

quired to put away all his wives but one. Heavy indeed is the trial of parting with those whom he has loved, and still more grievous is it for the poor women, who are sent away into widowhood; but the grace which enabled St. Paul to triumph over the "thorn in the flesh," is sufficient also for the poor Kafir, and many a time has the missionary seen in his converts the fulfilment of the promise, "My strength is made perfect in weakness."

Here is a case in point, as related by Mr. Greenstock:—

Tonteni, from Tontela's, was at the Mission to-day. He said he had come because he wished to see me. Troubles have come upon him, for a few days ago one of his children died, and the same day another was severely burnt. I pointed out to him that while we see misfortunes in this life come alike upon believers and unbelievers, and we are not able to call them judgments, yet we must recognise God's hand in our afflictions, and consider them as calls to repentance. Tonteni is still a heathen. I believe him to have an earnest desire to become one of the Lord's people, but his second wife is a hindrance, he cannot make up his mind to separate from her."

Seven weeks later, Mr. Greenstock writes as follows:—

"Tonteni was here to day. He has at last decided on putting away his second wife, preparatory to his baptism. He is about to take her to her parents in Kafirland. The separation has already taken place, and she is at present staying at another kraal."

Another cheering instance of God's blessing upon his labours is thus related by Mr. Greenstock:—

"In my journals I have often spoken of the kraals nearest the mission, that they were farthest from the kingdom of God, and while looking and longing for the breaking up of the ice of their heathenism, my heart has often cried, 'O Lord how long?' And now at last there is hope. An elderly woman has declared her adherence to christianity, and desires (to use her own words) 'to be under the feet of the children of the Lord.' She seeks to be baptized at once, that so her heathen relations, when they know she has taken the irrevocable step, may be resigned, and cease to oppose her conversion. She has told me how her sins vex her, and she seems to loathe her own uncleanness, and the evil she witnesses around her. In former years she lived in the colony, and was convinced by God's word, but she followed the attractions of heathenism, not without the struggles of conscience, however, and she had fearful dreams, so that her friends tried what effect charms would have upon her. And now, after lying so long in the darkness of sin, she feels it is high time to awake out of sleep. She has communicated with me through Jonas, and he is strongly of opinion that it is best to baptize her at once, as she desires. Were she younger I should hesitate, but taking her age and peculiar circumstances into account, I shall follow his advice. The heathen of her kraal have taken the alarm, and have said to her son, 'Do you see that your mother walks with the converted, with those that are dead; if she leaves us, who will remain with us?' But he answered, 'My mother is in the right, and I think that I myself shall go with them too.' This is the first time I have heard of christians in this country being called 'dead people' by the heathen. What

a comment it is on the text, 'Ye are dead, and your life is hid with Christ in God!'"

"Sunday July 22d.—The woman I have mentioned was baptized, and received the name of Dorcas. Never have I known a more devout and earnest recipient of God's grace in baptism. Must we not rejoice at this brand being plucked from the burning, at this sudden springing up of the good seed in a place where we little thought of its existence?"

"July 25th, St. James's Day.—There was a tolerable congregation. I enquired of Jonas about the woman baptized last Sunday, and find that she is very happy in her mind, and rejoicing. And more, what we could hardly have expected,—that the heathen of her kraal approve of the steps she has taken; so we may hope that more will be led to the truth by her example. Feeling deeply, as she does, her need of a Saviour, she must rejoice in having found Christ. Before, she felt very lonely in her old age; the world and its pleasures had deserted her and left her desolate, and her sins began to rise up and accuse her. This she expressed to me before her baptism. I asked Jonas to continue to give her council, and be a support to her in her new Christian life."

