

THE Report of the "C. C. W. B. M.," (which is Canada Congregational Woman's Board of Missions *spelt short*), sets some of us thinking. They have done a good deal for the Indian Church near Saugeen, and would do a good deal for other places, *if they had information about them!* Now whose "business" is that? Why, everybody's! Don't let that be said any more! Our pages are open for just such things. But oh, Ladies! if you only knew it—one visit of a half a dozen of you to some of the weak churches round, would do them infinitely more good than any "box" you could send!

IN the *Advance* (Chicago), we find an account of a great Revival at Sedalia, Missouri; and among other things it says:—"Scores of little children have named the name of the Great Redeemer with reverent and intelligent faith. The converts were largely the young; and among the young people of our churches, too, were found our best workers, who, with prayer and the Word of God, went from house to house store to store, office to office, and in little prayer-meetings, with heart-to-heart and hand-to-hand work, they gathered in the unsaved."

Why, that is just the way they did at Jerusalem, and elsewhere, when the Gospel was first preached! The fact is, we have got to go back to first principles, and first methods. It is a hard-to-hand battle all through. Friend, what are *you* doing?

CONTRARY to general expectation, the Rev. Chas. A. Berry has declined the call to be the successor of Henry Ward Beecher, at Plymouth Church, Brooklyn. This, at any rate, is one exception to the common sneer, that ministers generally feel that the call to a larger salary and a more marked position is Divine! We say "one exception," we believe that there are many, that in every denomination men are to be found laboring on, with small incomes and limited spheres, to whom more than one opportunity has been afforded of more money and higher position; all honor to them. In this case the attractions were especially strong, and Mr. Berry might have consented without a suggestion of improper motive; but the work he has in hand among the working men of a place like Wolverhampton, the influence he has obtained there, and the strong attachment of his people, have been the higher motives that have kept him at his post.

WE used the words "limited spheres," in the paragraph above, and we have been asking ourselves "What is a limited sphere?" No one can tell. As a matter of fact, what appears to be so, may be vastly otherwise. Here is a little country church with less than a hundred hearers regularly gathering together; a little sphere that. "No material to work upon," says the Pastor, with a shake of the head; yet his teachings there lead one to Christ, who, fired with a holy zeal, goes to heathen lands to tell the story of the Cross, and the charm of that story draws multitudes to the Saviour; idols are cast away, all the forms of savagery die out, the Bible becomes the rule of life, and a nation is born as it were in a day. Did not that country pastor have a share in that sphere? So a teacher sits in front of a class of boys, Sunday after Sunday; how small a work, he may think. Is it? There is one boy who does not forget the words that fall from his teacher's lips; he passes into the world of business, and is perhaps forgotten, but presently the seed springs up and the boy is a preacher, or an evangelist—and is winning multitudes to Christ. No; the work of winning one soul is a sphere that an angel might envy. Fill your place well, my friend, and your influence may be wide and eternal.

REJOICE! Even the Jews are beginning to speak tenderly about Jesus! Read the following from the *Hebrew Journal*, which we find reproduced in the *N. Y. Independent*:—"Finding then corruption and decay spreading in the whole Gentile world like a canker, not a sound moral sense left except in little Judea, and that smothered under a fearful egotism, the Master preached to Jew and heathen, to rich and poor, to the learned and the ignorant, doctrines of self-denial and the glories of the heavenly Jerusalem, where contrition and repentance, with love for neighbors, were to be the means of securing everlasting life, not birth, not wealth, nor worldly wisdom; promulgating among all men—the poor slave or the proud philosopher—lofty moral aims, attacking vice and superstition, offering universal salvation to all, bond or free, so that the miserable slave with this hope became possessed at once with a treasure compared with which gold was dross.

"The Jews of that time, full of the conceit of their own goodness, and contempt for the Gentiles' wickedness, expecting, too, a warrior Saviour, rejected him; but what if he came