case, then, when the service is dull and dead, where must the blame rest? *Whose fault is it?*

First and chiefly we believe that the blame rests on the clergyman. It is *his* fault. If the service is not hearty and united he should not rest till he has made it so. He can do it. *a.* By continued and earnest pleading and affectionate entreaty. *b.* By giving every opportunity to the people—reading slowly—waiting till they have found the places, speaking distinctly. *c.* By selecting such hymns, and insisting on the choir singing such hymns, tunes and chants, as *the people* can easily take up and cheerfully join in. When the singing in Church is simply the operative or exclusive performances of a privileged few, surely neither the choir nor the choir master are as much to blame for this as the clergyman. It is his fault, and he should not rest until he has abolished this monopoly of the choir, given back to the people their privilege and *right*, the power to join in the service of song, and secured that fit and proper order of things, hearty, united, and congregational worship. This is the only *bright* service that is worthy of the name. A service which is called 'bright,' merely because of an abundance of music that none but the musically gifted can join in, seems but a dull and lifeless affair, compared with the rich and hearty responses of voices sending forth from the heart the simple words of God, and joining with fervour in familiar tunes.

Second. But we are convinced that in many

cases, especially in country congregations, the fault is on the side of the *people*. The service is dead because they kill it. They can make it hearty if they will, but they seem to rest perfectly contented with stillness, or at the best muttering and mumbling in muffled tones. I do think that if our people could realize how delightful and edifying a hearty service is, and how calculated not only to uplift the soul of the worshipper but to attract others to participate in it, they would seek in a practical way to make it what it should be and can be made. If the service is dead and dull, let the heads of families co-operate in happy unity to introduce a change. Let all speak out, and speak together; sing out and sing together; the weakly, and the strong strongly, and marvelous will be the effect! Timorous voices will become audible, faint voices strong, and the whole service will be joyous, edifying, lifting the soul up to the gates of Heaven.

It is really electrifying to outsiders who are accustomed to associate the worship of our Church with deadness and coldness, to witness and participate in such a service. Not an ornate, or a 'high,' or a musical service! Nothing of the kind. I do not mean that. But a simple, plain, good old-fashioned service in which the prayers are *said* not sung, *said* not mumbled, but *said* with such a unity and fervour that the very walls ring again. And there is no reason in the world why such a service should not be in every Church in our land. If the people determine to have it, they could.

Now I am not theorizing here, but speaking from experience. In a Church well-known to me, the service is simple, plain, pure, and yet the people join with such unity and heartiness in the responses, that not long since, a visiting clergyman declared that the volume of sound which swept upon him when the people began the responses in the general confession, so astonished him that in his confusion he lost his place and was unable to proceed. I have heard and seen many an 'ornate' service but none of them to my mind with the 'brightness' and 'heartiness' of such a plain service as the one alluded to. It is a calumny to say that a plain service cannot be bright. It is in such a service that the real glory and beauty of the Church liturgy shines forth, and I would earnestly commend all lovers of our Church to so endeavour and labour, clergymen and people together, that there shall be in every Church, that bright, hearty, happy service which gladdens the soul, and makes when heart and voice accord together the house of God the very gate of Heaven.

UNIQUE POSITION OF THE CHURCH OF ENGLAND.

THE Bishop of Southwell, in the course of a recent address, said:—I desire to present to you one character of the Church of England about which the faith of Churchmen seems constantly bewildered. The Church of England stands the one Church which has never