

chical, educational, or religious, can be carried on successfully without money and its proper use. Take two men of equal abilities and attainments in every respect, with equal training in the proper use of money, and let them engage in business on precisely equal terms in every respect, with this difference, give one all the money he can use wisely and judiciously in the prosecution of his calling, and let the other start empty-handed, and it does not require a prophet to foreshadow the relative success of the two men. I know we have examples before us every day of the utter failure of men who have started in business with ample means at their command, and we have also numerous instances of the success of men who have, to use a common expression, started in life without a dollar, but the success of the one or the failure of the other, does not argue against the truth of my position. It will be found that these men are not equal in all respects at the outset, by a long way. So it may be said of S. S. work. Some schools which have all the appliances for successful work so far as means are concerned, never accomplish any great amount of good, especially for the spiritual welfare of their scholars, while other schools, which are greatly hampered for the want of the necessary means for the carrying forward of their work, nevertheless accomplish very much for the permanent good and spiritual welfare of their scholars. This is no argument against the soundness of my position. In one case the man or woman of energy, experience, integrity and industry, fails; while the other by reason of his push, his untiring industry, integrity, and practical common sense, succeeds. So with the S. S. One succeeds by the courage, zeal, devotion and whole-heartedness of the superintendent or teachers, while the other, relying on its superior facilities financially, depending upon them instead of upon the love, piety, or energy of the superintendent or teachers, and for lack of dependence on God's help fails most signally, so far as real results are concerned. I assume that we believe it is not only desirable, but absolutely necessary, to have money to successfully prosecute S. S. work, and the various religious objects which it is desirable to help forward by the S. S. The question then for our consideration is how best to secure the means for carrying forward the various benevolent objects in connection with the Sunday School.

In the first place, I believe it is the duty of every S. S. superintendent and teacher to cultivate a spirit and disposition on the part of every scholar to give regularly and systematically for Christian and missionary work. When we look over the receipts of our benevolent societies we find that the bulk of their income is not made up of the large gifts of wealthy men and large churches, but comes from men and churches not able to give on a large scale. The great source of income is the small gifts of that class which can give only small sums. The same thing is true of every church and of every organization which is supported by voluntary contributions. This is one fact. Another fact is that in every church and S. S., a large part of the poorer members give nothing whatever, either for their own church or school, or for mission work. Why? Because of a silly pride which makes them ashamed of the

little they can give. Because they cannot give \$5 like their richer neighbors, they refuse to give the 5 cents that they can afford. In view of these two facts we say deliberately that the *pride* of the poor has more to do with their failure to give than their poverty. If the truth could be known, it might appear that this pride keeps from the treasury of the Lord more money each year than the covetousness of the rich. We do not say that the rich do all that they can or should, but many of the poor do nothing, and yet they are able to do something. The thing needed is not merely that the rich shall give more, but that the poor shall give something. The object to be aimed at is to secure regular and systematic contributions from every church member and S. S. scholar, for our home missions, foreign missions, and as far as possible for all our leading religious societies. I believe there are no scholars in our Sunday Schools so poor but they can give one cent a week for missionary work; only get their hearts interested, and you can get them interested if your own hearts are filled with Christ's love and sympathy for the perishing. Do you know, dear fellow teachers, how much money we could raise if we could get every scholar in the Dominion to give one cent per week? There are about 500,000 scholars in our Sunday Schools; one cent a week would give us the munificent sum of \$250,000 per annum. Add to this the 5cts. and 10cts. which many scholars give regularly, and we shall have probably \$300,000. What an amount with which to work! and with this sum judiciously expended, what an amount of good by the blessing of God might be accomplished! And here let me say I do not believe it is right to use any portion of the monies contributed by the scholars for carrying forward the work of the Sunday School, pure and simple. I would have the scholars understand that their contributions are to be used for sending the gospel, either to the destitute in the back regions of our own Province, or for the support of our missionaries in heathen lands. I know this is not always done. It has not always been done in the school with which I am connected. I believe the Sunday School belongs to the church, and ought to be sustained by the church, just as much as the support of the pastor or of any other purely church work. I believe each church should include in its estimate for the raising of the monies necessary for carrying on the work of the church a certain sum for the Sunday School, a sum sufficient for the effectual working of this branch of Christian work. It is the custom of most churches to leave the matter of Sunday School finances to the superintendent and teachers, and while the superintendent and teachers contribute the greater part of the amount necessary to carry on the work of the S. S., they are expected to pay their full quota for carrying on the work of the Church outside of the Sunday School. No wonder if under such circumstances, Sunday Schools sometimes get into debt and are tempted to divide the contributions of the scholars and church should be applied solely to missionary work to the general work of the school. I have spoken of the importance of educating the scholars up to giving systematically and regularly for Christian work. Firstly, for the benefits resulting to the hearts of the scholars in enlarged sympathy for the perish-

ing and destitute, and in the formation of habits which will be of great benefit to themselves personally, and to the Church and Sunday School when they shall take the places of those on whom the work now devolves. The Romanists understand this matter better than we do. From infancy almost every child is expected to give something every week, and on every saint's day or holiday for the church. Recently, a Catholic priest preached a sermon in behalf of the church and convent of St. Louis, at Louisville; in the course of which he paid a glowing tribute to the faith and liberality of the women, especially of the Catholic church, and said that to the servant girls of America does the church owe most of its success. Their donations have made the Catholic church what it is to-day in the United States. We who have seen the working of their system upon the minds and hearts of the class named, can well believe this statement. I have known servant girls, not a few, whose wages are not more than \$2.50 per week, who give regularly 50 cents every week to the church. What a cry would be raised against our Protestant churches should they attempt to levy such contributions upon our serving women and men? Too many of our Sunday School scholars and church members we fear, are in the position of the old gentleman who said he had belonged to the church for twenty years and he thanked God it had not cost him a cent. We can say of such members and scholars as was said of the old gentleman in question, "The Lord have mercy on your stingy soul."

I would not encourage the use of such means as are sometimes resorted to for raising monies for the Sunday School. There was a custom prevailing a few years ago, and I am sorry to say it has not entirely disappeared, which I deem most objectionable and demoralizing: the practice of sending out small children, mostly young girls, to solicit money from the public outside of the congregation with which such children are connected for the particular work of that church or school. Such a practice cannot be condemned in too strong terms. The effect upon the mind of such children cannot but be demoralizing. In many cases I have known the children have been tempted to use money so obtained for the purchase of sweets and other objects for their own gratification. I would not raise money by the use of grab-bags, peep-shows, post office, distributing blank pieces of paper, or worse nonsensical doggerel, or any of the utterly debasing and demoralizing practices in vogue at the present day. I do not believe that our Master ever requires any such appliances of the devil for carrying forward His work; nor do I believe that He will bless the use of means so obtained. I have no objection to young people's associations connected with our churches and Sunday Schools, giving entertainments of a social and literary character for the benefit of the Sunday School or any legitimate church work, provided they are not degraded to the level of the mountebank and the clown. Everything connected with church work should be of an elevating and refining character. We are dealing with immortal destinies, and any thing done in connection with the church and Sunday School which is calculated to blind the moral susceptibilities