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THE ART
OF
MONEY COLLECTING

INCLUDING
UP-TO-DATE METHODS
OF CHURCH FINANCE

BY
ADAM B. KEAY

LONDON
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THIS book is published at the nett war cost of paper, printing, binding, and distribution.

The writer neither derives nor desires profit from the sale of it, his hope being that by its circulation better methods of collecting may be introduced in connection with churches, infirmaries, and other charitable organisations. Readers wishing further information or advice regarding collecting schemes are welcome to call or communicate with the writer at 387 Sauchiehall Street, Glasgow.

THIS BOOK
IS
DEDICATED
TO
EVERY MEMBER
OF THAT
NOBLE COMPANY OF EARNEST PUBLIC-SPIRITED
MEN AND WOMEN
WHO,
WHETHER SERVING AS
TREASURERS, COLLECTORS, OR PROMOTERS
OF VARIOUS ORGANISATIONS,
ENABLE THE GREAT WORK
OF THE
RELIGIOUS, CHARITABLE, AND PHILANTHROPIC
INSTITUTIONS OF THE WORLD
TO BE MAINTAINED
FOR THE BENEFIT OF MANKIND.

March 1918

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Foreword

THIS book is written with the desire to be of real help to those responsible for raising funds for charitable, philanthropic, or religious organisations. It is meant to be a guide and inspiration in supplying new ideas of collecting, and in stimulating improvement of methods.

The various schemes outlined have been thought out and tested by a multitude of our fellow-men, doing their best to solve the same difficulties as confront us.

Read the book through right away, but do not put it aside then. Keep it handy for consultation on the desk or table. When a scheme is being considered it will tell you how others have handled it. When a difficulty looms ahead, see what it has to say about the matter.

One of the great facts of this life is that human nature needs continually to be prodded in order that it may do exactly those things which it knows it ought to do, and if it is not prodded forward it will slip backward. This book will help you to avoid slipping backwards. A careful study of it will make you a better collector. It will stimulate you to reach the highest point of efficiency in collecting. It will

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enable you to acquire the power of creating virile energy in those associated with you in the work.

As Church work is something with which we are all familiar, most of the typical cases quoted deal with it, but the same method can be applied to any kindred problem for any scheme.

There is not one set of principles for Church collecting, another for Infirmaries, and a third for Social Schemes. On the contrary, all of these have about 90 per cent. in common, the other 10 per cent. being details peculiar to the special organisation. Thus the principle which will raise money for a church will, with a little change of detail, raise money for an Infirmary, or for "Huts," or anything else.

The public are large-hearted and liberal-minded when any proposition appeals to their sense of genuinely good work being performed. As a rule, if an institution can prove real, solid work for many years, its claims easily appeal to the contributing community, and it is the duty of those responsible for the finances to see that the claims of the institution are adequately and properly stated.

CHAPTER I

How Scientific Methods of Collecting Originated.

THE War has completely revolutionised collecting; sums have been gathered in a few days which, in former times, would have taken months to accumulate. For instance, one organisation, which in past years had a hard financial struggle, now has a steady income of about £2000 a day. The success of the organisations which net these huge collections is generally attributed to the evident needs created by the War. This is not altogether the case, however, as many "War" Funds have not been very successful. When one comes to examine closely the methods of the successful ones, it is found that those which have collected the largest sums have invariably been using better methods than the others. The plain fact is, that new methods of collecting have been developed. Organised scientific planning has been skilfully applied, and those who have made fullest use of the new methods have achieved successes little short of amazing.

What these new efficiency methods are it is the purpose of this book to explain. To ignore them means sticking fast in the old rut, branded as inefficient; limiting the operations of the work with whose funds we are entrusted; becoming a drag and discouragement to our fellow-workers in other districts.

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The origin of the now world-wide movement after improved methods is briefly stated in the following quotation by an outstanding writer on the subject of efficiency :—

“The first two men to see the possibilities of modern efficiency methods in Commerce were Taylor and Emerson, both British-Americans. Taylor studied Engineering, and pointed out many things which were being done in the old way, just because no one had ever thought out a better way. He found the output of engineering shops hampered by old prejudices and superstitions. He made an exact study of what a machine-shop ought to be; he why-ed and wherefore-ed their organisations and methods; and to him is due, in the first instance, the greatly increased output of recent years in America.

“Emerson was the first to compel the attention of the public to the subject of eliminating industrial waste. He was the first to prove the principles of efficiency by applying them to the greatest variety of industries and professions. Employed by the Santa Fé Railroad Company as an efficiency expert to improve that Company's position when their shares were standing at a very low figure, he had to deal with 12,000 employees in twelve different States. Before he had been at work many months he showed how to eliminate wastes and losses to the extent of £300,000 a year. He standardised their plant and rolling stock, collected their scrap and disused property, and reorganised their time-tables, got more steam-power from their coal, and so on, through every detail of their business.

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“When his Santa Fé work was done, Mr Emerson opened a Consulting Office as an Efficiency Expert in New York city. He began to train men, and his College of Efficiency was the first to be established. Now such colleges are in active operation in many of the leading American cities.

“**Another efficiency Expert**, named Gilbreth, has made a specialty of Motion Study. As an example of his work, the following may be taken:—He found bricklayers taking eighteen motions to lay one brick. After a careful study he showed them how to lay a brick in five motions. He taught men to lay 2000 bricks a day instead of 700, and with less exertion, thus greatly increasing their wages as well as the firm’s profits.

“One of the greatest compliments ever paid to efficiency methods was when President Taft appointed a Commission of Efficiency, in 1911, to make a study of the business methods of the American Government. The results surprised the President. The Commission found out that no change had been made in financial and accounting methods since 1789; it found an immense amount of duplication—eight departments of transportation, three departments of patents, five of forestry, five of health, and six of charities. This Commission made 110 reports at a total cost of £52,000 in two years; it made an immediate saving of £400,000. Thus it paid 800 per cent. profit right off on the money which it cost.”

A third exponent of efficiency methods, and in some ways the greatest of all, is Arthur

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Frederick Sheldon. Sheldon began life as a lawyer. A devoted student of Sir William Blackstone, he found that Blackstone had classified English Law under four great heads:—

The Rights of Persons.

The Rights of Things.

Public Wrongs.

Private Wrongs.

Sheldon could see no reason why the Laws of Efficiency should not be classified just as Blackstone had classified English Law. With this end in view he began to study the success methods of the ablest business men. For three years he travelled through America, Britain, France, Switzerland, and Germany, studying the methods of successful men. At a cost of about £20,000 he bought the experience of the ablest specialists on each phase of the subject, and was able to prove that **business success is not due to genius or luck or opportunity, but to knowing how.** He opened a college in America for the training of business men in these methods.

In 1913 Sheldon came to Britain and founded a Business Efficiency Society in London. This has since been taken over by Mr Herbert N. Casson, formerly editor of *Munsey's Magazine*, and in the course of the last few years Business Efficiency Societies have been formed in the leading cities of Britain, including Glasgow, Edinburgh, and Dundee.

With a movement such as this making itself felt in the commercial and professional world, it was quite in the nature of things that wide-awake institutions and religious denominations should

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begin to inquire into it and find out whether they might not adapt the principles of efficiency to their particular work. The result in America is the organisation known as the "Unsectarian Church Efficiency Bureau," which is proving of immense service to the American churches, and the systems of training in scientific methods of collecting in use in this and other countries.

In gathering information for this book I visited the headquarters of the leading philanthropic and religious organisations in London and elsewhere. I also visited various firms of professional promoters of charitable and religious projects, and, without exception, found the gentlemen in these various places most ready to discuss the best ways of raising money.

In almost every case the above-mentioned organisations and firms in London plan their campaigns, and map out the general idea of circulars, letters, newspaper publicity, posters, etc., at a full meeting of the principals. The details are afterwards carried out by two or three of their trained staff working in consultation.

As illustrative of how funds are raised, in one office, for example, there are lists taken from valuation rolls of all the householders in England and Scotland over a certain rental; in another office is a list of givers to charitable and religious purposes throughout the country, so that when money is needed a certain section of the country can immediately be flooded with appeals. A card index is kept of contributors, and a note of the average return of money got from that district. Next time money is needed

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they know that an appeal there will yield so much per thousand letters, and it is only a question of sending so many thousands of letters to get so many thousands of pounds in return. The larger the area covered, and the better the appeal, the more thousands are got.

Some may say, "This is making a business of the whole thing." It struck me in that light also at first, but on reflection, one asks: Why should not business-like methods be adopted in the finances of philanthropic and church work? If a man becomes bankrupt through financing his business in a haphazard, inefficient manner, the law comes down upon him; why, then, should churches, infirmaries, and charitable societies be allowed to go blundering along on the verge, if not in a state, of continuous bankruptcy, when by efficiency in their methods of collection they could not only clear their liabilities, but also greatly extend their work through an increased income? In any case, these organisations which are running along on the old haphazard methods of collecting are now up against trained collectors working on scientific methods—methods proved by carefully tabulated results; and, as a consequence, they have either got to come up to date or be left behind.

CHAPTER II

The Process of Thought-building: How it Affects Collecting.

IN the course of training in the Art of Collecting the first thing that needs to be impressed on the student is that there are definite laws of the human mind, just as there are laws governing the human body. To achieve success it is necessary to have some understanding of these laws of the mind. At the very least we must clearly realise that the great force behind every word and action in life is the force of **thought**.

In the collecting of money, which is the practical subject we are concerned with, we may take it that

WE GET MONEY FROM A PERSON BECAUSE OF WHAT HE THINKS.

If this is so, then *we want to see certain thoughts active in his mind*; and if we are going to be good collectors *we must first have these thoughts strongly in our own minds, and be able to use them in persuading other people.*

Suppose we enlarge on this a little.

The question is, How are we going to accomplish our end? Manifestly we must deal with **thoughts**.

Now, the seat of a man's thoughts is his brain. Overleaf is a diagram (No. 1) which illustrates the brain. You see that it has three divisions. First, and most elementary of all, come the **feelings**,

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the first expressions of conscious life. Next comes the **intellect**, the centre of reason, slowly developed and trained, in the race and in the individual, by experience and education. And lastly comes the **soul**, the thought-centre which is highest of all, whose powers are developed through contact with the Unseen and the Eternal.



No. 1.

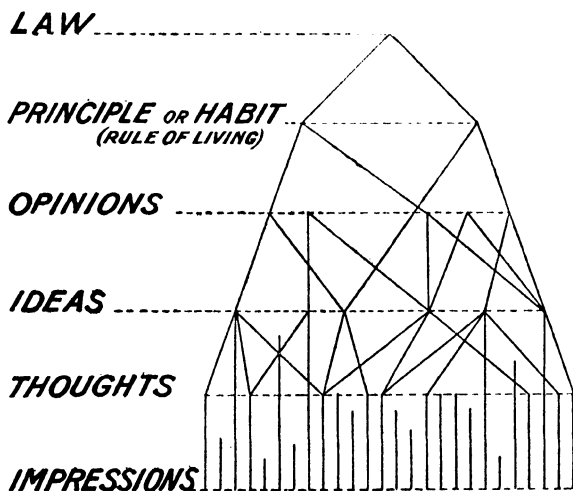
Each of these divisions yields, so to speak, a distinct type of thought. Let us keep them clearly before us; they will be frequently referred to throughout this book.