Two months later Mr Greenstock writes again:—

"She has become a communicant, and shines forth as a light amongst her benighted friends." The letter from which I have just quoted gives us some further instances of the effects of the grace of God which has been so abundantly shed forth upon St. Matthew's Mission, and some additional proofs that our black and savage brother is after all a man of like passions with ourselves, and that the inner voice of God speaks to him in the very same way in which it speaks to us, calling most loudly in times of trouble and of death

Mr. Greenstock says:—"Klass you may remember was baptised on New Year's Day. His wife has now followed her husband's example, and was baptised on Sunday last. They live at the Zulu in Tontela's district. A few weeks ago Klass's infant was dangerously ill, and was baptised privately, but, recovering, it was received into the church with its mother last Sunday. The father felt deeply God's mercy in sparing the child, and has had his faith strengthened by this answer to his prayers."

"Another child was baptised privately, the son of Untoyake, in Ulani's district. Untoyake is a heathen; once he was inclined to draw near to Christ, but fell back. I heard that he expressed his conviction that the child's illness was a judgment on himself for his backsliding. The grandmother is a christian, and her faith obtained for the child the blessing of admission amongst Christ's people. It did not live long afterwards. It was buried with christian rites in the presence of a great number of heathen, who seemed impressed with the solemnity. I hope the salutary impression of the father may be lasting. The change produced by christianity in the feelings with regard to death is most striking. Once these people would have fled in terror from a dead body; but at this funeral Zebedee carried the deceased child in his arms, and superintended the interment with the greatest care."

Christian reader, I have endeavoured to set before you, in this paper, some of the joys and sorrows of your Kafir brethren; dismiss them

not, I beg of you, too quickly from your thoughts, but give them the sympathy which the apostle commands: "Rejoice with them that do rejoice, and weep with them that weep." But above all, remember the trials to which the converts from heathenism are exposed, and pray for them, pray earnestly, that all those whose heart, the Lord has opened may receive the grace which will enable them, if need be, to leave "house, or parents, or brethren, or wife, or children for the kingdom of God's sake."—Quarterly Paper of Soc. P. G. F. P.

TURKEY.

A few months since, the Rev. A. Tien, Missionary of the Society for the Propagation of the Gospel at Constantinople, had occasion to go to Doyrout. On his way he baptized a convert from Mohammedanism. The man was an Emam, seventy years of age; and for three days he and Mr. Tien were engaged in conversation, and at last the poor old man begged so earnestly to be baptized, that Mr. Tien consented to comply with his desire, after having taught him, in Arabic, the Lord's Prayer, Creed, and Ten Commandments. When they reached Alexandretta, they went ashore; and as no fresh water could be obtained, sea water was consecrated for the holy rite, and the old man proceeded on his way to Diabeker.

The editor has just received a letter from Mr. Tien, dated "Pera, Sep. 10, 1861;" in which he says—

"You will be pleased to hear that I have received a letter from Haggi—, the Arab gentleman whom I baptized at Alexandretta, inclosing 150 piastres for relief to any necessitous convert. As the letter is interesting, I send you a translation:—"My spiritual teacher and brother in Christ, as you expressed a warm desire to hear from me, wherever I might be, I write to inform you that I am (with endless thanks to my Saviour) in perfect health; making mention of you day and night, both with my heart and lips, in those holy and comfortable prayers which you taught me,—when I say my prayers aloud, and privately when I offer them mentally. I am sure you are doing the same for me, for I greatly stand in need of your prayers. I propose, *inshallah* (meaning D. V.), to visit Constantinople some time this Summer, with my family, whom I am most anxious to bring from darkness to the precious light of the Gospel. . . . I beg of you, Sir, to accept these 150 piastres, to be distributed amongst needy converts from Islamism. . . . Hoping you will not forget me in your prayers, &c., &c. Signed and sealed by the suppliant,—"

—Col. Church Chronicle—

THE Canadian Ecclesiastical Gazette

IS PUBLISHED TWICE A MONTH,

BY HENRY ROWSELL, TORONTO.

TERMS OF SUBSCRIPTION:

7s. 6d. per annum; from which a discount of 2s. 6d. is allowed if remitted (postage free) within one month from commencement of the volume.

ROWSELL & ELLIS, PRINTERS, KING ST. TORONTO