

failure of crops, for a period of some two months hardly a day passed without some of the heathen coming to beg of me. During the same period not a single request for aid came to me from the Christians. They had, indeed, suffered equally, but, having cultivated much more land, they had still a reserve on which to fall back.

"The later Kafir wars have shown the staunch loyalty of Christian Kafirs to the Government, just as the Uganda persecutions demonstrated the steadfastness of the Waganda to the faith of Christ.

"But once more, it is alleged, the natives are incapable of being raised. It is naturally true that all natives are not socially or intellectually the equals of white men all at once. . . . But in many cases their potentiality is as great as ours; and the advances made by individual Kafirs and Fingoes of late years are very remarkable.



REV. PETER K. MASIZA. NATIVE CHRISTIAN PRIEST.

Let a man read the English leading articles of the native paper, *Imvo Zabantsundu*, conducted entirely by a native; let him listen to the Rev. J. Naba preaching to a European congregation; let him see the Rev. P. K. Masiza preparing the daughters of colonists for confirmation—and then let him maintain that theory if he can!"

Mr. Masiza, whose portrait is here given, is a Fingoe. He was ordained deacon in 1873 and priest on June 24, 1877, and is the first native of South Africa admitted to the priesthood in the Anglican Communion. In comparing the two pictures it is well to remember that the Fingoes, Zulus, and Kaffirs are branches of the same race, that is the Bantu.

At the present time there is an urgent demand for more native priests in Kaffraria to keep pace with the development of the Native Church. Ten years ago the number of persons confirmed aver-

aged 500 a year. This year, up to April 30, over 1,000 had been confirmed, 780 being in Mount Frere, a parish which has had only ten years' existence, and where there was probably not one native Churchman when Bishop Gibson began work after the war. There are three native deacons at work in the district, but each of these ought to be a priest.—*The Gospel Missionary*.

THE HEATHEN WORLD.

WHAT is the testimony of our missionaries to the social and moral and spiritual condition of the non-Christian world at the close of this nineteenth century? The references are casual only, not made with any special purpose, such as to prove a disputed thesis; taken singly as they occur, their dark, sad import is easily overlooked; but recognizing them as samples of a prevalent and general condition, and bringing them together, and looking through them at our fallen human race of which we are members, but redeemed—redeemed in order to be the messengers of redemption—we see a picture that must move our pity. See the superstition of poor dark Africa, represented by the chief who produces an old flint gun, covered with feathers and smeared with blood, which he calls his god Ogun, the god of war, or by the other chief, who attributes the prevailing drought to witches who have combined to sit on the rain-string, and who administers a poisonous drug to forty persons suspected of witchcraft, of whom eighteen died. See the spiritual pride and fatalism of Mohammedanism, represented in that bigoted Syrian city, of which a missionary bears witness, after six years' residence, constantly visiting the people and in daily intercourse with them, that she has never met one who desired to be saved from the wrath to come, nor talked with one who was burdened with a sense of sin; or in that Persian city in which an experienced soul-winner sadly declares that "the soul of the Mohammedan seems to lie buried beneath the three paving-stones of fanaticism, self-righteousness, and timidity." Again, see the hard, unpitying selfishness of Hinduism in the Brahman clerks in some of the relief works during the terrible Indian famine, who required to be bribed before they would admit their perishing fellow-countrymen to a share of the dole relief which the love of foreign Christians had provided for them; or in the Brahma municipality of a populous city in the Bombay Presidency, in which the plague was exceptionally virulent, who had manned the municipal service with members of their own caste, and the sanitary officer appointed by the Collector reported the state of the place to be revolting to the last degree. Or, lastly, see the hopelessness of Buddhism and its recklessness of life in the