The next diagram (No. 2) is meant to illustrate the growth of a thought in the mind. Of course nobody imagines that thoughts take visible shape and grow like this; the diagram only suggests a process.

Impressions (say, like minute pin dots) are constantly being made on the plastic surface of the brain. They come from the world outside, and they come through the five senses, particularly through those of sight and hearing. Most of these impressions quickly fade away. Others are so strong that they remain. We think about them; definite **thoughts** are formed in the mind. Possibly many of these thoughts also fade away, but others stay. They unite with previous thoughts and form **ideas**. Ideas, in their turn, unite with other ideas and grow into **opinions**. Opinions grow and unite in forming a habit or

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principle of living. And when a number of such principles unite in one direction and reinforce one another they constitute a **law of our life**. This mental process may, as regards a great part of it, be so quick as to be almost instantaneous, or it may be drawn out through a long period of time. Sometimes we form an opinion immedi-



No. 2.

ately; sometimes the formation takes years. Some types of mind act very quickly, others very slowly. That does not matter. The important point is that somehow so we have a law.

As an illustration, we might take the growth of the British Constitution. In our race innumerable impressions, made in the mass of the people

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throughout the centuries, have resulted in thoughts which, emerging as ideas more or less loosely held among the people, led by-and-by to definite opinions regarding right and wrong. These opinions, uttered, considered, classified, and organised, have become the principles on which are built up the laws of the British Empire. And these to-day are constantly being modified, altered, enlarged. It is an enormous work, but from first to last it has been the work of thought, and, in the modern centuries at least, of thought definitely and consciously exercised and directed. All the time, in things big or small, in buying or selling, giving or collecting, it is thoughts that count—right impressions, right ideas. And in the great development we can see how needful it is to create fresh impressions, new thoughts, wider ideas, stronger opinions, which enlarge the outlook and the activity of man or nation.

One thing needs to be noted. **Whenever a thought-centre already exists in the human mind other thoughts on the same subject cluster round it, and so a rich series of thought cells regarding the subject gradually forms.** Thus, by stimulating public thought through the press and otherwise, opinion is formed for or against any subject.

Further, in the human brain it has been computed that there are some 500,000,000 embryo thought cells. The most learned of men may never utilise more than half of this allowance ; but they are all crying out for **thought**. May this not be the explanation of that world-old cry for novelty, of which we are all conscious ? Our restless desire for new sights and sounds, new

PROCESS OF THOUGHT-BUILDING

tastes, new experiences of every kind may have its origin in the inherent craving of the unused mind-cells. In any case, it is a very important factor in human life, and this diagram of the growth of a thought deserves very careful study, as a full appreciation of its importance means much more than money to the collector.

Now, let us come back to our statement—

WE GET MONEY FROM PEOPLE BECAUSE OF WHAT THEY THINK.

1. It is equally true that we do **not** get money from people because of what they think. If there is a lack of thought, or if wrong thoughts are in possession, our business is plain—we must clear away the erroneous thoughts that hinder liberality, and we must implant thoughts favourable to the objects we have at heart.

2. And again, we see the value of **fresh thoughts**. We all know the half-crown habit of giving, and we all deplore it. It is the old scheme, the old story, the old contribution. What we need is fresh presentation, a fresh point of view—fresh thought.

3. You cannot over-estimate the value of a new impression, a new idea. Newton saw the apple fall, as he had seen apples fall a hundred times. Yet he saw for the first time that an apple **fell**. He asked, Why did the apple fall? And the result of his question was the discovery of the Law of Gravitation.

Then you have the old proverb, “One man may lead a horse to the water, but twenty men cannot make him drink.” Quite so. You see

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them standing there, the twenty failures. But along comes the twenty-first man. He mixes in a handful of meal and salt. The impossible is accomplished. The horse is persuaded to do what he has hitherto obstinately refused to do. It is the TRIUMPH OF THE NEW IDEA.

CHAPTER III

The Mental Law of Giving.

THE widely-extended observation of Sheldon and other efficiency experts suggests that the mind of every person who comes to the point of being a willing giver has travelled through certain practically uniform experiences. The generalisation of these experiences may be called the Mental Law of Giving. These men did not make this law, they only discovered it. He who made the mind made the law, just as He made the laws of life, of growth, and of spiritual development. The importance of this law can scarcely be over-estimated; to follow it means success—to ignore it means comparative failure. And this Mental Law of Giving applies also in the realms of sale and of persuasion. These three are one in this respect, that their success depends upon creating a desire in the mind of a person to part with money for some reason as to the goodness of which he is thoroughly convinced.

The consecutive stages in the mental process involved are :—

- (1) To secure favourable attention to our proposal;
- (2) To develop interest;
- (3) To secure confidence;
- (4) To foster the desire to give;
- (5) To secure the donation;
- (6) To foster satisfaction; and
- (7) To augment goodwill.

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These are so important that it is worth our while to look at each separately.

(1) To Secure Favourable Attention to our Proposal.

To accomplish this, it is necessary to map out all the general lines of our appeal. We must consider carefully what we are going to do and say, and so build up our talk that every word directs the prospect's¹ mind towards the point at which he shall consciously desire to give, and voluntarily make his donation.

We must always remember that we are dealing with **individuals**. Our first point, therefore, is to settle the line of appeal to take in each individual case. Prompting every mental decision there is some motive, and behind any decision which involves the contributing of money there is always such a motive as philanthropy, sympathy, patriotism, religious aspiration, or missionary zeal.

It goes without saying that our effort will be more likely to be successful if we can arouse the motive that tells in the particular instance. We may not be quite able to do this, but we can try. For instance, we may set down on paper as far as possible what we know the prospective donor already thinks about our scheme. Then, we can choose that aspect of our work corresponding to the highest opinions he has about it, and give him bright new thoughts along that line. Sup-

¹ "Prospect" is used throughout this book in the technical sense in which it is found in American business efficiency literature. It means there "prospective purchaser." Here it is a convenient, if somewhat unfamiliar, term for "prospective donor."

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pose we are urging a Missions Scheme, we shall find our work made greatly easier if we know that one man has definite ideas on the education of the natives; or that another looks on the natives in our foreign field as a source of strength to the Empire; or that another belongs to a religious body which is keen on missions in general; or that another highly appreciates the spiritual work which missions accomplish. These are ready-made points of contact, and the wise collector will start from them and tell of the work in that aspect of it.

Here comes in the importance of that full all-round knowledge of the subject which will enable the collector to carry on an intelligent conversation regarding any particular phase of his scheme.

The collector who starts out with no properly prepared appeal in his mind, or no reserve appeal to follow it up with in difficult cases, is like a fisherman who goes fishing without tackle. On the other hand, the collector who has learned his appeal word for word, and sticks hard and fast to a, parrot-like repetition of it, is like a fisherman who takes with him only one kind of bait. The wise fisherman means to catch fish, and if one kind of bait fails with them, he tries them with another. So, a good collector varies the arguments and motives of his appeal and tests the variations, so that if one line of argument is ineffective he has another half-dozen on which to fall back.

The attempt to secure favourable attention obtains in every sphere. The stylishly dressed lady, the well groomed gentleman, the eloquent speaker, the beautifully illustrated advertisement—all are

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seeking favourable attention. Surely it would be foolish if we collectors, who have so important interests in our hands, were so unwise or so careless as to neglect any honourable means of inducing people to give our scheme their favourable attention.

It is a commonplace to say that in collecting, as in other things, personality goes a long way towards success. Some might put it more simply, and lay stress upon a genial presence. When you analyse this elusive personality or simple geniality, it is found to consist of quite a number of little seemingly unimportant traits, the sum of which, nevertheless, exerts immense influence. For instance, it is not too trifling to suggest that a pleasant smile, a simple, natural bearing, neatness and cleanliness of person and attire, go far towards creating a favourable impression before even a word has been uttered; or that every person has the right, in all our conversation, to be treated with respect; or that, apart from our appeal, our talk should be on subjects interesting to the person we are interviewing; or that we should, so far as possible, select for our interview a time suitable for him; or that, for the time being, we should sink our own troubles and concerns, and give ourselves to the matter in hand; or that we should study brevity; or that we should avoid all subjects likely to be depressing in their influence, and study to affect the mind of the prospect in a cheerful manner.

As for the objections one may meet with, the best plan is to anticipate these as far as possible. Make a careful note of every conceivable objection, and especially of those actually raised against the

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scheme. Write out and commit to memory the very best answer in your power so as to meet that objection, and convince the objector that he has judged the scheme unfairly. With a man of argumentative type it is sometimes wise to agree on a minor point, and pass on to a point of mutual agreement, while it is always possible to remind a persistent critic that every scheme ever yet planned by mortals has its defects, but that this one has such and such undeniably good points. The great aim is to secure sympathy and to carry the prospect along with you, and it is always to be remembered that **voluntary donations are got by persuasion**, and not by argument or forcible talk.

The only way to deal effectively with unfavourable thoughts is to clear them away, either by imparting fuller knowledge on the subject, or by implanting nobler and bigger thoughts which choke out petty, mean ideas. Unfavourable attention, if allowed to grow, develops into indifference, which, if unchecked, matures into hostility and scorn.

Here is an actual instance of business method which illustrates our subject. Some years ago, when the inventor of the National Cash Register Machine, now so largely used, started out to sell the machine which he had built at great cost of time and money, he found that the public were not the least bit interested in it. Shopkeepers said to him such things as—"I have been in business for over twenty years, and have got along all right as I am. Why should I spend £70 on a cash register?" or, "My employees are all quite honest in giving change from the common

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till. Why should I instal a machine, as if I suspected them?" or, "If I bought your cash register it would likely get out of gear in the first week or so, and I should be at no end of expense keeping it in order." After a few weeks of bitter disappointment, the inventor held a meeting with his salesmen. They put their heads together, and hit upon the following plan. For three months they met every day and practised selling cash registers to each other, using against each other every argument that had been used against them on the road. These objections were written down and classified. Once more laying their heads together, they prepared the very best answers that could possibly be given to each, and committed these answers to memory. Lists of reasons **why** a cash register should be purchased were also prepared and committed to memory. The result was, that when they went out again they had a satisfactory answer to every objection which any one could make. They also had the strongest possible arguments why a cash register should be purchased, and well-built selling talks for all kinds of prospects. Sales were made so rapidly that the works were increased again and again, and cash registers are now found in every country in the civilised world. It was the end they sought, and they secured it by systematic survey of actual objections and honest effort to meet them. If you are collecting for a worthy object, one which commands your own faith, every objection to it has its answer, and it is your business to discover it.

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(2) To develop Interest.

