

to the individual ministers and churches. It is more than doubtful if the Lord will let any one else do the work for which He holds these responsible. If communities combine, it should be to prepare for the better reaching and working of the individual fields. If the ministers of a whole city unite in such movement, that should be the objective point—as in the movement in Philadelphia under Dr. J. Wilbur Chapman.

But let one thing be always uppermost: That the one aim is to secure the speedy proclamation of the Gospel to all the world, and, in order to this, to bring about an entirely and permanently changed attitude of the churches to this work given them by the Master.

This, in brief outline, is what we would suggest in answer to the question:

**"MEN AND BRETHERN, WHAT SHALL WE DO?"**

Is it not something that is simple, natural, and easy to do? If every pastor who reads these suggestions will at once proceed to carry them out, the opening of the second month of the Twentieth Century will witness a great revolution in Christian life and work already well under way.

#### Why He Did Not Find Them.

SKEPTICS have been making much of late of what they are pleased to call the lack of success of missionary work in heathen lands. This is not, however, entirely original, as these men suppose it to be. Twenty years or more ago we knew a prominent editor and politician who went to India and wrote from the city of Calcutta that there were no Christians there, and that the work of missions had proved a flat failure. He had no acquaintances among the missionaries and was brought into connection with nothing but the European society, which is noted for being "very convivial and fond of amusement."

He, of course, saw nothing of the hundred thousand and more Christians, chiefly in the suburbs. Had he met them he would not have learned that they were Christians. Mr. Moody recently told the following story, which fully explains the prevailing blindness:

"Two men returned from India to London; one of them was a merchant, and the other was a missionary. The merchant was asked if he had met any native converts to Christianity. No; he had been among them twenty years and had not met one. A short time afterward the missionary asked the merchant if he had seen any tigers in India. Oh, yes; he had seen any number and had killed several. 'That's strange,' said the missionary. 'I have been in India twenty years and never saw a tiger.' Each man found what he was in search of.

#### Why Not?

THIS suggestion was recently made by the Milwaukee convention of Congregational churches

"Inasmuch as the papers at large have sporting editors, society and amusement editors, and commercial editors, we therefore suggest to the daily press of Milwaukee to place on their staff of editors a church editor, whose work shall be to look after all church news, regardless of denomination."

It looks sensible and simple, and yet it would probably be pretty difficult to find editors who could fill the place to the satisfaction of everybody; and, as suggested by one of the dailies, "when such are found, it is probable they will be occupying more congenial and remunerative stations." We fear that nothing short of regeneration, taking in editors and papers with their readers, will reach the case.

#### A Scheme of Reform.

ROBERT LOUIS STEVENSON, the novelist, represents four tramps as propounding the following theoretical scheme of reform by which the whole world was to be set right. His statement is as follows:

"Four reformers met under a bramble-bush. They were all agreed the world must be changed. 'We must abolish property,' said one.