

path; he will lift them out of the way himself and be stronger for doing so, if you, the teacher, will supply him with the incentive.

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Finance and Beneficence in the Sunday School

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Raising money is not the business of the Sunday School. Its business is to educate the children of the church. This does not mean that money giving should not be encouraged in the Sunday School; but it does mean that raising money should never be made an end in itself. The giving of money in the Sunday School fulfils its function only when it is part of the educational work of the School. Education in money giving is a foremost task of religious education, and must be conducted in accordance with the general principles of education.

If the Sunday School is to be free to carry on its educational work, including the development of the benevolent spirit, it must not be dependent for its existence upon the procuring, from the pupils, sufficient money to carry on its activities. The School of the church has a right to full support by the church. The Sunday School should have a regular place in the budget, with a sufficient appropriation to pay all its regular expenses.

If the church does its full duty financially by its educational department, the School is then in a position to use its offerings for educational purposes. The moral training of the pupil may then be made the primary aim in money giving, and not the getting of the wherewithal to carry on the work of the School, or even augmenting the missionary contributions of the church. If the training is to be carried on in accordance with educational principles, the needs of the child must be made central and not the needs of society.

This, however, means that the needs of society must be presented to the child. The awakening on the part of the pupil of a sense of the needs of others is the first step in developing a generous, unselfish spirit. The child should not be asked to give, nor expected to give, until his interest in the object of his benevolence has been aroused. A collection taken in the Sunday School every Sunday in a mere conventional way has little educational value. The element of interest is essential to effective training in giving. It makes little difference what the object of benevolence is, provided that its needs are so definitely stated that the pupils are aroused to the sense of need and to a desire to help.

Not all objects of benevolence are interesting to all pupils. Interests of pupils vary in accordance with their years. The objects presented to the primary child, for example, should be very concrete and definite, and something that belongs to the child's own world. A child's life for a day in a heathen country might be pictured, and the heathen child presented as an object of benevolence. The interests of Juniors might be awakened by the needs of some particular mission or school. To the adolescent some great task or heroic endeavor must be offered as an object for his sympathy and support. And when we come to the adult, nothing less than world-wide extension of the kingdom of God should be held up as the object of his endeavor.

Once the pupil's desire to help has been aroused, the next step is that of his actually giving something of value, in his eyes, in order that he may alleviate the need. For a child to give money merely because his parent has given him a cent for the purpose is almost as bad as not giving at all. It should be understood that pupils are to give only out of what they themselves have saved or earned. Unless the giving involves sacrifice on the part of the pupil it fails in its educational purpose.

Furthermore, training in benevolence demands that the pupil be taught to choose the object on which he will bestow his money. One of the great needs in charitable work is a rational choice as to what one shall help. Benevolence to be effective must be discriminating. The School must therefore seek to cultivate in the child the habit of making a judicious choice of an object for his benevolence, and not trusting to the impulse of the moment.

Efficiency in choosing comes through practice in choosing, and in order to give pupils such practice, it is necessary to arrange a series of concrete situations which call upon the children to decide upon the disposal of their gifts. The needs of different objects may be presented, and then different boxes provided to receive contributions for these objects, and the pupils made to decide as to the one into which they will put their money.

Another feature of the training in money giving is that of inculcating the principle of self-support. Attention may be called to the books, and papers, and pictures, and other material necessary for carrying on the Sunday School, and the pupils reminded that these cost money. They should then be encouraged to give for those things from which they themselves derive benefit, thus preparing them, in maturer years, to take an active share in the maintenance and support of the church. "As much for others as for self" should be laid down as a fundamental principle in determining how much should be given to missions, and how much for self support. The church's