Real interest is only stirred and developed when a person comes to feel that the matter in hand concerns him personally and is of importance. That is true whether he perceives in it only the opportunity for an advantageous business deal, or whether he finds in it a means for realising some noble ideal begotten of his highest aspirations. It is hopeless to look for real interest, not to say enthusiasm, in any subject which is remote from the mind of the person with whom we are dealing. Hence the need for the immediate establishment of some "point of contact." Quite a small one will do to start with, but it must be there. For instance, if you can refer to a friend of his who is greatly interested, or show that his particular church favours the project, or even point out that he himself contributed in the past, you will have done something to make your man feel that this thing you are talking about really concerns him. That is the collector's starting point. There is a certain "personal touch," and if once that contact is secured, if the collector has a proper enthusiasm, if in himself there is a living instinct, then his ingenuity and hope and courage and faith will provide a mental stimulus. He can go on to create fresh and deeper interest, and so forward his cause. The great value of an enthusiastic collector lies in his ability to "enthuse" others.

We should always remember that an appeal is more likely to be successful if made through the eye as well as through the ear. In making an appeal for missions, for example, it is most advisable to develop interest by show-

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ing a map of the particular mission district, pointing out the extent of work being accomplished ; or if you are collecting for a new or restored church, to have a sketch of the proposed building ; or if for an individual, to have a photograph of him. **Something to look at makes instantly a vivid impression on the imagination.** A deeper interest is immediately created. You save the prospect the labour of building up for himself a mental picture from a verbal description.

That is the reason for posters and other illustrated advertisements. Most people are familiar with the well-known "Sunny Jim" advertisements. They advertise a certain "food" which was not particularly popular before their appearance. But when people saw "Sunny Jim," his bright smile, his evident fitness, his brimming energy, their interest was aroused, and a wealth of thought, a "vision" of abundant vigour, was created in favour of that product so that a great demand for it quickly followed.

As a matter of fact the use of clever, well-drawn illustrations on collecting appeals is at present yielding a large revenue to the few religious and philanthropic organisations that appreciate their value.

In order to develop interest you ought to know everything that can be known about your scheme. Find out how the institution or organisation began, how long it has been in existence, what it has accomplished in the past, what it is accomplishing now, why specially it needs money, what is to be accomplished with further money, who is responsible for the manage-

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ment, whether it is managed on up-to-date lines or on the methods of past generations, who get paid for looking after it, and who give their services free. Learn what its annual income and expenditure are, and how they are made up, and how the finances stand at present. In short, be acquainted with all the facts, and be able to develop interest by your use of them.

The effect upon oneself is noteworthy, because the more knowledge one has regarding the object *the more one feels himself to be part of the organisation and responsible for the maintenance of it*, and this is the "hall mark" of the best collector. Then you will keep adding to your knowledge. You will, for instance, keep a note of the reports issued from time to time, and of the comments, favourable or unfavourable, made upon them by the public or the press. Think out answers to unfavourable comments. Mark the good points in them which strike your own mind, and commit them to memory for use as occasion arises. Get the biggest possible view of the work, its place, its need, its effects, and do not be afraid to talk about them. For it is an undoubted fact that, in general, people like to be interested in a big or at least a successful scheme.

There are many ways of developing interest in addition to the brief outline sketched here, but once the principle is grasped you will soon get into the way of it.

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Having secured favourable attention and created an interest in the project, the next step is

(3) To Secure Confidence.

One of the axioms of business efficiency is, *Confidence is the basis of trade*. It is not only the basis, the concrete and solid foundation, but, to change the metaphor, it is the only atmosphere in which mutually beneficial transactions are possible. Much more is it necessary in appeals such as ours. To give this feeling of confidence the collector ought to be able to tell who are the directors or others responsible for the administration of the funds, laying particular stress on such details as economical management, impartial allocation of situations, gratuitous services. Leading members of the committee should be named, and generous donors whose good judgment is likely to command respect. Results of successful experiments should be mentioned. This is only justice to your scheme. It also creates confidence in it. And all the time the mind of your prospect should be kept working towards the point where he feels a desire to co-operate in furthering the scheme, because he has confidence that his contribution will be used to the best advantage. For example, if a man is giving to missions his confidence will be increased if he can be told that in the previous year fifty converts of that mission were trained as native pastors and placed in new outposts of the mission field. If it is further possible to say that as a result of the work of these new outposts a great mass movement towards Christianity is beginning in that

THE MENTAL LAW OF GIVING

countryside, the desire to give is stimulated, so that from this point the thought in his mind is, not whether he will or will not give, but **how much** he will give.

(4) To Foster the Desire to Give.

It was said of old, "*Where there is no vision the people perish.*" That saying may be called "the watchword" of the modern collector. In practical experience it is absolutely true that where there is no vision in favour of a scheme there is no desire to give. The importance of a right "vision" is inestimable. Let us think it over, burn it into our minds, for the vision which we are able to picture before the mind of the prospect is the thing that matters.

A "vision" is the picture either already in the person's mind or produced there by the description given by the collector. One most important thing in this created "vision" is that it should stretch away into the future and not be centred in the past. For example, the vision of the Free Church of Scotland for over two generations was centred away back in the Disruption; what was done by our grandfathers then has been the standard ever since; thus we have practically had three generations moving forward, yet with faces ever turned backward. Indeed, the vision is so far behind them that, within the last twenty years, many have lost sight of it altogether. **What is needed now is a great all-compelling vision of the future, which shall arrest the attention of all the churches, cause them to forget their**

THE ART OF MONEY COLLECTING

differences, and go out to the achievement of new noble work for God and the world. Such a vision exists in the great call of a world-wide missionary enterprise—a united British Empire, bound by the mighty bonds of a common Christianity. Our Saviour was not making a mere chance remark when He said : “ I, if I be lifted up . . . will draw all men.” He was enunciating a great spiritual law. There is something in the breast of mankind which responds to the drawing power of Jesus Christ when he is lifted up. The vision of a world won for Him, and the response of His people to that vision, is the power to draw all “ Churches ” into union. It is the strongest of all incentives for the adequate support of the ministry at the home base and for the development of the institutions organised by Christianity in this and all lands.

Now, the care of the collector must be to create a lofty vision ; for it is not only possible, but it is often the actual case, that the prosperity of a fund is stunted through a partial or unworthy vision being created regarding it. Take, for example, the Central Fund of the United Free Church, or the Smaller Livings Fund of the Church of Scotland. When these are mentioned, what vision arises in the mind of the average person ? Is it not a vision of a large number of poor ministers in need of an increase of stipend ? Arising from this view of the matter, we hear such remarks as, “ They are as well off as most in their congregation.” The people are not to blame for this vision of what these funds mean : **it is what they have been told by pulpit and circular till they are weary hearing it.**

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What is needed there is to stop the repetition of "pity the poor minister," and talk about the great work being accomplished by them. It is a noticeable fact that some of the most successful undenominational religious organisations never say a word about what any of their staff is paid, but they do tell out what the staff is accomplishing. Give the people results, talk of the work in an interesting, inspiring way, ask money for the carrying on and development of the work, and the response will be all right. On the other hand, ask it for the purpose of giving a large number of men an increase of stipend, and the element in human nature which always rebels against anybody else getting an increase will be instantly aroused.

Why should we not create a vision of what our ministers in poorly paid charges are accomplishing?—volumes could be written about it. Take the work of social reclamation, the missions, the work among the young, and much else, carried on by the Church of Scotland in towns and cities. Take, again, the temperance and evangelical and congregational work of the United Free Church in the sparsely populated stretches of the southern counties and the highlands, not to mention what is being done in the cities. Think of how the whole nation benefits by the maintenance of the moral, social, and spiritual effectiveness of every section of the country. The work is well worth what it costs; there is no end of high motives why it should be supported, and the infinite pity is that through the creation of a partial vision so many good earnest men have had to struggle along for such a time on such inadequate means.

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The power of the "vision" is simply immeasurable. John Knox had a vision of a reformed church, and he reformed it. Wilberforce had a vision of slaves set free, and ultimately they were liberated. Ebenezer Erskine, Chalmers, Guthrie, Livingstone, all had a vision before them of a great work to be accomplished, and their vision so inspired them that lower things were set aside, and they spared no pains to achieve in reality the plan of their imagination.

The success of the collector depends upon his ability to create a vision that harmonises with and strengthens the highest ideals of the prospect, a vision which reaches out beyond his present conception and gives him a new and wider field of view. The care of the collector, then, is to create a proper vision, to stimulate the thoughts already in the prospect's mind, and to add to them such a wealth of new thought that his imagination is fired, his heart enlarged, and his soul inspired with a great desire to help.

Now let us come back to the definite thing that moves him, his **motive** for giving.

In the diagram on page 8 we saw that the human mind has three distinct areas from which motives arrive. First, there are motives arising from the heart or feelings. Second, there are motives arising from the intellect. Third, there are motives arising from the soul or spiritual sense. **It is mainly from the heart and the soul that those impulses arise which take definite shape in donations.** The great mistake of the majority of our appeals, both verbal and printed, is that the appeal is made to the intellect alone, and is sadly wanting in contact points for motives

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arising from the **feelings** and the **soul**. Now, in collecting we must touch, more or less, upon every type of motive as occasion necessitates—feelings, or intellect, or soul. We want all to work in harmony, and we want to stir the best in each.

As an example of a motive, let us take that potent word Duty, the word by which we describe the noblest exercise of the human faculty. In a general way it is an intellectual motive. A man perceives something, and he perceives his duty in connection with it. It may be the existence of a slum, and duty lies in its removal; or need for the provision of medical and surgical aid for the community, and duty says, "Support the Infirmary." It may be any of a thousand things; there is a need and there is a duty. That is a matter of perception. But when you come to the defining of the duty, think of how the situation is changed when the heart comes into play and the motive arises from that source; when imagination actually realises the need—the suffering, the hunger, the misery; when sympathy is awake; when one visualises the vastly improved condition which the effort will effect—then duty becomes a joy.

Come higher still to the noblest type, where the soul speaks, and the highest motives are called forth. Then a thing is done because it is the Mind of Christ, expressing His desire, carrying out His purpose. Duty then becomes more than a joy: it is esteemed a sacred privilege. A man is in the midst of the sanctities, and his gift is a holy thing—a gift laid on the altar, the expression of his devotion, a piece of his worship—and therefore it must be worthy, worthy of

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God, and worthy of himself. His gift is from his intellect, from his heart, and from his spirit. This is the true line, where the sense of duty is not left coldly by itself, but warmed by the heart's humanity and sanctified by the soul's devotion.

The spiritual motives open out a wide field of appeal. The collector can recall historical stages in the advance of our own country from heathenism to its present high plane. He can tell of the great-souled men in all walks of life whose words and deeds have raised humanity. He can speak of missionary enterprise and of fields to be won for the Empire of Christ. There is no limit to the heights to which the human soul can be led, and the higher it rises the stronger is the motive for giving.

