

for nothing. They were there for *business*, the King's business, and it required haste. The most unpleasant facts, the most searching exposures, the most severe home thrusts, the most self-denying calls, seemed to be met only with candor and a docile, obedient spirit. Every man seemed to want to know the whole of the danger and the whole of his own duty. We look for great results. Certain it is that no man could go back from such a Conference without being *better or worse*.

In Retzsch's illustrations of Faust, as the demons of the under world contend for his soul, the angels hurl down on their heads the roses of Paradise; but as they touch the demons the roses turn to burning coals. Light is a blessing only to him that uses it. Abused knowledge becomes a source of condemnation. What leaves God's hand a rose of Paradise turns to a burning coal when it touches the ungrateful, unfaithful soul. We went down from that mount of privilege praying for a new *anointing for service*. Whether in missions in the city, on the borders of civilization or beyond the sea, what avails the fullest flood of knowledge without a spirit of consecration? Let every church, combining with every other without undue regard to denominational name, undertake this winter to reach all unsaved souls about it. Let a systematic monthly visitation of all non-church-goers be undertaken in every city and village, and be kept up. *Go out* is the Lord's command. As Dr. Chalmers used to say, there are two ways a church may follow to win souls: "the way of *attractiveness*, or the way of *aggressiveness*." There may be every effort made to secure a good, attractive house, organ and choir, minister and programme, and yet people will stay away; but when aggressiveness is the law—when the church goes out, and at any cost lays her hands on the poor and neglected souls and says, "Come with us and we will do thee good," and compels them to come in—empty churches will be crowded, and souls will be saved. Nay, more; when the church thus maps out home missions and city evangelization, we have no doubt that aggressive efforts will begin, the like of which the world has never seen, to bear the gospel message, and all flesh shall see Christ crucified the only hope of a lost world!

JAPAN AND FOREIGN MISSIONS.

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THE nineteenth century is sometimes called the century of missions. Enthusiastic men declare that it will be remembered as the era of Foreign Missions. In truth, it is the century of missionary experiment. The church makes explorations, tentative endeavors, plans. It is studying its problem. And now, as we draw near the close of the century, we can justly measure the work in all its vast extent; we can