

such as painting the body with the ashes of the dead, and remaining silent for a length of time.

Gungadhur went through all these painful performances, and at last received the much-desired position, the name of Swami. After receiving the title he wandered about perpetually, never remaining more than three days in one place. He did not enter a village, but took up a position under a tree near by. He carried neither purse nor scrip. He asked for nothing, but no one dared deny him anything, for all believed him to be a god. His favorite maxim was, Water, to be pure, must flow.

As he wandered about he heard the Gospel preached by missionaries; but, as he said, his heart paid no attention to it. A native Christian gave him a Testament, and he read it day and night for eight months. What was the result? He became fully convinced of the truth of Christ's claims and the efficacy of prayer.

Night after night the missionary sat with him, and the more he saw of Gungadhur the more he felt he was taught of God. His faith in God's Word was very great, and his desire to tell others of this wonderful salvation he had found was most interesting. Several times previous to his baptism he accompanied the missionary to the villages near Indore, and talked to the people of Jesus Christ the only Saviour. The villagers listened to him most attentively, for he was Swami, or god, to them. On approaching a village one morning, at early dawn, he said to the missionary: "Sahib, if all this be true in the Word, then we ought to go to these people weeping. They should come out and ask us why we weep; and then we should tell them of their sins and God's salvation." Frequently he said: "I have been a great sinner; I took away the glory of God, allowing the people all these years to worship me as God. No one could commit a greater sin than that."

He said of the great change: "I came among you as a beast from the jungle; but now I am a man, and happy." He is full of work for God, and happy in his work. The editor of the *Indian Antiquary*, after hearing his address to a company of Brahmans, remarked: "That man, with the divine blessing, may do more for his fellow-countrymen than any ten European missionaries. He speaks with a power and from an eminence among Hindu people that they can never reach."—*Missionary Link*.

PERSECUTING A JAPANESE CONVERT.

A FEW years ago a man in Taira, Japan, who was quiet when sober and cruel when drunk, came under the influence of the Gospel. He gave up drinking and began to attend the Christian meetings. His wife was so enraged at his going to Christian meetings that she would fasten the door when he had gone, and not let him in all night. This he took so patiently that she determined upon severer measures, and taking a knife, declared she would kill him if he persisted. But he did persist none the less, and was finally baptized. The earnest prayer to which those days drove him, and God's consequent blessing, produced such a change in him, that the wife soon followed his example and united with the Church also. This exasperated his

parents living near, who had supported the wife in her former policy, and they and other relatives determined vengeance. They summoned him before them all, and demanded that he should renounce his faith. He begged for two days in which to consider the matter, and at their close for an extension of the time, until the last night of a week in all, when they would wait no longer. During all this time, the Church, at his request, held daily meetings, and with prayers and tears begged God to intervene. On the last night, while they were still praying, one of the relatives, who had been a leader in the opposition, came to the Church and told them to put their minds at rest, for the intended persecution was abandoned. For a long while the parents demeaned themselves very coldly toward their Christian son, but now, though not Christians themselves, they rejoice that he is one.—*Rev. A. A. Bennett*.

CONGO CRUELITIES.

THE missionaries along this great river report no unexpected hostilities on the part of the natives. On the contrary, it is surprising to see how even the degraded and cannibal tribes receive the white people that come among them with friendly tokens. But the cruelties of the people among themselves are fierce and multitudinous. Mr. Stapleton of the English Baptist Missionary Society, reports that Gabo Jakr, the chief of the Moie towns on the Upper Congo, has been very friendly to the missionaries, and services were freely held in his town. But while this chief was away on an expedition he was taken sick, and on being brought home it was affirmed that he had been bewitched. At a conclave of his people it was agreed that five people must take the 'nkasa, which is the ordeal by poison. Word was brought to Mr. Stapleton that a man and woman were dying. Seizing a bottle of sulphate of zinc, which is the antidote for the poison, he sought to gain admission to the hut, but he was told to go away. Then he sought an interview with Gabo Jaka. "Will you let me save the man." And the heartless reply came: "He is old and no more good. Let him die."

Shortly after the woman, who was Gabo Jaka's own sister, died; and, inasmuch as the chief was so sick and expected to die, the people tied up his favorite wife and another woman to be slain at the time of his death. But by God's blessing on the medicine administered by Mr. Stapleton the chief recovered, and the women who were to be slaughtered were freed. Another illustration of these cruelties was witnessed at about the same time. A neighboring chief brought a slave to the station, and asked the missionary to buy him, which, of course, he refused to do. Nothing was said, but the slave was marched off and in a few minutes his head was severed from his body and lay bleeding in the town. When the chief was remonstrated with for his cruelty he was very cool, saying if the missionary had bought the slave this would not have happened.—*Selected*.

THIRTY years ago there was not a Woman's Foreign Missionary Society, i.e., general organization, in America. Now there are thirty-nine, with 25,000 Auxiliaries, and an annual income of \$1,730.00.