Careful observation has noted that one spiritual motive common to practically every Christian is the deep desire that their native land be wholly won for Christ, and that from their country a missionary enterprise shall extend which will win the world for Him. This motive and this vision are the mainsprings of the great advance made in recent years by the Canadian and American churches. We also ought to make our appeal more faithfully to the best and highest. The cynic says it is not there to appeal to, but that is a libel on human nature. If we say that men give us half-a-crown to get rid of us, it may be that we are condemning ourselves more than them. When our "vision" is true and noble we should be able to awake sympathy in them. If we encourage people to give merely because their neighbours have given, or to emulate the gifts of

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others in their social sphere, we may call ourselves very practical, but really we are not making the most of our opportunities, and are to blame for not kindling higher motives and getting better results. Of course these lower motives tell, and a clever man can play on them. What we have to remember, however, is that other and higher motives *tell better*, and that it is good business, as well as a great deal more, to appeal deliberately to the highest.

In creating the desire to give let us then have an all-round appeal. For the intellect we have facts—statistics if you like; for the heart, our “vision,” with glow and warmth, earnestness and enthusiasm; for the soul, quickening thoughts, contact with the Eternal; and for the collector, whose inner life is right, the co-operating power of the Holy Spirit.

Having thus secured favourable attention, developed interest, created confidence, and quickened a desire to give, the next step is—

(5) To Secure the Donation.

This may be done in a great variety of ways, but the important point is to get it at the psychological moment when the prospect is in the mood of giving.

The most effective methods of money-getting are classified according to merit:—

- | | |
|---------------------------|----------------------------|
| 1. Personal solicitation. | 5. By boxes or plates. |
| 2. Personal letters. | 6. By circulars. |
| 3. Envelope collections. | 7. By advertising. |
| 4. Schedules. | 8. By general intimations. |

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Whichever method is adopted, the tone of written or spoken matter should be bright, persuasive, and expectant. In personal solicitation the attitude of the collector ought to suggest that the prospect is interested and desirous of giving. Some collectors weaken their whole appeal by the apologetic kind of way in which they ask the donation, as if they were half-ashamed of their scheme. They diminish their chance by hesitation and the use of inept argument, and finally spoil the opportunity by finishing up with: "Well, you don't think you could give a small donation, do you?"¹ The use of the negative suggests a negative reply, and makes it easy for the prospect to say, "I am sorry I cannot do anything for you this time."

An entirely different result is obtained when the collector enters with an air of expectancy, and opens up his appeal with the confidence of a man who believes absolutely in the thing for which he is collecting, a man who is out for business, with a good appeal worded along the lines most likely to secure favourable attention. As the appeal goes on he builds up reasons why the scheme deserves support, touches the right motives, and finishes up with, "Now, Mr So-and-so, you will agree with me that this thing deserves the heartiest support which we can give it; I have come specially to see you, as I believe you are in sympathy, and will naturally wish to help in carrying on the work." If, however, the prospect

¹ Lest some critic say, "No collector would use such a phrase," I hasten to add that these exact words were spoken to me by the secretary of a large institute on a special collecting tour.

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does not respond, and begins to make an excuse, the collector should start off with his reserve appeal, beginning, "I should have told you," thus leading the prospect's interest by a new avenue to the "desire to give."

A practical hint given by an experienced professional collector is to **endeavour to get cheques rather than money**. As a rule people pay large sums in cheques and smaller sums in money. Thus, when a man is asked for a small cheque his subconscious mind thinks of five or ten pounds as a small cheque, whereas if he is asked for money the same sum seems quite large when he is counting it over.

Whatever the method chosen for getting a donation, it should be one which makes it easy and convenient for the prospect to hand over the contribution. Thus, in a personal letter a reply form and a reply envelope should be enclosed. In an envelope collection the appeal should include a reply envelope addressed back to the treasurer, **which should (if it can possibly be arranged) be called for**; or members should be asked to enclose their donation in it and place it in the church plate. A much smaller return is invariably got by the latter method.

This, of course, is the most difficult part of the work, and many collectors who can lead the prospect's mind right up to this point fail to bring him across the "giving line." The following illustration from "The Knack of Selling" is at least illuminative:—

"In four times out of five, no matter what motive has made the prospect interested and brought him to the point where he is thinking of

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giving, the method which enables him to decide and hand out the money is the application of gentle pressure. As an illustration of this, let us go back to the days when a big circus arrived in our small native town, and recall to our minds how the crowds were drawn into the side-shows. A 'drummer' shouted out all the wonderful things to be seen inside until he got the favourable attention, the interest, and the partial desire of the crowd; but if he had simply stopped there the audience would have been meagre. When the 'drummer' had finished his story with, 'The show is just starting; step inside, ladies and gentlemen—here, don't push there, there is room for all—take your time, please'—all at once there came a pressure from the back. People were crowding on; you thought they were sightseers like yourself, but in reality these were the 'rounders-up,' who, at the psychological moment, pushed the crowd on towards the ticket office—and you went with them. It was easier to go forward than to go back, and the general pressure at the right moment clinched your desire and you went in. It 'landed' you, in fact."

In collecting it is just that pressure towards the close of the general appeal which lands the big donation. In getting up the appeal arouse all the motives possible, work the prospect up to being willing to give, then start quietly, politely, but firmly and persistently pushing his mind from the "desire to give" point over the line to voluntary action. That is one of the strong points in the art of collecting.

From the ethical point of view the showman's business methods scarcely deserves our commenda-

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tion, but the illustration admirably suggests a necessary step in our process. Our endeavour is directed to persuading the prospect over the giving line. Really, to be made to give is for many people to do them a great kindness. Miserliness is a subtle besetting sin, and a persevering collector often gives a spiritual deliverance, for which he is held in kindly remembrance.

The old style of preaching is an illustration of the method of bringing the hearer across the line of decision into action. Scientifically it was correct, though possibly spoiled by the extreme length of the sermons and the narrow views of the age. The various **heads** of the sermon formed thought-centres; the **points** under each head built up ideas definitely classified and easily remembered; the **conclusion** focussed the mind clearly on the whole subject, so enabling the hearer to form an opinion about it, and the **application** was directed to secure decision and action.

In thinking out the motives which will push the prospect gently over the deciding line, remember that people give not so much because of what they think as of what they feel. Many people know quite well that they ought to give but they do not **FEEL** inclined. Rouse the prospect's sympathy and his desire to help. Picture the full extent of the work which will be accomplished by the generosity of the contributors, the appreciation with which his donation will be received, the number of further contributors who will be stimulated by his example. Many thousands of pounds have been lost simply because the collector lacked imagination, and was thus

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unable to create in the donor's mind the picture of what would actually have been accomplished if the money had been handed over.

When a big thing is being collected for, a splendid plan is for the collector to take another man along with him. The other man need only put in a word here and there, but the presence of two, along with the cumulative pressure of both their minds, has a very much greater effect than when the collector is alone.

When conversation on the subject is beginning to flag, it is sometimes a good plan to open the collecting book and lay it down as near as possible to the prospect. Everybody is interested to see who has already given and what they have given. A fountain pen laid down beside the book, without any direct reference to either, makes it a little more difficult for the prospect to back out; and if a polite request for the favourable consideration of the matter is made in conjunction with this, the prospect is almost certain to respond. Something said or done just at the psychological moment makes all the difference, and the wise collector watches his chance of saying or doing the right thing at the right time.

(6) To Foster Satisfaction.

Having secured the donation, many collectors stop there and depart satisfied that they have done all their work. This, however, is a mistake. After a man has parted with money he very often has a feeling that a lesser sum might have sufficed. To guard against that we ought to foster a **feeling of satisfaction** in his mind. A few brief

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sentences of thanks, and mention of what his donation is now going to accomplish, fill him with a glow of satisfaction which prevents that chill. Mention of how it will encourage others to give, makes him feel that he is exercising a good influence. If possible, try to get him to help in some other way. Ask him, for instance, for the names of other like-minded friends who might be willing to help on the cause, or ask him for suggestions. Invite him to speak at a meeting, or to write an article, or in some such way stimulate the feeling of satisfaction, and concentrate his mind on ways of rendering further help to the project. In bringing the interview to a close, the final effort should be to leave a lasting feeling of goodwill in the mind of the prospect towards the project, and, incidentally, towards the collector.

(7) To Augment Goodwill

Goodwill is an exceedingly valuable asset. In many businesses it is regarded as value for three years' profits. In collecting, goodwill is of incalculable value. It is the force which keeps the prospect working for the scheme, and opens the door for the next visit of the collector. Goodwill is quite easily created. It only means cordial thanks, the avoidance of subjects which might distract the giver's mind, a courteous farewell, and departure without loss of time. An occasional use of the post to let the donor know how things are progressing keeps goodwill alive and healthy.

The collector who thoroughly understands how to establish satisfaction and goodwill will be

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welcomed again and again for the same object by the same person.

The chief of the British Sheldon School says, **"No organisation in the world has so much goodwill towards it as the Christian Church, and few organisations make so little use of it. If the churches fully recognised the value of that goodwill, and appealed to their members along the lines of the Mental Law of Persuasion, their finances could be doubled within a few years."**

CHAPTER IV

The Preparation of Appeals.

COMPARATIVELY few people realise the gold mine value of carefully prepared printed matter. Many of the committees of our hospitals, churches, and charitable organisations certainly neither realise the value of a properly thought out appeal nor the value of presenting it in the right way.

Printed matter, carefully prepared, is, next to the spoken word, the most powerful help to modern collecting. It reaches not only those who have the opportunity of hearing, but also the very many who cannot be reached by the spoken word.

Appeal matter consists of Personal Letters, Circulars, Posters, and Advertisements. Of these, experience has proved the first two together to be the most effective money bringers. To get the highest amount of success, every detail must be well done. In the circular, good illustration and effective arrangement of type need thoughtful planning. The letter must be on good paper, with a neatly printed address at the top. It may be either type-written, hand-written, or simply printed; but the best results are got if it is type-written, with the name filled in to match, and a pen signature printed in black from a block at foot. If the letter is addressed to one with whom the writer is acquainted, the proper beginning is "Dear Mr So-and-So," but if he is

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not personally known, the conventional "Dear Sir" may be used. Over-familiarity, besides being hypocritical, is apt to be resented.

In preparing appeals, the writer's attitude of mind is of importance. He himself must be "enthused" with the value of the scheme for which money is desired before attempting to influence others. He must himself have a wealth of warm, positive, energising thoughts about it. He must think of his scheme, live with it by day and sleep with it by night, until it becomes a living, glowing force with which to fire the imagination of others.

Before beginning the appeal, the writer ought to think out what the people whom he is addressing already know, and would like to know, about the matter. **He must write not from his own point of view, but from that of the reader,** and, starting from there, lead him on to his own way of thinking.

To get the personal touch, an excellent plan is to imagine an individual sitting before one, typical of the class for whom the appeal is intended, and then to write as if speaking to this one individual. As a matter of fact, while the appeal may be sent to thousands of people, it is actually for the separate consideration of each individual. The more personal it can be made, the better chance it has of success.

