

the morning and evening prayer has been said each Sunday by a layman. A little Church has been built, is out of debt, and an organ bought, and all this mostly by their own exertions and offerings. On my last visit, there were fourteen communicants at the morning celebration, and the afternoon congregation numbered 70, including 24 children who had attended the Sunday school held just before service. Just before I had started on one of my intended visits to Moose Jaw, earlier in the summer, I received word from Archdeacon Pinkham that he was going there, and for me to take some other work, so I gave the day to Plum Creek, twenty-five miles south-west from Brandon. When I heard from Canon Cooper, there was a congregation anxious for services, and doing something towards building a Church. Plum Creek is the stream running out of Oak Lake as the Pipe-stone is the one running into the lake, and the settlement I speak of was just where Plum Creek runs into the Souris river. Here I had service and celebration, and the following morning officiated at the laying of the corner stone of St. Luke's Church. This was on Aug. 13th, and on the 23rd of September, when I again visited them we had service in the shell of the building, which has since been finished.

Such is a brief outline of the work, but oh! so little can one do in any one place. There is a charm, fortunately, in the variety which lightens the wearisomeness of continual travel and long journeys, such as 600 miles by rail and 50 by road a-foot, in connection with one Sunday's work, the being all night on the train with Sunday's work before you, the leaving by the 8.30 express after evening service, or worse, perhaps, than all, turning out to catch the 4.45 a.m., and 30 below zero. One has, in fact, to be ready for anything, even to a fourteen mile snow-shoe tramp north of Grenfell to see a sick parishioner; a telegram, a little more than a week after, when I was sixty or more miles away, to attend the funeral, but it is God's work, and though often tired in it, never of it.

J. P. SARGENT.

Keshub Chunder Sen.

(Written for the Church Guardian)

BY CANON CHURTON, OF KING'S COLLEGE, CAMBRIDGE, ENGLAND.

(Continued).

The *Liberal*, after giving the medical report of the last symptoms of his illness, adds a series of messages of condolence by telegram and letter to his son, Babu Krishna Behari Sen. "May the saint shine resplendent in his mother's bosom!" "Your bereavement is the bereavement of India." The messages from the various branches of the Somaj all speak of the irreparable loss which had befallen India. A Mahomedan writes, "It is hard to realize the loss. His mission is not half fulfilled yet. Why, then, should he be taken away from the middle of his works? But I believe all great truths were left thus, and it is in the economy of Providence that they should be so. As a Mahomedan, why should I feel this for him? Well, whatever it is, I feel convinced that if ever the world were to come to a better appreciation of the several systems of religion extant, it must be through the noble truths and the grand idea for which he lived and died. May the great Shufur-ul-Rahim grant his soul rest and peace."

His disease had been gradually growing upon him since the Anniversary of the Somaj in 1882. His friends from the first had a presentiment that he had not long to live. He appeared in public for the last time in 1883, to lecture on "Asia's message to Europe." It was delivered with great fervour, but with a painful effort. He went to Simla for his health, and spent five months there, during which the members of the Himalaya Brahmo Somaj had an opportunity of learning from him the principles of the New Dispensation. There were daily prayers at his residence at Tara View in the morning, and religious conversation

in the evening till 11 p.m., or midnight. The fervour of the devotions, surrounded by the glories of the landscape, attracted many, and it is said that many hard-hearted sinners were deeply moved. He besought his Divine mother "to unearth the treasures of the Yoga and Bhakti, long hidden under the hard strong rocks of the Himalayas." In spite of weak health, he was constantly engaged in writing. He conducted the New Dispensation, and gave to the world his memorable New Sarhita and his treatise on Yoga philosophy. The Bhadro Utsab was celebrated by him at "Tara View," in the midst of great rejoicings. The banner of the New Dispensation was for the first time unfurled on the Himalayas, and the occasion is described as most solemn and impressive. Those who witnessed his bodily sufferings were convinced that in the midst of them he was enjoying Yoga, or communion with the Deity. On the Queen's Birth Day he issued a proclamation, which was published by the Himalaya Brahmo Somaj, and copies forwarded to the native chiefs of India and the high officers of the British raj.

His funeral was attended by an immense number of mourners. The corpse was consumed on the Pyre in the Burning Ghat of Nintollah, whilst the upadhyaya chanted the following mantras:—*Satyam byanamanantam Brahma Anandarupamamritam yatbibhati santam sivam advaitam Suddhamamapapabidham*, that is, As the true, the intelligent, the infinite, and the blissful, he manifests himself. He is the peaceful and Merciful God. He is one without a second. He is holy and sinless. The chief mourner, Karuna Chunder Sen, the eldest son of the deceased, then held a torch in his right hand, and solemnly applied it to the pyre, saying:—"In the name of God I apply this holy fire to the last remains of the deceased. The mortal shall burn away and perish, but the immortal shall live. O Lord, the departing soul is rejoicing with Thee in Thy blissful abode. As the body began to burn, the mourners in one voice cried out, *Jai Satchidenanda Hari*, Glory be unto the Redeemer Who is Truth, Wisdom, and Joy; *Brahma Kripa hi Keivalam*, God's grace only availeth; *Shantih, shantih, shantih*, Peace, peace, peace. The cremation of the body took five hours. At about 11.15, the ashes were collected in an urn, and brought to the Lily Cottage by the chief mourners and apostles of the New Dispensation.

