

like history is seen abroad? Our missionaries, like our home evangelists, bring the convicted heathen in contact with the crucified One, and from this contact they awaken into real spiritual life, and joyously walk in the Spirit. But, as at home, nearly, if not all the teaching thereafter tends to discredit this spiritual walk and bind them down to the letter of the law as more important than the voice of the Spirit in the soul. As a consequence, joy in the Spirit becomes confounded with the joy of self-sacrifice, and obedience to the letter tends to kill out the rapture which comes from the obedience of love. Of course, this result disappoints many, some of whom give up in a species of despair; others go off in quest of substitutes amongst intellectual doctrines and speculations, not a few being landed thereby into open or concealed skepticism.

Of course, many will fling at us for being pessimistic, but it will be easier to pronounce a generalized condemnation than to meet the facts with logical replies. Do we not expect to make of the Japanese just such Christians as the *average* of our church members are at home? Do we send out another kind of Gospel than that which is preached in our own pulpits? The attempt to reply to these pertinent questions will compel assent to what we have above written as true to facts, however unpleasant the facts may be.

A very suggestive incident was told by the speaker illustrative of some of the thoughts we have here penned. It was of a Japanese lady who was converted, and then, on compulsion, married to a heathen. The convert retained her spirituality and evidently won the respect and indulgence of her husband to a certain degree. For, when visited by her former instructors, she informed them of her continued peace of mind, and of the fact that her husband, who was a kind of merchant, had yielded to her influence to the extent of promising to give up the sale of liquor when the other parts of his business reached a certain figure. Moreover, as she informed them, she was not required to attend to the business herself on Sab-

bath, only on the comparatively rare occasions when he was away from home. To the astonished question of her spiritual teachers as to the fact of her at any time selling goods on Sunday, her simple reply was that she could not help it. Not long after this she died, but the influence of her life and triumphant death wrought so effectually on her husband's mind, that soon after he openly embraced Christianity.

Such was the simple story. But what startling questions it gives rise to! Here was a convert left comparatively alone with God, and yet called upon to settle one of the most tremendous questions which agitates Christendom. Could she sell goods on Sunday under any circumstances and please God? Evidently she came to the conclusion, in the presence of God, that in her case it was right, and in this her faith she lived a happy life and died a triumphant death, the influence of which lived after her and bore fruit in the conversion of her heathen husband. But all evangelical churches, all missionary boards, and most, if not all, missionaries, with singular unanimity would have unhesitatingly decided for her that death itself, let alone a husband's wrath, would not be a sufficient excuse for engaging in such business on the Sabbath-day. Well, then, why not face the legitimate consequences of such a deliverance, and assume that this convert disobeyed God, lived and died in sin, unless some death-bed repentance supervened unknown to others, and that the husband was acted on by a false Christianity; that, in short, the incident does not belong to Christianity, but to some spurious form thereof.

But behold now, through this incident, the strength of the bondage in which thoughtful minds are placed, for if one should dare to give forth his opinion that this young convert was taught of the Spirit to act as she did, and that after all this was the true and only course for her to take and preserve her conscience void of offence toward God and man, as also for securing the highest possible spiritual benefits for her husband, immediately orthodox Christendom would arise in horror and anathe-