The preparation of appeals is most effectively done if the writer builds them up on a definite plan. The first thing to consider is the size and form of the letter or appeal, and whether or not it is to have illustrations. Having decided this most important detail, note down the general heads of subject; then arrange these in consecutive

THE PREPARATION OF APPEALS

order along the lines of the Mental Law of Giving. Get the framework well put together, then fill in the details under each head, viz., (1) Favourable attention, (2) Interest, (3) Confidence, (4) Desire to Give, (5) Satisfaction, and (6) Goodwill. In writing up the matter, it is better to use positive rather than negative phrases. It is also well to avoid the words "but," "if," "may," "might," and any words having a doubtful or double meaning.

Favourable attention must be secured in the first two lines, or the letter is doomed. To secure this, the use of the word "you" is most effective. Thus, a good beginning is, "You will be interested to know," and a bad one is, "I have been instructed by the Committee." Everybody is interested in himself, in his own problems and plans, much more than in the plans and problems of others, even of committees.

Having got the matter well built up, the next thing is to concentrate it. Go over it sentence by sentence and word by word. If the appeal is for £5000, and there are one thousand words in it, then each word has to bring in a return of £5, so that the most telling words and sentences must therefore be used. The letter should neither be too short nor yet too long. If it is too short, the writer comes to an end before any definite impression is made. If too long, he has not time to wade through it, and thus never gets to the end.

Always remember that a carelessly prepared appeal may not only fail to bring a return, but may even do positive harm to the scheme.

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EXAMPLES OF FORM LETTER AND CIRCULAR APPEALS.

For general collecting schemes, the personal letter is so successful that it is now adopted for almost every project which enters the philanthropic field. These personal letters are usually printed in fac-simile type-writing, but an equally good effect can be got by lithographing a handwritten letter, if the writing is sufficiently large and clear. With the letters a circular is usually sent, giving the main points of the scheme. A reply form and reply envelope are also enclosed. In some cases the envelope is stamped, the idea being to make it as easy as possible for the prospect to contribute.

Specimens of recent letters are reprinted herewith. The size of this book does not permit of the reproduction of all these letters in full, or of the circulars accompanying them. Selections are given as typical of what good letters ought to be.

Letter No. 3. From General Booth, Salvation Army Headquarters. The first and last two paragraphs only are given. The rest of the letter carries the reader on in an interesting way over the world-wide field of work.



International Headquarters.
London.E.C.4.

June, 1917.

Dear Sir,

In sending you our Annual Statements of Account, I desire to record my gratitude to God that we have been enabled to go forward with our work amid the anxieties and tempests of these times. To this I would add my thanks to our Friends, that they have so largely continued their support, when other claims have, I know, been very pressing.

Instead of the usual Report I am mailing you a copy of "Gatherings" a little monthly pamphlet of press extracts concerning our work. It will, I think, interest you, and should be at least suggestive of the wide range of operations which our dear people are carrying on the world over.

With thanks for all your practical sympathy and commending the work to your prayers for God's help and guidance,

I am, Yours very faithfully,

Letter No. 3.
Original occupied three pages, 8½" x 7"

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Letter No. 4. This letter from Lord Devonport was hand-written and so well lithographed that it was difficult to distinguish it from a pen-written individual letter. This was sent out for the Seamen's Hospital along with a tastefully printed illustrated circular.

Letter No. 5. Y.M.C.A. Letter. This letter differs from all the others, in that it has a postscript as well as the signature printed in pen-writing. This is so cleverly lithographed that it appears as if it had been specially written. Whatever else may have been read, it is certain that the P.S. would be read.

Letter No. 6. Lord Kitchener Memorial Fund. It is understood that the result of this appeal was somewhere about £157,000. It was sent broadcast over the country to lists of addresses selected from the valuation rolls of medium and better class districts. Note the subtle flattery of the closing sentence.

Letter No. 7. This letter from the Lord Provost of Glasgow was also highly successful, and had the merit of being unique in its get-up. The Lord Provost's letter occupied page 1 of a four-page folder. Lord Rosebery's letter to the Lord Provost was photographed and reproduced on pages 2 and 3. The effect was excellent, and required no further circular.



Dear Sir.

I am writing to ask your help
for the Merchant Seamen of the Empire who
suffer with wounds accident or disease in
following their hazardous calling -

Out upon the high seas they carry, as we
daily realise, their lives in their hands.
I am sanguine enough to hope that this
appeal will afford a welcome opportunity
to all of us gratefully to recognise the
debt we owe to the gallantry and silent
devotion to duty of the Merchant Seamen
of the Empire

Yours faithfully

Stromport.

Chairman of the Port of London Authority

SCOTLAND'S DAY OF THE RED TRIANGLE

Under the auspices of the Scottish National Council of Y.M.C.A.
Patron HIS MAJESTY THE KING.

To raise Funds for Y.M.C.A. Huts for Sailors, Soldiers, and Munition
Workers at home and abroad.

Hon. Treasurer,
JAMES MANN & SONS, G.A.,
103 St. Vincent Street, Glasgow.
Hon. Press Secretary,
J. L. ALLEN, Esq., J.P., G.A., Clerk,
West George Street, Glasgow.

(Chairman of Organising Committee)
The Right Hon. LORD STRATHCLYDE

Hon. Secretary,
MISS MOIR,
118a George Street, Edinburgh

Hon. Secretary for Glasgow and District -
MISS R. H. R. JAFFREY,
103 ST VINCENT STREET

GLASGOW, 1911

GARDEN FÊTE AT GARSCLUBE.

Saturday, 30th June.

In connection with the Garden Fête arranged by Lady
Campbell of Succoth in aid of Y.M.C.A. Huts at home and
abroad, there will be a FREE GIFT STALL, under the Convenership
of Lady Stirling Maxwell.

Lady Stirling Maxwell will be very grateful for
any Contributions, Produce, Flowers, Fruit, China, Linen,
Socks, or any other articles suitable for sale. These may be
sent to her, c/o Y.M.C.A., 70 Bothwell Street, Glasgow, on
the 27th, 28th, or 29th of June.

Miss H. R. Jaffrey

*P.S. If unable to send to the Y.M.C.A. Institute we shall be very
pleased to call for any contribution, however small, or receipt of
a post card from you - R. J.*

Letter No. 5.
Size of original, 10½" x 8½".

All Remittances should be addressed to
"Lord Kitchener National Memorial Fund," Mansion House, London, E.C.

Lord Kitchener National Memorial Fund.

President: Her Majesty QUEEN ALEXANDRA.

Treasurer: The Right Hon. THE LORD MAYOR.

THE MANSION HOUSE,
LONDON, E.C.

July 24th 1916.

Dear Sir,


At the request of Her Majesty Queen Alexandra I have opened a Fund at the Mansion House for the purpose of raising a National Memorial to the memory of Lord Kitchener.

In view of Lord Kitchener's great services to the Empire I cannot doubt that the object of this appeal will commend itself very warmly to you, more especially as it takes the shape of a provision for the disabled officers, non-commissioned officers and men of the Royal Navy and Army whose services and sacrifices demand our profound gratitude and admiration.

I trust you will do me the honour of including your name on the Subscription list.

Believe me,

Yours faithfully,



Lord Mayor of London.

Letter No. 6.
Size of original, 10 $\frac{1}{4}$ " x 8".

A.

Messrs. Matheson & Keny,
387 Sauchiehall St.,
GLASGOW.



City Chambers,

Glasgow,
October 1916.

Dear Sirs,

I annex a copy of a letter I have received from the Earl of Rosebery and cordially commend the appeal he makes on behalf of the Rumanian Relief Fund.

Should Rumania's timely intervention shorten the War only by a single month, it will save £150,000,000 to this country alone and, what is more important still, the many thousands of valuable lives which no money can replace.

Rumania will lessen the sacrifice of the Allies, but in doing so, her sons will bleed and her people will suffer.

The above Fund has been opened to relieve distress and to send Field Hospitals, Motor Ambulances, etc., to Rumania. Her Majesty Queen Alexandra and Her Majesty Queen Marie of Rumania have graciously granted their Royal Patronage to the Fund.

M. Take Jonescu, the great Rumanian statesman, telegraphs: "Our wounded require every aid, and are already returning from the battlefield in great numbers. Your help is most welcome, the need being great."

The need is both great and urgent, and a ready and generous response to this appeal will not only help to alleviate the sufferings of Rumania's gallant troops, but will also strengthen the bond of friendship between a Greater Rumania and the British Nation.

Their Majesties the King and Queen have sent handsome donations. Will you follow their lead?

Contributions, marked "National Rumanian Relief Fund," will be acknowledged by the Hon. Treasurer, John S. Samuel, Esq., City Chambers, Glasgow.

Yours faithfully

Lord Provost.

(Lord Rosebery's letter overleaf.

Letter No. 7.

Size of original, 10½" x 8½".

THE PREPARATION OF APPEALS

Letter No. 8. The next is Harry Lauder's letter, sent out with his great appeal for £1,000,000. I had the honour of helping to compose this letter, but do not consider it perfect by any means. For instance, it begins too abruptly. A better beginning would have been, "**You will be interested to know** that, during my recent visit to the Front, many of the men anxiously discussed with me their position when they return to civil life." On the whole, it is a fairly good appeal letter, but Harry in type is a poor substitute for Harry in the flesh.



The Harry Lauder £1,000,000 Fund For Scottish Sailors and Soldiers

HIS GRACE THE DUKE OF MONTROSE.
HIS GRACE THE DUKE OF SUTHERLAND.
HIS GRACE THE DUKE OF RICHMOND AND GORDON.
HIS GRACE THE DUKE OF ROSSSHIRE.
HIS GRACE THE MARQUIS OF ZETLAND.

Patrons

RT. HON. THE EARL OF ELLENBOROUGH.
RT. HON. THE EARL OF LINTHLOTH.
RT. HON. LORD KIRKPATRICK.
RT. HON. LORD STRATHMORE.
RT. HON. LORD LAMINGTON.
RT. HON. LORD REAY.

RT. HON. LORD LAURENCE OF FRYBURGH.
RT. HON. LORD NEWBURN.
RT. HON. LORD GLENFARNAK.
RT. HON. LORD SALISBURY.
RT. HON. LORD FAIRFAX.

Hon. President—THE RIGHT HON. THE EARL OF ROSEBURY, K.T.

Chairman—HARRY LAUDER

Hon. Treasurer—THE RIGHT HON. LORD BALFOUR OF BURLEIGH, K.T.

Joint Secretaries—COUNCILLOR ROBERTSON. D. GLEN MACKEMMIE.
122 George Street, Edinburgh. 25 Woodside Quadrant, Glasgow.

Bankers—THE BANK OF SCOTLAND, Edinburgh, Glasgow, and Branches

Auditors—RICHARD BROWN & CO., C.A.

Messrs Matheson & Keay,
887, Sauchiehall Street,
Glasgow.

Laudervale,
Dunoon Nov. 1917.

Dear Sirs,

I had many opportunities during my recent visit to the Front of discussing with the men their position when they return to civil life. I was asked to help them, and agreed to do so.