As the funeral procession passed Beadon Park, many thousands assembled, including Europeans, Hindus and Mahomedans. It is said that the housetops were crowded with spectators, and a wail of lamentation was raised. The procession made two pauses, one near the Brahmo Mandir, and the other near the Sadharan Brahmo Somaj. The burning ghat was reached about sunset.

The *Epiphany* for January 12th, in its description of his last illness, death and funeral, speaks in no measured terms of admiration of the virtues and abilities of the extraordinary man who has just passed away. The editor refers to a recent conversation with him on the power of illness and suffering to sanctify, in the course of which they had spoken of their common opponents, the Theosophists, and had felt how much they had in common in the religious warfare which has to be fought out on the soil of India in years to come. And yet "there are whole ranges of thought and feeling in Christian minds which Chunder Sen not only could not share, but regarded as founded on delusion. And we have learned to recognise in Brahmoism, negatively regarded a great opponent of Christianity. But now he is gone, we prefer to dwell on the positive aspects of his life work. Hundreds he may have kept from rushing out of idolatry into Christianity. But thousands, who have never been even tempted to become Christians, have been by his influence drawn to believe in one true God, and to recognise His Fatherhood and our common brotherhood, in all but the Christian sense of the words. Shadows of earthly pride may have sometimes dimmed his spiritual vision, but we prefer now to regard him as a soul which looked to God and worshipped Him, and looked to Christ and loved Him.

OUR AMERICAN BUDGET.

BISHOP CLARKSON, of Nebraska, died on Monday, March 10th. He was consecrated Bishop, November 15th, 1865, and in 1870 he was elected Bishop of the Diocese of Nebraska, retaining it until recently the jurisdiction of Dakota as a Missionary Bishop.

ON Sunday last, in the Cathedral, the Bishop of Wisconsin admitted to the Diaconate Mr. David G. Laseron, formerly a Congregationalist minister. Mr. Laseron was called from England by the Congregational Missionary Society, and fortunately fell into the way of Churchly teaching.

AN Accession to the ranks of the ministry in Virginia comes from the Methodist Church in the person of the Rev. W. Rogers Israel, who has joined the Episcopal Church with the intention of being ordained in due time.

THE Rev. Mr. Hall, of Gettysburg, formerly a clergyman connected with the German Reformed Church, and who has lately conformed to our Church, has accepted the rectorship of Christ Church.

THE Rev. W. B. Buckingham, Rector of St. James' parish, New London, has a Prayer Book used by Bishop Seabury as early as 1782, with the prayer for the president in the original manuscript, pasted over the prayer for the king.

A CIRCULAR from Boston announces the opening, next autumn, of a new school for boys at Groton, thirty-four miles from Boston, under the trusteeship of the Rev. Phillips Brooks and six others, the Head Master of the school to be a clergyman of the Protestant Episcopal Church.

ASCENSION CHURCH, Chicago, whose rectorate is vacant by the removal of the Rev. Arthur Ritchie to New York city, has called the Rev. Mr. Mackonochie of London.

REV. DR. HUNTINGTON, of Worcester, Massachusetts, the new rector of Grace Church, New York, will not enter upon his duties until after Lent. He is at present in the south of France, where he is staying for the benefit of his health.

It is officially announced that Rev. Dr. A. A. Watson, Bishop-elect of the diocese of East Carolina, is to be consecrated in St. James' Church, Wilmington, N. C., April 17th.

SEVERAL thousand women are employed by the United States government as clerks, accountants in the Treasury Department, postmistresses and otherwise. Not one of them ever proved unfaithful.

OWING to the falling off in the premiums for pews in Plymouth Church, Brooklyn, the money appropriated for music is reduced to \$1,500 from \$3,000 last year, and \$6,000 two years ago.

THE *Living Church* says:—"The Bishops of the Church in this country have been invited, by the Scottish Bishops, to participate as the guests of the latter, in the services to be held in Aberdeen, memorial of the consecration of Bishop Seabury. It is probable that a large number will accept the graceful invitation.

IN the month of February the New York Bible Society distributed in New York 1,000 Bibles, 4,295 New Testaments, and 498 Parts, or in all 5,793 volumes. Families, Sunday-schools, institutions, individuals, churches, sailors, and the emigrants at Castle Garden were the distributees. The money value of the volumes was \$770.83.

ST. JOHN'S CHURCH, Detroit, gave last year to the General Missions of the Church, \$1181.80, which is the largest amount given by any parish in the West, or by any Diocese west of it. This was besides \$1,500, pledged and given to missions in the Diocese, and the support of its own parochial missions.

THERE are in New York 85,000 Jews, of whom one-half are orthodox, and the rest are liberals and infidels.

THE Legislature of New York State has under consideration a bill allowing a person to probate his last will during his lifetime, when the court can test his sanity.