

importance to mankind followed in abundance. The effects of the Crusades upon European thought and art is a well-known instance; there are many others of like character. In any case, the desire for results, the special weakness of a commercial nation, must be fought and fought hard, for whilst it remains men will either not give willingly to missions that seem to be unproductive, or will only support those which can make the biggest show on paper. Spiritual brag and unctuous bounce are perhaps the most insidious evils connected with missions in our time; our duty is to encourage giving in faith, certain that He to whom we entrust our gifts will not see them wasted or used to our loss.

Lastly, there is the cuckoo cry of "too many claims." We call it a cuckoo cry not only because of its wearying monotony, but because it is always allied with the pitiful meanness of enjoying the labours of others at no cost to ourselves. Everybody despises the cuckoo for its shameless habit of making weaker birds perform the duty of rearing its young; but are Christians who plead "too many claims" as a reason for shifting the said claims on others any better, morally? For the plea is never heard from those who do their duty, they know better, they take the more excellent way of doing what they can and of endeavouring to find room for other good works if they have the chance. But granted for the sake of argument that there are many claims, so many as to bewilder the unfortunate possessor of small means, and lead him to think that the neutralisation of one by the other is the only way of safety for his troubled mind, we have a cure ready which is certain to remove all worry.

The good people of Ely diocese have started a plan of one collecting box for all the missions that may be supported in a given parish. It is an excellent system, and its spread a thing much to be desired. From a prospectus before us we find that the A.C.S., the S.P.G., and the U.M.C.A. took a leading part in the effort by each supplying boxes, the contents of which were to be divided in certain proportions between those societies and also the Ely Diocesan Fund. But perhaps a quotation from the prospectus will best explain the working of this joint box:

What then is the Ely Diocesan Missionary Box? It is a simple collecting box, of the ordinary shape and size, with the distinctive front label "Ely Diocesan, Home, Foreign Missions," and issued on the understanding that the contents shall be divided in certain definite proportions between societies or agencies which have for their object the provision of living agents for the spread of Christ's Kingdom in (1) The Diocese; (2) The Church at Home or Home Missions; (3) The Church abroad, or Foreign Missions. In what exact proportions the division is to be made is left to the discretion of the clergy who apply for the boxes, or of

individual box-holders; but it is recommended that a most convenient and appropriate method of division is to assign 1-7th to the diocese, 2-7ths to Home Missions, and 4-7ths to Foreign Missions; and after this division (in whatever proportions) has been made, it is again within the discretion of the clergy or the box-holders as to the particular societies which shall benefit from the proportions assigned to the cause which they represent. Thus the interests of all seem sufficiently safeguarded; the zeal of the individual box-holders ceases to be a narrow and exclusive thing; the reason for taking a box is very much stronger than before, and, therefore, the number of box-holders may be expected to be very largely increased, while the gain to the Church at large, besides the substantial one of largely-increased and better distributed contributions, is the very important spiritual advantage that Churchmen will no longer be content with supporting, as heretofore, only Home or Foreign Missions and doing nothing at all for the Diocese; but, that now every Churchman who takes a diocesan box will so far be doing his duty to each of the three great causes to which he is under such important obligations, and will be no longer neglecting any.

No doubt other dioceses will modify the system according to local requirements, but there can be no doubt whatever of the wisdom of the movement, and we hope to find it extended to every diocese in the kingdom. We understand that the Secretary of the A.C.S. is willing to advise diocesan authorities who may wish to adopt the plan, and our own belief is that it will lead to a great increase in missionary zeal and larger contributions to the work as a whole. Anything that will promote the extension of interest in missions must be good, and the Church of this land can never expect the Divine blessing in all its fulness until the reproach of ignorance and unsympathy in connection with missions is once for all removed from our people. We must not rest until every Churchman sees that he is living an immoral life so long as he does nothing by way of sacrifice for the growth of the Kingdom of God at home and abroad.

HOW TO PAY OFF A DEBT ON A CHURCH.



TWO native churches have recently been opened in Kaffraria—one at Nolobe and the other at Mbulu-Kweza—both in the parish of St. Mark. The former was entirely built by natives: natives composed the building committee, and the workmen also were natives. In both cases there were large debts on the building, owing to the rinderpest having swept off all the cattle.

At Nolobe the headman was confident of getting the sum required from the people, many of whom were away, as all had guaranteed £1 subscriptions. But at Mbulu-Kweza the Church-people are very few, and therefore the committee, eight in number, decided that if the contractor, a white man, would give them time, they would all go and earn enough at Johannes-