A representative Committee has been formed to raise a Fund to be utilised for the general benefit of members of the Scottish Regiments and of Scotsmen who have served in other Units of the Naval or Military Forces of the Crown.

One of the main purposes of the Fund will be the re-establishment in civil life of men who have been trained in these Services, and who are unable to earn their livelihood at their former occupations. It is proposed, where necessary, to help them financially in setting up small businesses, in finding suitable employment, and in providing housing accommodation.

A special appeal is being made to Scots throughout the world to help this patriotic and necessary work. We must all put our shoulder to the wheel on behalf of those who have done so much for the freedom and honour of the Empire.

I need your support, will you help?

Yours faithfully,

Harry Lauder
Chairman.

P.S. --- Donations should be sent to the Hon. Treasurer, The Rt. Hon. Lord Balfour of Burleigh, The Bank of Scotland, 81 Vincent Street, Glasgow.

Letter No. 8.
Size of original, 10½" x 8¼".

THE PREPARATION OF APPEALS

Letter No. 9. The following letter, issued by the "Church Army," is very good, and would have been better still if it had begun thus :—

"DEAR MR SMITH,

"You will have learned from the daily press and from other sources how, in the devastated region taken from the enemy, the Church Army Hut," etc.

This letter carries one at once to the field of operations, makes clear the necessity for further huts, and the urgency for supplying them at once. It was prepared by gentlemen trained in the art of collecting, and sent out to selected individuals throughout England along with the circular, the front page of which is reproduced here (No. 10).

Note how the sketch gives a vivid impression of the front lines at a glance, and how the letterpress tells the story in a few concentrated words.

The great value of sketches is in their power of appeal to the imagination. Little points such as the remark by the man in the top corner, the name of the street, the man who has the rheumatic pains in his knee, the transport waggons stuck in the mud, the bursting shells, and the lashing rain, create a vivid and lasting impression of the necessity for huts and more huts.

In contrast to this, let us take the opening of the next letter (No. 11), dealing with the same subject. The opportunity of creating interest is equally good, but the letter starts at the wrong

**MARBLE ARCH,
W.**

March 6th. 1917.

Dear Mr Smith,

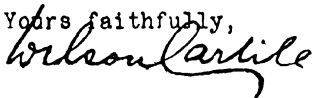
In the desolation of the devastated region taken from the enemy, the Church Army Hut, skilfully concealed, is often the only place of warmth and rest with recreation of Mind, Soul and Body, for our brave men.

We are at this moment straining every nerve to complete the 140 additional Huts asked for, and 70 of these have already been erected within the Shell Area. The enclosed fascinating story from one of our Commissioners "Out There" will show you what we are doing.

By means of our Fleet of Kitchen Cars on the line of route, Parcels for Prisoners in Germany and lonely men in the Trenches, Munition Hostels and Canteens, Friends for the Wounded, Escort for relatives of the dying and all our usual work, we are doing all we can to lighten burdens in this terrible War.

The need is urgent. Pray help again if you can.

Yours faithfully,



Honorary Chief Secretary.

Letter No. 9.
Size of original, 7 $\frac{1}{4}$ " x 5".



MUD!

THE CHURCH ARMY

has many Hundreds of

RECREATION HUTS,

TENTS and CLUBS

For SAILORS and SOLDIERS.

100 under Shell-Fire on the Western Front, close on the heels of

The Great Advance.

60 in Egypt. Special Huts at Lonely Naval Bases. Others in many parts of the World (see over).

LORD STAMFORDHAM writes —

H.M. THE KING fully appreciates the real blessing which these shelters afford.



OUR HUTS ARE
PORTABLE
TO FOLLOW
THE TROOPS.

No. 10.

Size of original, 10" x 7½".

(Church Army Circular referred to in connection with Letter No. 9.)

THE ART OF MONEY COLLECTING

place. (It is too long to reprint in full.) It lacks an address heading, and the second paragraph begins with a negative. Instead of visualising before the reader's mind the shell-swept, muddy trenches of France, it conjures before him the "Glasgow Presbytery of the United Free Church resolving to undertake the erection of a hut."

THE GLASGOW UNITED FREE PRESBYTERY'S HUT IN FRANCE.

**An Appeal to the Devotion and Chivalry of the Members
of the United Free Church in Glasgow.**

DEAR

The Glasgow United Free Presbytery, at its meeting on 12th December, resolved to undertake the erection of a Hut in France for the benefit of the Scottish troops, to be called "The Glasgow United Free Presbytery's Hut."

It is unnecessary at this time of day, after experience of 29 months of War, to enlarge upon the utility, and even the absolute necessity, for our men at the front, of such places of rest, and recreation, and moral and spiritual uplift.

Letter No. 11.

If this letter had been condensed to half its length, clearly printed in type-written characters, with a good sketch at the top, double the money would have been raised from it. Contrast the Church Army circular with this circular (No. 12), for the same object.

United Free Church of Scotland.

SCOTTISH CHURCHES HUTS

FOR
KING



AND
COUNTRY

APPEAL FOR £5000.

The Committee for the Spiritual Oversight of Soldiers and Sailors appeal to the Church for immediate support on behalf of the Work of the Church in Scotland, France, Switzerland, and Egypt. This work is undertaken in co-operation with the Church of Scotland.

SCOTLAND.—Huts at Cromarty, Invergordon, Gailes, North Berwick, and Gullane. Tents during the summer at other centres.

FRANCE.—The Gillespie Memorial Tent attached to a Highland Division, and now placed upon a stance within an area until recently occupied by the enemy. Clubs at 2nd Echelon, G.H.Q., and at a great seaport base. Huts in three large newly-formed camp areas. Calls for a Caravan and smaller Tents to be placed "close to the line."

SWITZERLAND.—Chaplains for our Wounded interned at Chateau d'Oex and at Murren.

EGYPT.—Two Tents with a Lowland Division in the desert. This work, religious, social, recreative, increasing month by month, is a service which the Church can render to her sons in the day of their strain and danger, and a ministry which they will ever remember with gratitude. Their sacrifice must be met fairly by our ungrudging and generous giving. You sympathise with this work? How much?

United Free Church of Scotland.

Committee for the Spiritual Oversight of Soldiers and Sailors.

*I have pleasure in enclosing _____ as
a contribution towards the work of the Committee for the Spiritual Oversight
of Soldiers and Sailors amongst the Troops abroad.*

To Mr J. T. S. WATSON, C.A.,
121 George Street, Edinburgh.

Circular No. 12.
Size of original, 9" x 6½".

THE ART OF MONEY COLLECTING

It is headed "Scottish Churches Huts *for King and Country*." As a matter of fact, the huts are for *the soldiers*. The St Andrew's Cross suggests nothing whatever, either about the soldiers or the War; and the appeal for £5000 is made before any vision has been created.

Like so many more appeals of this nature, instead of taking the readers at once to the field of operations, it begins with the committee. A committee has no individual personality, and in this case we read:—"The Committee appeal to the Church for immediate support," *i.e.*, *no individual in particular* appeals to *no individual in particular* for immediate support. Thus it is little wonder that comparatively few individuals respond. The letterpress of this circular, rewritten and accompanied with a good illustration, would have made an excellent appeal. As it is, it is simply a magnificent opportunity badly used, *and the people are blamed for not being willing to give*, when all the time it is the fault of the appeal for not interesting them. Bad as the circular is, the method of distributing it is worse. Instead of posting these direct to the members with a covering letter, they were distributed in church pews, to be taken or left. Thus we have a circular appealing for £5000 bearing no names to create confidence, sent from no individual to no individual, scattered broadcast among church pews, addressed to nobody. Is this efficiency? It says a great deal for the generous spirit of the church members that the response turned out as well as it did.

The next circular (No. 13), for the same purpose, is a distinct improvement. It has three blocks, one of which is shown. The letterpress



The United Free Church of Scotland



Committee for Spiritual Oversight of Soldiers and Sailors
(Joint Action with The Church of Scotland)

A P P E A L

FOR OUR

SCOTTISH SOLDIERS

A CALL FROM FRANCE & SWITZERLAND



Circular No. 13.
Above shows actual size.

THE ART OF MONEY COLLECTING

is good, but the whole effect is somewhat spoiled by the habit common to churches of crowding it on to the smallest possible piece of paper. An inch to the length and the width, with a border round the front page, would have greatly enhanced its value as a money-getter.

Here again the ubiquitous committee pops up at the start. It seems impossible for the churches to dissociate themselves from the committee idea, and to get hold of the fact that contributions are made by individuals, who prefer to be appealed to by the individuals in charge of the work. The front part of this circular would have secured favourable attention more readily by the omission of the burning bush and the dove, and by placing the picture in the centre of the page, with a short note beneath, descriptive of the location and *personnel* of this hut.

Of course it is unfair in some respects to criticise appeal matter prepared by a minister, who has probably done his best. Preaching sermons and writing appeal letters are two very different things. There is also the further difference that when a minister's appeal matter fails to elicit a response, the people are blamed for not being interested in good works; but when an advertising man's appeals fall flat **he gets the sack** for failing to interest the people in the project. The purpose of contrasting the foregoing appeals and circulars at present is to bring before the churches the fact that the philanthropic field is being harvested by men who are scientifically trained for the work, and who **must** make their collecting a success, while the Church is allowing her share of the

A Letter from General Booth.

INTERNATIONAL HEADQUARTERS :

101 QUEEN VICTORIA STREET, LONDON, E.C.

February, 1916.

Dear Friend,

A few days before writing this letter I received the following from a man in the Trenches in Flanders :—

' . . . I am holding regular Open-Air Meetings close to the firing line, and souls are being won for Christ in almost every Meeting. In the pouring rain on Sunday three men sought the Saviour.'

By the same mail came a letter from Serbia where one of our Officers is endeavouring to help the starving and homeless people. Here is a typical case he cites :—

' . . . A little boy of eight asks *can he have work?* His father was taken civil prisoner to Austria, where he died. Mother died during epidemic. Boy is the middle one of three children—the eldest, a girl, is ill in the hospital.'

Then I take this bare outline of a sad incident recently recorded by one of our Slum Sisters in London :—

' . . . Found the mother lying in the dark, and unconscious, with her new-born babe by her side ; no furniture except two beds ; no bedclothes but an old worn blanket. Three other neglected children in house, hungry and frightened ; father away drinking. We cared for them.'

Here is what an Infantryman writes concerning one of our Chaplains in Gallipoli, where he is strengthening and comforting our brave troops :—

' He is a father to us all. . . . He even takes a turn with pick and shovel. In storm or calm he is with us, and after the evening meal he will inspire us to write home, if only a few lines, himself providing paper and addressing the envelopes. Then he will cheerfully trudge miles at midnight to post our letters. Oh, he's a fine pater to us boys !'

