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There is, however, one very important point which certainly deserves to be better known than it is: the fact that sacerdotal language is used by Cyprian of the Bishop only, not of the Presbyter.

"He is careful to use sacerdotal words only of the Bishop, Levitical of the Presbyter. Cyprian would have been as shocked as any Quaker at the idea of turning the Presbyter into a priest" (vol. ii., p. 278, note 3).

But we must close, though we had marked several other passages of great importance to show the profound interest and permanent value of this book. It must suffice to say that it will be absolutely indispensable to all serious students of Church history. In spite of the welcome additions during recent months from Bigg, Duchesne, and Westcott, Professor Gwatkin's book stands at the head of all for its fulness of learning, deep insight, firm grasp on essential principles, and the truly marvellous epigrammatic way in which he can express some of the profoundest principles of the Gospel of Christ. We called attention last month to the *Times*' review of this work, in which the reviewer spoke regretfully of "the pained surprise" with which the High Church school has greeted it. And yet perhaps this is not to be wondered at, for High Churchmen of the extreme school could hardly be expected to accept without question the remarkable array of facts, with all that they imply, which may be found herein. It is worth while calling renewed attention to the words of the *Times*' reviewer when he says that—

"It might seem well to acknowledge frankly that the results of the historical knowledge stated by its most eminent exponents within and without the English Church to be taken by themselves are not favourable to the High Church theory."

And the reviewer very aptly and forcibly goes on to remark that "it can hardly inspire confidence in anyone's ability to read the first century aright if he takes an obstinately conventional view of the twentieth."

It is the barest duty to express our most cordial and grateful thanks to Professor Gwatkin for one of the most refreshing and convincing treatments of ante-Nicene Church history which it has ever been our privilege to read. Armed with weapons such as are here provided in the historical facts of these early centuries, the true Anglican Churchman in sympathy with the Reformation has no need to fear in regard to his position.



## The Missionary World.

BY THE REV. A. J. SANTER,

*Formerly C.M.S. Missionary in India.*

FROM all parts of the Mission-field come reports of the intense struggle which has to be maintained against the forces of evil. The conflict is against the same foe under many different forms. From Hoima, the capital of Bunyoro, Central Africa, the Rev. A. B. Lloyd writes, as quoted in the *C.M. Gleaner* for February: "The fight here is a fierce one; we have got to the parting of the ways, and the little band of Christians stands for a moment

as if hesitating, and some, alas! have turned aside, while some have their faces set towards the dawn. The real testing-time has come, Christ or the World, and the choice must be made. Religion is no longer fashionable here; rather it is more in keeping with the spirit abroad to fling it aside and go back to the things of the earth. The congregations are thinning down; the numbers reading for baptism, etc., are decreasing; sin in its grossest forms is rearing its ugly head once more, and the weak ones are fascinated, and the cry goes up, 'I can't.' Now, as never before, is the time to sound out the battle-cry, 'God can; He is able,' and this is what we want to do. I don't mind the smaller congregations and the fewer baptism candidates, if it means that the little band is absolutely faithful. . . . Education for the young is the cry to-day for Uganda, and by God's help this will be the salvation of the country. . . . We want to get hold of the young boys who will become the chiefs in a future time, to make them strong in knowledge and firm as a rock in the fear of God. This can be done now if only we are wide awake to the opportunity."



A most interesting illustration of the slow but sure decay of caste prejudice is given in the *C.M. Gleaner* for February, quoted from an article in the *Nineteenth Century* for December by the Bishop of Madras. This was the experience of the Bishop at Ellore, the headquarters of one of the five districts of the C.M.S. Telugu Mission:

"During my visit I distributed the prizes to the Hindu girls of the Mission Girls' Schools in the town. The schools are attended largely by the daughters of the leading Brahmans, merchants, and high-caste families of Ellore; but I found that every single teacher in all the schools was a Christian woman of out-caste origin. It is only a few years ago that the Mission High School in the same town was four times emptied of all its Hindu scholars because a single Christian boy from the out-caste classes was admitted as a pupil; yet here were the out-castes actually teaching the Brahmans! And this is by no means an isolated case. In many of our Mission schools and colleges Brahman students are taught by out-caste masters. The hereditary custodians of learning are actually sitting at the feet of the despised out-castes!"



Difficulties are made to be overcome. This is how Dr. Druitt, of Onitsha Hospital, set about the task, as given in his "Journal" in *Mercy and Truth* for February. Of a patient from Hausaland he says: "I found, in speaking to him, that our Hausa friend knew but little Igarra; but fortunately we have an Ibo patient who speaks well. I therefore, in view of the seriousness of the case, gave him as straight a message as was possible—speaking first to our evangelist in English, while the latter addressed the Ibo patient in his own language, and he in his turn interpreted to the Igarra. The reply came, therefore, in the reverse order, so that at least six speeches had to be made before one could find out the condition of that man's heart. He, however, was open and fairly plain-spoken, and, although at first he said he was not a murderer, thief, etc., he acknowledged that in his case his own sin was the cause of his present sickness, and he was willing to accept God's way of salvation."

