

I knew another who in the same year expended more money for a private dwelling than the American Board and the Presbyterian Board and the Methodist Board unitedly spent for the evangelization of the world. It is not for us to say what expenditures are justifiable, for men and women must decide this question with God; but it is perfectly obvious that no self-denial has yet been exercised on the part of the Church of Jesus Christ that is either adequate to the standard of the New Testament or the emergency of a perishing race; and we sometimes fear that the leaven of scepticism with regard to the reality of the lost condition of the heathen and the imminency of their peril has permeated the whole lump, and that this leaven accounts for the apathy and the lethargy exhibited in these days.

How shall a higher consecration to the cause of Christ be secured? As we intimated at the opening of this article, it can never be secured in great, gigantic, enthusiastic public meetings. They answer their purpose, but this is not their ultimate end. Consecration is an individual work and result. It is peculiar to the secret place where the soul meets God in silence, solitude, and secrecy. It belongs to the Holy of Holies. If the impulse is received in larger gatherings, it becomes rooted and strengthened and matured in privacy with God. When in the Divine presence the sense of eternal things grows upon the soul, the reality of the lost condition of men, the sufficiency of the Divine remedy for all human ills, and the sense of personal obligation to bear the Gospel to the dying; when these things become divinely impressed on the consciousness and on the conscience, when mind and heart are quickened under the light of the Shekinah, when the voice of God is heard, the still, small voice, not *vox populi*, but *vox Dei*, and the whole being is subdued, so that, like Elijah coming out and standing at the entering in of the cave and wrapping his face in his mantle, one stands in the presence of God, then such consecration to duty and to God becomes possible, and we must look to a new baptism of prayer for a new triumph of missions.

THE PLACE OF SCHOOLS IN MISSION WORK.

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"Much to Mrs. ———'s present regret, though I have not the slightest doubt that she will be glad for it hereafter, I have forbidden the reopening of her school for heathen children alone."

A young missionary who, in single blessedness had spent, say, five years in Lower Burma, in study of the language and in mission work, marries a missionary lady then somewhat lately out from home, and in a few months goes to open a mission station in a stronghold of Buddhism in Upper Burma as soon as its occupation by the English soldiery had made it safe to take his wife thither. With all the usual interruptions incident to such proceedings in a city where law and order are just taking the place of