One of my daughters, who was for a time in France caring for the Wounded, and holding Meetings amongst the Troops, told me of this incident :—

' . . . The usual scene was going on—early morning burials. . . . Suddenly we heard a cry of a woman ; such a wail as I have seldom heard before. . . . "*Am I too late? Where is he?*" she cried. Kneeling down in the mud the woman clasped the coffin containing all that was left of her husband. In her distress she called to him : "*Oh, my darling, come back to me! How can I live alone?*" I knelt beside her, and taking her hand talked to her of the Heavenly Comforter and the hope beyond the grave.'

Now, this is the kind of work The Salvation Army is doing for the bodies and souls of the people up and down the world. Will you help us during the coming Self-Denial Week to carry it on? Please do if you can.

Yours gratefully,

W. Matthews Booth.

GENERAL.

THE ART OF MONEY COLLECTING

harvesting to be imperfectly done by those trained for other work.

If the Scottish churches were abreast of the times, they would each have in their headquarters at least two men thoroughly versed in scientific collecting and in the laws of persuasion—men whose sole duty it would be to watch the best methods and appeal matter of other great organisations, with the view to adapting these for Scottish needs. There ought also to be an “At Your Service Department,” to assist with and finally pass all circular letters, reports, etc., as well as to think out new methods, bring forward new suggestions, and assist local congregations in preparing their appeals and in getting up suitable schemes for their local needs. Such a department would help in training collectors by lectures and small hand-books. It would stop the leaks caused through inefficient methods, would secure proper publicity, and generally maintain an increasing interest in the great work of the Church finance.

This Letter (No. 14) from the Salvation Army, along with a well illustrated circular, sent to picked addresses of givers to charitable and religious purposes, is very carefully written. Critics may be inclined to say that it is rather sensational. This would be quite a valid objection if it were sent only to the general better class public, but for the supporters of the Army who are in thorough sympathy with the work, it tells just what they want to hear. It tells of **success**, and what the public wants to hear is that their money has achieved success in the work for which it was given. The majority of the



Principal MACKICHAN, D.D., L.L.D.,
Moderator of the General Assembly.

"One of the most fitting memorials that our Church can raise to the memory of Principal Denney, the honoured Convener of the Central Fund, is, that during this year they should resolve to see that the aim for which he struggled so long in connection with the Central Fund is abundantly realised in the year in which he died."

Principal MACKICHAN.



The late Principal DENNEY, D.D.

"It is the duty of all the members and adherents of the Church without exception to reflect on what they owe to Christ and the Gospel --to ask whether the gifts they habitually make are a serious acknowledgment of this debt--and to increase if they can their help to the poorer churches."

Principal DENNEY

United Free Church of Scotland

EDINBURGH, September, 1917

Dear Fellow Member

CENTRAL FUND

We have asked your treasurer to address this to you personally, and we are sure you will read it with much interest.

About 700 emigrations are made from their own resources to provide a stipend of £200 a year. More than 400 of these cannot provide as much as £100. The Central Fund, in the first instance, makes up the stipends to £100. The balance of the Fund is then divided proportionately among the stipends which are less than £200 a year.

The sum of £17,000 is required from this collection in order to secure that all stipends may be made up to £200.

The central fund is under the charge of the Office-bearers of each Congregation on behalf of their own Congregation, and representative Committees in each of the four Presbyteries and of the Synods. It is administered by a Committee of Assembly of nearly a hundred members drawn from all over Scotland. The cost of administration is 1 1/2% per cent.

A large saving in expenditure has been secured through the union of congregations. Unions affecting 267 congregations have been carried through since 1900, and as opportunity arises, the effort is to unite congregations is being patiently made. Over £7,000 a year has already been saved in this way.

religion to new communities in Scotland, and to-day that truly Christian effort has been achieved in a manner that would have flattered our fathers with gratitude to God. This has been made possible by the Central Fund. Through it the strong help the weak. The large city congregation shares its strength with the small rural congregation, and in return, men and women trained in Christian thought, and disciplined in Christian service, come from the country to enrich the city church.

interceptive, vivacious, an educated ministry throughout the length and breadth of the land to testify to the righteousness and love of God, to lead the young into the way of peace, to declare the healing of His promise to bruised souls, and in these and all other ways to bring comfort to breathing hearts.

The response to the special effort of last year secured an increase of £20 for the minimum stipend of our Church. The continued rise in the cost of living makes it imperative that this increase be made available to the minister. Thus he is secured, not only the minimum stipend of £194, which would otherwise be secured, but also the £20 for the work's sake. Should we make certain that none of its ministers shall receive less than £200?

To achieve this most desirable purpose, an Envelope Collection is being asked for in all our congregations, and we are confident that you will give it joyfully and generously.

On behalf of the Central Fund Committee
Very sincerely yours,

James W. Eastherhead
Sole Agent
Joint
Ventures

Donations may, if preferred, be sent direct to the General Treasurer, 444 N. Second St., San Francisco, Cal. All Remittances should be made in favour of "The United Free Church of Scotland & Co." and credited to the United Free Church of Scotland & Co. for the benefit of the Bazaar.

WHAT THE WORK IS

The work of the Church is a unity. The effectiveness of each Congregation depends on that of all the others. City churches draw members, office-bearers, and members from rural congregations (e.g., out of 26 office-bearers in a wealthy city congregation 22 came from the country). The effectiveness of our country congregations also makes itself felt in every Colony and Dependency of our Empire.

Our Great Foreign Mission enterprise depends on the Home base. Our missionaries recognise this and are to be found among the supporters of the Central Fund.

The Churches are the Greatest evangelizing agencies in the country. Over 16,000 young people are admitted on the profession of the faith into the membership of our Church every year.

In the 700 congregations helped by the Fund over 45,000 children and young people are taught week by week in Sunday Schools, Bible Classes, and other Associations; and more than 3500 young people are admitted into the full membership of the Church each year. Tens of thousands of Christian people also enjoy the privileges of worship in fellowship of the Church of Christ.

... United Free Church,
Glasgow. December 1917.

Dear Fellow Member,

You would read with interest in last month's Church Record and in the Daily Press the reports of the special effort being made in Glasgow on behalf of the Central Fund of our United Free Church.

In this matter Glasgow has already given a new impulse to the rest of Scotland and the office-bearers feel sure that our congregation will cordially join with the others of this Presbytery, in making the total from Glasgow a worthy example to the whole church.

The enclosed circular gives interesting details of how the Fund is administered, and the very great spiritual work accomplished by means of it over the whole land.

Will you kindly enclose your contribution in the accompanying envelope and put it aside. The Deacon of your district will call for it at an early date.

With the thanks of the office-bearers and Central Fund Committee in anticipation.

Yours very sincerely,

.. Minister.

.. Treasurer.

Letter No. 17.
Size of original, 10 $\frac{1}{2}$ " 8 $\frac{1}{4}$ ".

THE PREPARATION OF APPEALS

public are not interested in the troubles or disappointments of any society or individuals ; what they want is **results, and successful results** at that. The wise appeal writer takes them along that line, keeps his troubles to himself, and writes with confidence, hope, and courage of the great things accomplished and the still greater things awaiting to be done.

In connection with the special appeal for the Central Fund of the United Free Church, a combined circular and letter was most carefully prepared by several of the Assembly's Committee. This circular is reproduced on page 59 (No. 15). A reply envelope was laid on the appeal, the side flaps were then folded inwards, showing reverse side of flaps (No. 16); it was then doubled, and the top flap turned over and gummed down. The reason for this change from the conventional leaflet was to provide something which made the fulfilment of the committee's request easy—to address one to each member, and, if possible, to post or otherwise deliver them.

An excellent idea was the enclosing of the form letter (No. 17) from the local authorities, along with the Assembly's appeal in a covering envelope, posting these to members, and calling for the reply envelopes later on. This method yields four to six times the amount got by handing out leaflets and envelopes at the door or scattering them broadcast in the pews. The one is efficiency ; the other is inefficiency, to say the least of it.

In connection with the Assembly schemes of the Scottish Churches, some hundreds of thousands

THE ART OF MONEY COLLECTING

of leaflets are sent out monthly. The general appearance of them is so familiar, and the heading so stereotyped, that comparatively few members ever take the trouble to read them now. It is an open question whether the collection would not be equally generous without these leaflets. Part of one of these leaflets is printed herewith (No. 18), not because it is a glaring example of the wrong type, but because it is typical of its class.

It will be noted that this is an appeal to the individual members of the Church for a collective effort to realise £3000. Tested by the "Law of Giving," does it secure favourable attention? Does it create interest, inspire confidence, or stimulate any desire to give? Take the headlines, for example. For how many years in succession has the same old type and setting met our gaze? What has the man in the pew to do with instructions to ministers and officiating probationers? Why cannot some brief reason be given why it should be read at all? £3000 is asked before any report is given of what has happened to the last £3000, and before any desire to give more has been stimulated. The place for the £3000 is at the end of the appeal. Probably the writer knew that not one person in a hundred ever gets to the end of it, so he thought it well to let them have it at the beginning. The first paragraph positively bristles with negative thoughts. In the first sentence the work is "disturbed and hindered"; in the second, "filling of places is far from easy"; in the third, "the inevitable effect threatens to be very serious"; in the fourth, "to man stations is found almost impossible"; in the

United Free Church of Scotland.

OCTOBER 1916.

HIGHLANDS AND ISLANDS.

Annual Collection on Sabbath, 15th October.

Ministers and Officiating Probationers are requested to intimate the Collection on Sabbath, 8th October, and at the same time to direct attention to the following Statement.

AMOUNT REQUIRED, £3000.

THE work of the Church in the Highlands continues to be disturbed and hindered by the War in various directions. Highland ministers, like others, are patriotically serving with the troops, whether as chaplains or as combatants, and the filling of their places meanwhile is far from easy. The Committee's bursars of military age are in the field to a man, and the inevitable effect of this upon our coming Gaelic ministry threatens to be very serious. In the depletion of our Colleges also it has been found almost impossible to secure students to man our summer stations. In general, indeed, the problem of supply throughout the Highland area has never been more difficult. And the work of the Committee at fishing stations is necessarily at a standstill.

On the other hand, special opportunities of service have opened up, of which the Committee have availed themselves gladly.

Thus they have had the privilege of sharing in the special provision made for Gaelic-speaking men on active duty with the Naval Reserve in England. Of these the number is very large. . . . Further, throughout the past year the Committee have continued to bear a part in brightening the lot of the interned men who have been eating their hearts out in Holland since the fall of Antwerp in October 1914. The Gaelic services begun by one of themselves are maintained by a ministerial deputy. . . . In particular, the desire evinced for instruction has been remarkable, and the furnishing of this, in classes for the study of the Gaelic language and literature and otherwise, has occupied most usefully a considerable portion of the deputy's time and strength.

And again, the Highlanders in the fighting forces have exhibited a fine appetite for serious literature, and to meet this a collection of Gaelic translations has been provided. . . . Evidence flows in from every quarter, showing keen appreciation of this special proof that the needs of our fighting men are not forgotten by those for whom they are risking everything. . . . The Missions conducted by our Gaelic congregations in large towns are subsidised from the Committee's resources, and none are more deserving of aid and encouragement. . . . Our Highland evangelists continue to give welcome service in portions of the field where circumstances seem to call for their special help; and our Lay Missionaries and Catechists carry on their work with their wonted diligence and steady zeal. The Church cannot value too highly these faithful men or the unwearied devotion with which they minister the Gospel to her remote and scattered adherents. . . . The Committee appeal confidently to the Church to enable them to supply to the people freely the comfort the Gospel brings, and to take full advantage of the opportunities lying to their hand.

