

copies and of forwarding these to all their friends in Canada, or at home, in the United States or abroad; in fact, to all who may have an interest in or connection with Algoma.

Bishop Gore on the Gospels.

A few months ago, Bishop Gore lamented that he feared he would never have time to read a book again. This Advent the Bishop of Worcester is giving in St. Philip's, Birmingham, a course of lectures on the historical trustworthiness of the Gospels, which, while Canon Gore, he had prepared for delivery in Westminster Abbey, before his elevation to the episcopate. They are not intended, the Bishop says, for students of theology only or chiefly, but for men and women of ordinary education, who cannot fail to hear in current literature and general conversation a good deal about "the criticism of the New Testament," and its effects, real or supposed. Those who know the value of Dr. Gore's previous lectures are delighted to find that the prophet and teacher has not been quite sunk in the over-worked Bishop.

New Indian Bishopric.

The King has been pleased to approve the creation of a new bishopric in the Central Provinces of India, to be called the bishopric of Nagpur. His Majesty has been further pleased to approve the appointment of the Rev. Eyre Chatterton, B.D., to be the first bishop of the new See. Mr. Chatterton, who has been elevated to the episcopal bench from a curacy at Richmond, Surrey, has had qualifying experience of India and his new diocese. Educated at Trinity College, Dublin, he was ordained deacon at Durham, in 1887, and priest the following year. He was curate at Stockton-on-Tees till 1891, when he went out to India as head of the Dublin University mission, at Hazaribagh, in the diocese of Chota Nagpur, and remained there till 1899, when he returned to England. He is the author of "Fifty Years of Mission Work in Chota Nagpur." Last year he became one of the four curates of the Rev. M. F. B. Binney, vicar of Richmond, Surrey. With the addition of this new bishopric, there will now be eleven dioceses in the provinces of India and Ceylon.

ORGANIZATION.

It is an age of organization. We witness triumphs of constructive statesmanship and leadership in nations, in trade and commerce, and in social life. Distance and differences of race and climate are overcome, and widely separated communities federate under one head for common purposes of government, defence and trade. The seas that once served to divide, now serve to unite, and navies, more than armies, are the strength of nations. The first to act on this, if not most clearly to recognize it, was Great Britain, and hence her present greatness, and the vast extent of her Empire. What is true of empire is also true of trade, and gigantic and highly organized combines of trade and

commerce occupy the ground, and smaller and weaker rivals are driven from the field. The Christian Church is sadly divided, and its several portions are, both at home and abroad, competing rivals, and seeking to obtain support and followers at the expense of the rest. It is sad to admit this, but it is painfully true, and in sparsely settled rural districts, there is not a famine of the Word of God, but a scramble as to what particular form of Christianity shall gain and hold the ground. That any one of the existing churches, or sects, will gain entire supremacy, and absorb the rest, is extremely improbable, and yet all strive, as though it were not only desirable, but possible. Of unity much is said, but practically, we fear, it is remote. Instances are coming to our notice constantly of rivalry and divided effort. Let a field be opened, which one denomination occupies, and could occupy well, and three or four others will at once appear, and wish to have a representation and share. We could understand this better on the part of those who believe that their Church is the very society, or a branch of the very society, which Christ founded, than we can in the case of those who see little or no difference between one or more sects. Yet, strange to say, it is the latter, who are ready to admit that it is little or no consequence to what denomination a man belongs, who are most zealous in pushing forward at all points their own special form of Christianity. It could, indeed, be wished, that this rivalry, carried into small communities and even families, could cease, with its waste of resources, and its breaches of charity, but we fear it is by no means near, though its effects are to produce weariness and disgust, and are in a large measure responsible for the indifference and unbelief which so generally prevail. Our Lord foresaw it, and hence His prayer for His disciples, that they all might be one, that the world might believe that Thou hast sent Me. To division, therefore, we can directly trace the lack of faith and interest, which largely characterizes our day and generation. Next to prayer and effort for unity will be endeavours to extend the Church to which we belong, which in its history, genius, and influence is more especially national, and the Church of the English-speaking peoples throughout the world. And to this end there must be organization, which has been defined as the act of arranging the parts of a complex body in a suitable manner for use and service. The Canadian Church has just completed its organization in the formation of the General Synod, and the results of this are already visible in renewed life and increased missionary zeal. But organization must reach small things as well as great, and be seen and felt along concession lines, and in rural parishes, as well as in national boundaries, and continental limits. In the parish, rural deanery, archdeaconry, and diocese, we have ample and complete organization, but, unfortunately, though ready to our hand, it is not used, it is left idle and use-

less, and though much needs attention, the ecclesiastical machinery is inoperative. In some cases, new dioceses, and in all cases, working archdeacons are needed and demanded, and yet the cry goes unheeded, and the defect unremedied. What is wanted in our scattered parishes is the constant presence of an official, call him archdeacon, or by any other title, who will study the field at close range, who can suggest new arrangements and réarrangements, who can augment stipends by personal appeals and influence, who can have an eye to Church property, its maintenance and repairs, and who, generally by business methods and close contact with clergy and laity, can promote the interests of the Church in all parts of the field. Such a man could tell of the Church's needs, and interest the wealthier parishes in their poorer neighbours. Such an office would be an oculus episcopi, indeed, would bind bishop, clergy and laity together, and do for the Bishop, the chief overseer, what, with his spiritual and administrative duties, it is impossible he can do by himself. Better organization, and one or more such officers as above indicated, in each diocese, is the crying need of the Church in Canada to-day.

CHURCH-GOING.

Is church-going less general and less a habit than in former years? is a subject much discussed, and the general opinion seems to be that, relatively to the population, fewer attend church than formerly. We do not purpose to consider the causes of this, if it be as asserted, but rather to investigate the facts. During the past half-century, the population in all English-speaking countries has largely increased. We see it in the large cities of England and the United States, and in the wide areas of Western America, and the colonies. The Church has been called upon not only to minister in her old fields, and to her old congregations, but also to provide for spreading communities, and to follow the settler into new and distant regions. The extent to which this has been done is evidenced by the work accomplished in London, for instance, by the Bishop of London's Fund, and other agencies, and by the increase of the episcopate at home, in the United States and the colonies. Population has to some extent, perhaps, outgrown the ability and efforts of the Church to overtake it, and supply it with the means of grace. And thus, the relatively smaller attendance at public worship may be due, as much to these unwonted conditions as to anything else, and as we return to a more settled state of things, the Church can supply the lack of service. The past century in the Church of England was one of organization and extension, which is not yet complete, and the early years of the present century will witness probably the perfection of its organization, and its still greater consolidation. A retrospect of the state of the Church, say fifty years ago, will