Some of the forces of evil opposed to Mission work are not indigenous, but none the less deadly in their assaults for all that. In the February number of *Awake* we are told by Mr. C. W. F. Jebb, of Ibadan, West Africa: "Mahommedanism is spreading fast in West Africa. Its teachers pander to the African's love of charms, polygamy, etc. In some parts they have greater freedom than Christian workers to teach the people. For example, in Northern Nigeria the Governor has prohibited Christian missionary work in a few of the provinces whose Emirs object to it, while at the same time he gives unlimited liberty to Mahommedan teachers everywhere, and they are now able, with the help of the British rule, to build mosques in many pagan towns which formerly they did not dare to enter. We ask prayer for Ilorin and other places with closed doors, that when they are opened we may find a people prepared to receive the Lord's message."



Again, from British Columbia comes a note: "The workers in those parts of North-West Canada where civilization (so-called) has penetrated are hard put to it to protect the Indians from temptations to indulge in strong drink. For example, Archdeacon W. H. Collison, of Kincolith, British Columbia, says that the Japanese and Chinese there are permitted to procure liquor in any quantity, and that they sell it in the summer to the Indians at the establishments where the salmon are cured. He adds: "Two of our young men were drowned when intoxicated during the summer; a white man who supplied them with liquor is serving a term of nine months' imprisonment."



From the *Missionary Herald* we gather some encouragement for those who engage, or take an interest, in educational work in the Mission field. In describing the wonderful results attending a Revival held lately at Shensi, China, the Rev. J. C. Keyte, M.A., says: "To one accustomed to 'Special Missions' in the West, it has been remarkable to see the quick and complete grasp of essentials shown by the Chinese converts. This is accounted for by the patient years of instruction given to them previously. They had been drilled in the Scripture. Often taught by dispirited missionaries and native evangelists, who felt that the ground they sought to cultivate was very rock, these people had received the Word of the Truth, here a little and there a little, but without living interest or obligation. But now the Spirit fell on them, and what had been meaningless lived, and they knew Him, of Whom before they had but heard, as the One in Whom they believed unto salvation."



Gratitude is a word very little known in the East. Dr. J. H. Lechler, in an account of his work among the opium slaves, realizes this when he says: "I have heard that opium patients who have been saved from death are always unsatisfactory, because the patient bears you ill-will for having saved him, and the family are so ashamed that afterwards they will not even recognize you in the street." Nevertheless, the need of constant strenuous exertion in the crusade against the opium evil is called for, as witnessed by the noble speech of the Hon. Tong Kai-Son at a Breakfast Meeting held in

his honour on December 20 last. "Therefore," he concluded, "for the sake of your national righteousness, for the sake of your national fame, for the sake of humanity at large and of the Chinese in particular, and for the sake of our Lord Jesus Christ, in Whose sight we are all His children, and Who has taught us to love others as ourselves, we invoke your continued co-operation in this opium question until the last shipment of Indian opium has been landed in China, until the last opium-pipe has been burnt, and until the last acre of poppy shall have been uprooted, and the opium evil has disappeared not only in China, but throughout all the world."



It is a matter for rejoicing when we find a body of laymen recognizing their responsibility as regards the work of the Lord among the mass of unevangelized peoples around them. The *Mission Field* for January tells of "A Laymen's Missionary Movement in Ceylon." This had been suggested by the laymen's missionary movement in Canada. At a public meeting held in Colombo on October 14 the matter was considered, and the following resolution was proposed: "That in view of the large number of districts and villages in this island that are still unevangelized, and recognizing the fact that the laymen of all the Churches are equally responsible with the ordained ministers to pray and work for the coming of the kingdom of God upon earth, and that every Christian should recognize the world as his field, and to the measure of his ability work for its evangelization, the time has come, in the opinion of this meeting, when a forward movement should be made on the part of the lay members of the Christian Churches of Ceylon, with a view to enlisting the intelligent and practical interest of others in the evangelization of the island." Our readers will doubtless agree with those of the *Mission Field* that "we shall look with interest for further accounts of this new organization, and invite prayers for its success."



### Literary Notes.

MR. ELLIOT STOCK has in hand for immediate publication quite a number of excellent books. The Rev. Dr. Harold Ford has prepared a volume entitled "Sermons, with Analyses, for Extemporaneous Preaching." This work is intended to be a companion volume to "The Art of Extempore Speaking," applying the principles embodied in that work specifically to the practical work in the pulpit. The same publisher is also sending out "The Awakening," a volume of sermons for Lenten reading, by Archdeacon Wilberforce. Another book on Mr. Stock's list, down for early publication, is Mr. Harold M. Wiener's "Essays in Pentateuchal Criticism." This is a critical study of the original text of the Pentateuch based upon a wide range of evidence, with copious parallel references.



One of Mr. Stock's most important issues is a cheap edition, at 2s. 6d. net—the original publication price was 5s. net—of "The Oxford Reformers and English Church Principles; their Rise, Trial, and Triumph," by the