

home missions. Far from it. The wider and deeper the sympathy in the one case the wider and deeper it will be in the other. The more clearly people grasp the meaning of the mission of the Church, given her by the blessed Lord himself, the more readily they will give themselves to such work, whether it be at home or abroad.

Once more was emphasized the need of some organization by which a band of free, single-handed men could be maintained, and sent hither and thither at a moment's notice. Never before, perhaps, has the need of such a reserve been so strongly felt, or so distinctly stated. These, and all others engaged in mission work, must be strong men, strong enough, oftentimes, to brave public opinion.

In many cases colonists are apt to oppose missionary work. Too often the attempt to elevate the native runs counter to some fancied good or prosperity of his employer, and then men are needed who can effect a change of opinion, and win their own kith and kin to a recognition of their duty, not as colonists only, but as Christians. If, as Mr. Chamberlain has said, a responsibility rests upon a great governing race, must it not rest heavily upon the Church of that governing race?

Two short obituary notices appeared in the issue of the *Church Times* from which the above report is taken, and seem to furnish a fitting commentary upon it. In October last, in India, died Nehemiah Goreh, who belonged to a high caste Mahratta family of Benares, and who was a valued member of the Cowley Brotherhood.

He had once sought to silence the missionaries by a series of arguments, but, after a long and painful struggle, he himself yielded, was baptized, and ultimately ordained a priest of the Church. In 1877 he paid a second visit to England, and after a time became a novice of the S.S.J.E., Cowley.

A paper read by him at a missionary conference, held at Oxford, attracted much attention. We read that this unknown man "spoke from the very heart of Hindu society and character, and bore witness that the conversion of India waited for missionaries trained in the ascetic life; that no other instrument could reach the heart of India." He wrote and lectured much in defence of the Christian faith, and it may be noted that he strongly urged his native brethren to uphold the use of the Athanasian Creed, which he maintained was of the greatest service in controversy with Mohammedans.

A few days later is recorded the death, at Mandalay, of a young Burmese priest, Rev. John Izan Baw. Unlike Father Goreh, he had been baptized in childhood, being a pupil at St. John's College, Rangoon. Later he went to school in England, and afterwards to St. Augustine's College, Canterbury. He was

ordained priest in 1885, and after ten years of faithful work among the Burmese and Europeans his labors here were ended.

He was the first Burman admitted to holy orders, his grandfather being the first Burmese pastor of the Baptist communion and Dr. Judson's assistant in translating the Bible into the language of Burmah.—*M. Algon Kirby.*

Books and Periodicals Department.

The Missionary Review of the World. New York and Toronto: Funk & Wagnalls Co.

As a rule one hears very little from this periodical of the great work that is being done by Episcopalians in the mission field. It is therefore pleasant to see in it an article on "The Missionary Band at Cambridge and Oxford." It is accompanied with four illustrations showing the Henry Martyn Memorial Hall, Cambridge (exterior and interior), and the exterior of Bishop Hannington Memorial Hall, Oxford, the latter before remodelling. To have the great centres of thought and learning pervaded by the spirit of missions is a matter of world-wide significance. "Nothing," says the writer, the editor-in-chief, "in the tour which I am now undertaking among the cities and towns of Great Britain has awakened an interest so profound and a gratitude so great as the intercourse enjoyed with the godly and consecrated students of these two conspicuous universities." The Henry Martyn Memorial Hall is a singular incentive and inspiration to missionary enthusiasm and heroism. Inscribed on its walls are the names of men who have gone forth to mission fields, and, if deceased, the date also of their departure for a higher service above. No student can come into this hall for "a daily prayer service" or an occasional missionary meeting without thus being compassed about with a great cloud of witness-bearers, whose constant and pathetic pleading for more laborers to enter the wide harvest field he cannot but hear. The writer of the article appeals for a similar hall to be built in New York in connection with the "Students' Volunteer Movement." Australia comes in for a fair amount of notice in this number, also the Philippine Islands and the Eskimo of Cape Prince of Wales, Alaska. This latter article is furnished with four good illustrations. The present outlook for missions in Turkey is a subject of grave importance and well discussed. Japan, China, the Islands of the Sea, and many other countries are touched upon from a missionary point of view.

(1) *The Sunday at Home.* (2) *The Leisure Hour.* (3) *The Boy's Own* and (4) *Girl's Own Paper.* (5) *Cottage and Artisan,* etc. London: The Religious Tract Society.

"Winchester, Yesterday and To-day," in the *Sunday at Home*, revives pleasant memories of that ancient city. William of Wykeham, Thomas Ken, Izaak Walton, and many other worthies connected with it are mentioned, and their portraits given. The voice of the author of the "Schonberg-Cotta Family" having passed into silence is kindly and prettily noticed. "Dr. Adrian, a Story of Old Holland," is continued. "Sunrise in Japan" tells of the Ainu, the aborigines of that interesting country. A portrait of Bishop Jeremy Taylor, and a specimen of his handwriting, is given, and a tale for boys, called "Teddy's Ride," finds its place for their benefit. In *The Leisure Hour*, the scenes described in North Wales, with illustrations, give a good idea of that part of the world. The Presidents of the Royal Society, beginning with Lord Viscount Brouncker, in 1663, and ending with Lord Rayleigh, 1896, are fully described, with portraits of all—thirty-six in number. These include the names of Sir Christopher Wren, Sir Humphrey Davy, and Prof. Huxley. "The Schools of Ancient Greece," "The Forçat as Prison Breaker," "The New South Africa," all furnish interesting reading matter for the people.