

its roots in good soil becomes in course of years a strong wide-spreading tree. And so a small healthy scriptural church like our own may in half a century become strong enough to be a great blessing within her own bounds and in heathen lands. The little gifts of the children and of the poor bear interest in God's hands—compound interest increasing with the years. Our humble efforts in the Home and Foreign fields will bear fruit for time and for eternity. If we prove faithful, as good stewards, if we economize the littles of the young and poor as well as the large gifts of the rich, God will use us as honourable examples to rouse other churches to zeal and love and good works for Christ. If we are not faithful in calling forth and using the *little* that God has committed to us, how can we ask him for *more*?

UNMARRIED LADIES AS MISSIONARIES.

The experiment has been made, and has proved remarkably successful; single women have been sent forth to mission-fields in India, China, Persia, Egypt, Syria, and other countries. At least one lady, Miss DeWolf, has gone from Nova Scotia. Others will probably follow. In the United States there is now an attempt at forming a female Board of Commissioners for Foreign Missions, with the purpose of sending unmarried women to the mission-field and controlling their operations. This step is to be regretted. There should be no difficulty with existing organizations in sending forth suitable agents, married or single, male or female. The Presbyterian Board have issued a paper on the subject which meets with our most cordial concurrence:—

"They say that they have now twenty unmarried women in their missions, all but three of them in foreign countries. Some more are under appointment, and others have applied for appointment, who will be sent out in a few months, if the funds of the Board permit. Practically, therefore, a new missionary society is not needed for sending out this class of missionaries, so far as Presbyterian churches are concerned. And the evils which result from multiplying societies and applications to churches for funds are obvious.

In "*Zenana work*," the missionaries in India are taking an efficient part at various places—for instance, at Allahabad, Mynpurie, Futtchgurh, Lodiana, Lahore.—Hence, it cannot be necessary for our friends to resort to the agents of another society in order to reach the Hindu Zenanas. This word sounds large, but it denotes only a small part of the women of India.*

The Board says:

'It is wise to send out as missionaries those who hold as precious the same views of truth and of church order as are held by their friends who support them—to send members of our own Church, rather than Episcopalians, Baptists, or Methodists, however highly we may esteem and admire our friends of other denominations. Again, it is wise to place the charge of our missionary matters in the hands of those who are responsible to the Church, as well as to public opinion. Again, it is wise to place the work of giving the Gospel to the heathen, not in the hands of one class of laborers separated from others, but in organized companies of laborers, so that ministers, teachers, married and unmarried ladies, may all be associated together in the good work, each doing such part of it as may be practicable and expedient. We might also suggest that we have little warrant in either Scripture or Providence for independent missionary effort, which is based on the distinction of sex; it accords best with our views to think of the missionary work as the common work of all the members of the Church, conducted on plans embracing all.'

*ZENANA—"Female apartments, a seraglio"—see Shakespear's Hindustani Dictionary. As used in missionary writings, the word commonly refers to the part of the house occupied by women of the wealthier classes. A description of these apartments, which is given in a late missionary book, makes it evident that comparatively few of the Hindus can afford to live in such houses.

SYSTEMATIC SUPPORT OF THE LORD'S CAUSE.

BY REV. E. A. M'CURDY.

NO. VI.

"Whatsoever things were written aforetime were written for our learning." Under the conviction of the truth and importance of this inspired dictum, I have invited the readers of the *Record* to consider attentively the standard of liberality to God's cause, which obtained under the earlier and darker dispensations of religion. In our investigations we found the patriarchs in obedi-