

Half as Much Again.

(From the *Missionary Herald*.)

The Rev. E. H. Bickersteth, M. A., of Christ Church, Hampstead, in a letter to the Rev. Canon Wigram, Honorary Secretary of the Church Missionary Society, his, under date of May last, issued a most earnest and eloquent appeal to the friends and supporters of the Church Missionary Society for HALF AS MUCH AGAIN. The words of Mr. Bickersteth seem so fittingly to describe the position and needs of our own Mission that we venture to make a few extracts from the letter referred to. Speaking of the record of work for the past year, he says:—

"Never has a more thankful Annual Report been presented. There has been an advance, as one speaker said, along the whole line. The fields are everywhere white to the harvest. The Master, in answer to our prayers, is thrusting forth labourers whom He has made willing in the day of His power. More men have offered themselves: but the cry still sounds louder and louder from unevangelised, or half-evangelised, lands, 'Come over and help us.' Our brethren in the field are overborne for lack of help. And the voice from heaven rings in our ears, 'Go forward.'

"The Committee have responded to every call during the last year to the utmost limit of the funds entrusted to them. But they cannot go beyond this limit, and rightly. Surely the question for us at home is, Can we not possibly, by thoughtful self-sacrifice, meet the increased demand?

"Let our watchword this year be—"HALF AS MUCH AGAIN."

"The effort must be a very great one, and will claim the self-denying love and labour of every member of our Society. The penny-a-week subscribers must be asked if they cannot possibly give three half-pence; and perhaps, if they do this, they will, in the Master's esteem, give more than all. The guinea-a-year donors—it will be something to get out of the guinea rut—must, if possible, give a guinea and a-half. Those who give two pounds must be pleaded with for three; those who give ten, for fifteen; and those who give fifty or one hundred pounds or more must still be moved to give *Half as much again*. The motto must be heard in every Sunday School, and be inscribed on every C. M. S. Christmas-tree, and be repeated in every quarterly meeting, and be urged from every pulpit and platform—"Half as much again: the Lord hath need of it."

Referring to what more may be done, Mr. Bickersteth writes:—

"It is quite true that many of our best supporters are already giving up to their power—yea, and some of them beyond their power—and that it would be simply impossible for them to give more, and wrong in us to urge it. But is it not also true that many of our subscribers, by a watchful economy, could do this thing for Christ's sake and the Gospel's? And if they led the way, and proved the sincerity of their appeal to others by greater personal self-sacrifice, might we not hope to lengthen our cords as well as strengthen our stakes? Are there not many who give little or nothing to the missionary cause because they have not been earnestly and affectionately invited to take an intelligent interest in it? Many most valuable suggestions have already been made of new and increased efforts in our Sunday and upper-class schools; among the servants of the gentry; in enlisting the help of young men as lecturers; in the use of missionary magic-lanterns, &c.; in canvassing merchants and men

of wealth. And if all these efforts were patiently and prayerfully carried out, surely it is not too much for us to hope that every association, by breaking new ground and more diligently cultivating the old, might very shortly contribute *Half as much again*.

"Weighing these things calmly in the light of eternity, and of the Master's near return, shall we make this great effort or not? Some of us could reduce our personal and social expenditure without lessening our influence or crippling our local work for Christ. Some of us could forego a customary, but not necessary, domestic indulgence. In the resurrection of Germany (A. D. 1813) Alison says, 'The women universally sent their precious ornaments to the public treasury, and received in return similar *bijoux* beautifully worked in bronze, which soon decorated their bosoms, bearing the simple inscription, 'I gave gold for iron, 1813.' It must be confessed that chivalry cannot boast of a nobler fountain of honour, or fashion of a more touching memorial of virtue.' Shall the deliverance of heathen lands from the yoke of Satan be less precious in our eyes?

"*Half as much again*.' It stimulates every agency. It sets a definite object before every giver and every labourer, old and young. Let us arise and do it in Christ's name, and, if possible, do it before our next Annual Meeting. And surely, as in the days of Hezekiah, we shall rejoice, if God prepares the people, that 'the thing was done suddenly.' (2 Chron. xxix. 36)."

Zenana Mission Work.

BY MRS. ROUSE, OF CALCUTTA.

The Vastness of the Work.—The very greatness of the work to be done, and the great numbers of those who are still sitting "in darkness and in the region and shadow of death," often prevent our realizing the case fully—we cannot grasp its extent. It is only by considering the details, and picturing to ourselves, as far as we can, the condition and life of one Hindoo woman, and then, when this has been vividly brought before our minds, by remembering the fact that, instead of one, it is estimated there are *one hundred millions* in a similar position, that we can in any adequate degree realise the truth. By the peculiar and stringent customs of Indian life, women, except those of the poorest class, have been shut out from the privilege of hearing the good news of salvation, and all have been deprived of many of the advantages arising from European influence; and this, without doubt, one reason why the progress of Christianity in India has not been more rapid. It is not possible to educate the men in the highest sense, nor to raise the moral and social standard effectually, while women are debarred from sharing equal advantages. None have felt this more deeply than enlightened Hindoo gentlemen themselves. They have spoken more strongly about it than we have, because they have known and felt more deeply the evil results of the system. One of them thus describes the condition of the Hindoo women:—"The daughters of India are unwelcomed at their birth, untaught in childhood, enslaved when married, accursed as widows, and unlamented when they die." Ponder over the picture described to us in these few words, and think whether it is possible to add a darker shade to it. Yes, it is possible. The heathen writer only looked at their sad condition in *this* world; as Christians, we cannot help seeing another shadow, reaching still farther—they are "*without God and without hope*."