

nishes another illustration of God's leading in the same direction. In 1871 an American teacher was put in charge of an institution which Dr. Davis, in his "Life of Neesima," states was founded and supported by professed opponents of Christianity. When the new instructor was hired on a five years' contract, it was not known that he was a Christian believer, and at first he had to proceed cautiously. But eventually the students, in order to be *furnished with weapons against Christianity*, consented to study the Bible, as did Gilbert West and Lord Lyttleton, for a like purpose, and with similar results. The opposition of unbelief and disbelief was slowly but surely broken down; and it was found by a few of the young men that they and others with them were secretly cherishing belief in Christ, until the avowed believers reached the number of *forty!* Their avowal brought a baptism of fire. But they endured it. In January, 1876, while the new revival in Princeton was starting the fire in America, they, on Flowery Hill, covenanted with each other and Jesus to be as a city set on a hill, which cannot be hid. Persecution ensued, and the school was disbanded; but thirty of these converts entered Joseph Neesima's school at Kyoto, and half of them completed in the *Doshisha* their theological course, and to-day the record of their character and work is written large over the Christianity of Japan.

*The Doshisha revival* is a still further illustration of the possibilities of student work in the East. Some twelve years since a sceptical spirit prevailed in this college of the *Single Aim*, as to the personality and deity of the Holy Spirit, and there was a demand among the students for some adequate proof of His claims to being more than a vague Divine influence or effluence. Of course such doubts do not go alone; the inspiration of the Word of God and the vitality of spiritual life were alike in peril.

Now our Lord teaches us in that significant word of His in the Gospel of John (3 : 8) that the Spirit breathes where He will, and, like the wind, can be known only by the sound of His going. Being invisible, He can be traced only by His *effects*.

Dr. Davis, one of the missionaries who was greatly troubled by this scepticism in the *Doshisha*, said nothing to the Japanese doubters about his purpose, but boldly threw himself on God, appealing to colleges and theological seminaries in America to offer special prayer for the Holy Spirit to come on Japanese students. Such prayer was offered in January, 1883. There was, however, nothing done in Kyoto which could in any way account for the stupendous events which shortly followed.

One night a spirit of remarkable prayerfulness took sudden possession of a few students, and an almost sleepless night followed. *Before day dawned* a river of grace was pouring through the *Doshisha*, and its flood rose until almost if not quite *every student* was turned to the Lord; and shortly a deputation went to the surrounding churches to carry the sacred waters of salvation. The Spirit had taken His own way of proving His personality and deity. The "Wind" proved its existence by bowing the