

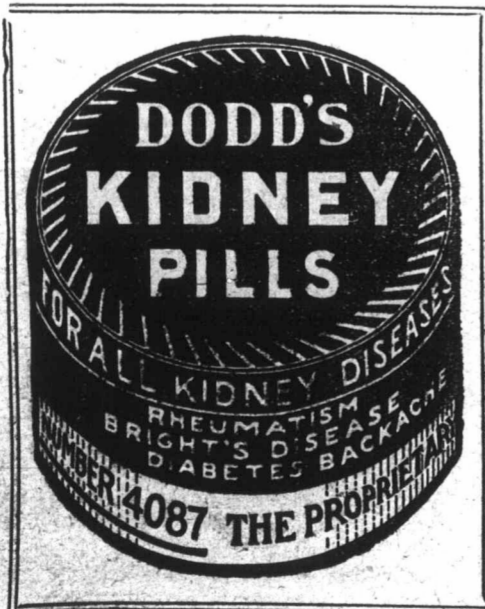


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ATHABASCA DIOCESAN NOTES.

Miss Jackson, formerly of St. Peter's Mission, Grouard, was recently married to Mr. Barney Maurice, a well-known tradesman of that place. Her many friends wish Mrs. Maurice much happiness.

A matron is needed at St. Peter's Mission; applicants should write the Rev. Canon White, High Prairie, Alberta, stating their qualifications for work amongst Indian children.

The Ven. Archdeacon White, of St. John's Indian Boarding School, Wabasca, urgently needs a male teacher. A married man's wife could act as assistant matron at the usual salary. School term recommences in September. Any desiring happy work in leading Indian children to Christ, would do well to offer their services to the Archdeacon, asking for particulars of the work required.

Bishop Robins writes that he is better in health and expects to sail home from England on August 13th, arriving in Peace River, Alberta, about the beginning of September.

The Rev. J. Burness, of England, is on his way out to join the diocesan staff. He will in all probability be associated in the work in Grande Prairie district, in conjunction with the Rev. F. V. Abbott.

The Rev. W. and Mrs. Minshaw paid a visit by boat to Fort Vermilion, which is 300 miles north of Peace River town. Service was held at St. Barnabas' Church, Stoney Point, where Miss J. Slade conducts a Church day school and does much other Christian work among the native population.

Since the death of the Ven. Archdeacon Scott last summer no other missionary has been secured for this post. The Bishop is anxious to secure a real missionary for this isolated work. If we do not find the right man soon the Romanists will entirely monopolize the people.

DEANERY OF CHATHAM, N.B.

The Chapter of the Rural Deanery of Chatham met at Bathurst, N.B., recently. Those present were the Ven. Archdeacon Forsyth (Rural Dean), and the Revs. R. J. Coleman, J. A. Cooper, H. T. Montgomery, J. Carlidge, H. Hesketh and J. S. Harrington. The "quiet hour" was conducted by the Rural Dean in St. George's Church at 8 o'clock on the Tuesday evening. On Wednesday and Thursday the Holy Communion was celebrated at 7.30 a.m. After Matins on Wednesday morning, the Chapter assembled in St. George's Hall. The 19th Chapter of the Acts of the Apostles, verses 21 and 41, was read in the Greek and discussed. A paper on the same was given by Rev. J. A. Cooper, Rector of St. George's, and who has achieved splendid results during his eight years' incumbency of the parish.

RELIGIOUS TENDENCIES IN INDIA TO-DAY.

(Continued from page 491.)

forced to undergo sati, that is, have herself burned on the pyre along with the dead body of her husband. That was a common thing in India in those days, but the dying shrieks of his sister remained in his mind till his death, and he and his Samaj were one of the influences which supported the Government in making sati illegal. From the beginning the Samaj has opposed idolatry and unequal treatment of women. To-day, the Samaj believes in the Fatherhood of God and Brotherhood of Man, and its two larger branches renounce caste. The theology of some of the Hindu saints is its main constructive force. The members do not believe in the Divinity

of Christ, although they are very interested in Christian literature and frequently read the Bible. The Samaj has been called the Indian Unitarianism, but, of course, has its background of Hinduism instead of Christianity. The society has done some very fine Social Service work. It is a society of quiet, cultured, good-living people, without much fire, and, outside of intellectual circles in Calcutta, it is not exerting very great influence.

(To be Continued.)

A LABOUR VIEW OF CHRISTIANITY.

(Continued from page 490.)

The Swiss, Hans Wirz, speaking the language in which German criticism and German speculation have puzzled the world, calmly declares, as though doubt were non-existent, that it was the absence of the Spirit of Jesus that disabled the Social Democracy and the Christian Church from preventing the great world-war. Speakers again and again show that they are not unfamiliar with the negative suggestions of modern thought. They are not afraid to appeal to the witness of history, and especially of religious history, most of all to their own inward experience, as laying these spectres of the mind. With the characteristic virility of men accustomed to work, to doing things, they grasp the dynamic realities, and let all else pass with scant notice. Carlyle has said: "No doubt will yield, except to action." Here are men, working men, pre-eminently men of action, who have no room for doubt.

With all the shortcomings, dogmatic and ecclesiastic, which may be charged against the Christianity of British Labour, one has to admit that it lies much nearer to the central nerve of the original faith as it throbs in Jesus of Nazareth, than to the scholastic or middle-class or individualistic religion of the traditional Churches. "Not he that nameth the Name, but he that doeth the Will," is the cry of British Labour. And over against the religious selfishness and the cloudy speculation and the idolatry of comfort which have so long prevailed in our British churches, one turns with joy to the open-air, breezy, healthy manliness of believing Labour. It has the old evangelic scorn of religious individualism. "He that will save his own soul, the same shall lose it," chimes exactly with the modern mood of Labour. Its very life lies in social solidarity.

British Labour has grasped the vital, practical essentials of the Kingdom of God. Just as the "real historical school" of theological investigation has restored the Kingdom of God to its central place in the gospel of Jesus Christ, so have come to power the great masses of the workers of the world, thirsting with an insatiable craving for the social realization of the Kingdom of God, ripe and ready to acclaim, in the Central Figure of our faith, One is pre-eminently their Jesus. It was this conviction that led to the late Keir Hardie's great utterance: "If I were a thirty years' younger man, I would methinks abandon house and home, and wife and child if need be, to go forth amongst the people to proclaim afresh and anew the full message of the gospel of Jesus of Nazareth. Brothers, preach anew the Kingdom of God upon earth, not something visionary away yonder in the clouds beyond the dawn, but something living here and now. Could we but inspire a sufficient number of men and women literally to give up the world that they might follow Christ, the world could yet be saved."—*The Expository Times*.

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