ALEX. MARTIN, *Convener.*

MALCOLM MACLENNAN, } *Vice-Conveners.*
JAMES A. TOD, }

ALEXANDER LEE, } *Joint Secretaries.*
WILLIAM MUIR, }

Circular No. 18.



The Red Triangle

from the

Clerical View-Point

Clergymen and Ministers of all sections in the Church are working together in Y.M.C.A. Huts. Their opinion as to the value of the effort we are making is voiced in the following typical extracts :

THE REV. BASIL G. BOURCHIER,

Vicar of St. Jude-on-the-Hill,
Hampstead Garden Suburb,
writes :—

I COME home simply overwhelmed with admiration for the daily and hourly boon that, socially, the Y.M.C.A. is conferring on our boys over here, but this is my point—the Y.M.C.A. is something far more than a great social concern. Its basis is spiritual. Its workers, nearly all of them voluntary, are out here from spiritual motives. The serving of cups of tea, dolly-cakes and cigarettes may not at first sight appear necessarily religious, but, as a matter of fact, there is the very closest connection. The British Tommy is a man of few words, but nobody is so quick as he to weigh

THE PREPARATION OF APPEALS

fifth, "the problem has never been more difficult"; in the sixth, "the work is necessarily at a standstill." Having thus been given six negative thoughts of increasing force, culminating in a "standstill," the average reader goes no farther, and concludes that this committee will retire presently and not need the £3000. If the first paragraph had been omitted entirely, and the appeal begun on the lines of the next paragraph, it would have meant money for the committee. Selections from the remainder of the leaflet reveal the rough material from which an excellent money-getting circular could have been prepared.

This leaflet is a good illustration of the fact that appeals should not be prepared by organising secretaries or by others daily connected with the work. They are in too close contact with it; they are weighted by the burdens, disappointments, and difficulties of the work, and, as in this case, must ease their minds of these before telling of successes achieved or of fields to be won. I have personal experience of this tendency, and frequently have cut off the first part of appeals, thus beginning where the public like to begin - at the results.

As a contrast to the stereotyped sameness of the Assemblies' collection appeals, the bright, stirring circulars *now* prepared by the Y.M.C.A. are quite refreshing. Take one, for example (No. 19). It is well printed on good paper, with a good heading, with good introductory paragraph and hopeful letterpress. Y.M.C.A. appeals were at one time as uninteresting as Assembly appeals. The whole Y.M.C.A. organisation and literature

Y. M. C. A.



Y.M.C.A. Free Snapshots from Home Section.
Actual width, 4½ ins.



Y.M.C.A. Edinburgh Bairns' Hut, Rouen.
Actual width, 5 ins.

THE PREPARATION OF APPEALS

have been revolutionised within the last few years by the selection of men specially trained for the particular work which they have to do.

For collecting purposes appeals are sent along with a very carefully prepared personal letter to probable subscribers. The results obtained simply amaze those who are not familiar with the magnificent response elicited by this form of collecting.

There are dozens of these Y.M.C.A. appeals, and all are well got up. Each has a distinctive headline, types of which are :—

“A Revival at the Front: Soldiers who have signed on.”

“The Greatest Spiritual Opportunity in History.”

“So Necessary, so Admirable, so Blessed of God.”

“Between the Guns and the Foe.”

Very effective illustrations of the work being done are given by the use of sketches and maps, as shown (Nos. 20 and 21).

In the brief space of this book, it is impossible to give more examples of letters and circulars, but it is hoped that those given will suffice to convince every one of the immense value of these methods of telling the public about the work and inviting them to co-operate in financing it. If any want further proof, they are invited to consider the amounts collected and the work accomplished by the Y.M.C.A., the Salvation Army, the Church Army, and Dr Barnardo's Homes.

Note the excellent use made of Winston Churchill's recommendation in the centre of No. 20.

THE ART OF MONEY COLLECTING

That is the kind of argument which tells in money raising.

On the 2nd of January of this year the following neat paragraph appeared in the leading newspapers of the country.

THE Y.M.C.A. APPEAL.

The following letter has been received by the Y.M.C.A. from General Sir William Robertson with respect to the national appeal now being made by the Association for one million pounds sterling:—"I wish you well in the enterprise you are undertaking to pay off the overdraft, and to enable the Y.M.C.A. to maintain and extend their great chain of huts for the men of the Navy and Army. I know what an inestimable benefit the provision of these huts is to the fighting services, and I cordially hope that all professions and trades will generously respond to this urgent call."

Newspapers are always willing to publish items of interest such as this, and the value of such free paragraphs is greater than that of all other forms of newspaper publicity. Churches, infirmaries, and many other institutions do not yet appreciate this.

CHAPTER V

How the Wesleyan Methodist Church is applying Efficiency Methods in Appeals, etc.

WE now turn to what is considered by many as the most effective form of newspaper advertising appeal in recent years. This happens to be for missions, but the same idea could be adapted to infirmaries, social work, or anything else.

This scheme is so good that its full scope is briefly noted.

After the outbreak of War, the Wesleyan Methodist Missionary Society determined that whatever effect the War might have on other things it would not, if they could prevent it, hinder the work of the mission field.

A great difficulty, even before the War, was to get the income sent into headquarters within a reasonable time of the close of the year. A plan of campaign was mapped out by those at headquarters. It had for its objects: (a) the creation of a fresh interest in missions; (b) the increase of contributions; (c) an increase of home workers; and (d) a stirring up of treasurers to get the year's income to meet the year's expenditure. Speakers were educated as to the line on which their speeches should go. Suitable literature was prepared, and a driving force set agoing and directed towards the enlivening of the entire church.

To accomplish this, conferences were arranged in different centres. For more easy handling, subjects were divided into two groups, (a) Educational, and (b) Financial. Under "Educational"

THE ART OF MONEY COLLECTING

was grouped the educating the church and keeping it informed through (a) district committees, local preachers, class lectures ; (b) guilds, missionary lectures, and association meetings ; (c) through panels of speakers, laymen, ministers, and ladies ; (d) district synods ; (e) gatherings for collectors, treasurers, etc. Financial details were subdivided into (a) a definite aim for each district ; (b) close oversight of reported figures ; (c) constant stimulus of all districts ; (d) securing special contributions ; (e) special efforts by new methods.

Under these various heads careful consideration was given as to how the headquarters organisation could best help local committees. Various methods of help decided upon include a supply of well printed literature suitable for each different class of locality. Booklets—such as “Directions and Suggestions for the Guidance of Local Workers,” “The Helpers’ Union : how to Organise a Branch,” “How to Encourage our Missionary Secretary,” “Missionary Papers for Missionary Workers,” “What to Pray For : The Manual of the Helpers’ Union”—were prepared and issued, the idea behind all these booklets being that it is most desirable to have workers who thoroughly understand the scheme they are working for and are able to “enthuse” others regarding it. In addition to this and other helps, a carefully planned series of advertisements was drawn up week by week for the Methodist papers. The matter of these was carefully prepared by trained advertising specialists, and the insertion paid for by a group of business gentlemen. These advertisements have given the key-note to speakers, workers, and the Church generally week by week,

WESLEYAN METHODIST EFFICIENCY METHODS

and have been most valuable in maintaining interest, in keeping the "vision" steadily before the members, and in securing the large and steady increase of many thousands of pounds which has marked the fund since this campaign was begun three years ago. The special effort also aimed at reducing an annual payment of over £2000 to the bank for interest on a continual overdraft due largely to negligence on the part of the treasurers in holding up contributions till the end of the year, instead of endeavouring to make each quarter's income meet each quarter's expenditure.

No. 22 deals with the interest on the overdraft.

No. 23 shows a considerable amount of progress made along that line.

No. 24 records the year's result.

No. 25 opened the 1917 campaign.

No. 26 kindles the imagination with the great "vision" of an Imperial Empire bound together by the bonds of Christianity.

No. 27 presents the Person and Cross of Christ as the solution of the race problem, and the only power which draws all men together as a real Empire.

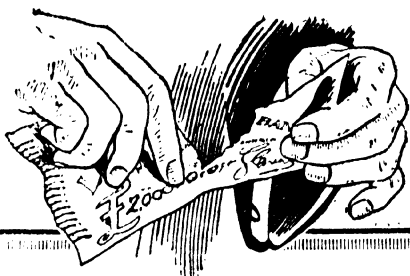
No. 28 is a powerful appeal for Chinese Missions. Who will say advertising men cannot write church appeals after this?

No. 29 is a plain statement of the financial results—

The income in the first half of 1914 was £15,672 ;
1917 " £32,669,
showing an increase of £16,997. Good though this is, the invisible spiritual increment of this advertising campaign makes it infinitely more valuable than can be reckoned in money.

The Wesleyan Methodist Church is the first in Britain to recognise the value and adopt the methods of efficiency experts for church work.

Its effectiveness as a living Christian organisation has been greatly increased thereby, and it is to be hoped that very soon every other branch of the Christian Church will follow their lead.



Would you tear up a cheque for £2,000?

No! Yet this is what has been happening to the funds of the Missionary Society. Just because the income of the Society comes in so long after it has been spent we are obliged—in effect—to “tear up a cheque for £2,000” every year, because this is the average sum lost in paying interest on money we have had to borrow.

That £2,000 would keep more than 30 native Ministers or more than 130 Evangelists. Or it would maintain 200 new beds in our hospitals; or clothe, feed, and teach 400 poor children. It would build 40 plain, substantial village chapels. And yet it is being lost!

Will you not help to stop the waste?

The souls in these distant fields are in your charge. Shall they call to you in vain? Shall even one of them be denied the Light because you send your help too late?

We are still **£89,000** behind on the first half of the year's income, so the waste of treasure is still going on.

Will you not do your part by paying your subscription now?

The Wesleyan Methodist Missionary Society . . . 24, Bishopsgate, E.C.

The entire cost of this announcement is borne by a group of business men.

No. 22.

Actual width, 4½ ins.

How we saved £900

Part of our appeal for last year was for half the year's income in the first six months.

Though that goal was not completely reached, substantial progress was made, as the following figures will show :

Receipts for the	1915	1916
1st Quarter - -	£4,308	£6,130
2nd „ - - -	14,999	24,682
3rd „ - - -	15,305	16,800
4th „ - - -	38,631	55,384
from Jan. 12 to 31	41,267	39,856
	<u>£134,510</u>	<u>£142,932</u>

This secured a saving in interest, and a clear gain to the work of no less than **£910** ; the stipend of say six native ministers and forty evangelists.

This was splendid, but it is possible to do even better.

Will you help to save £900 more

and thus entirely wipe out the expenditure on Interest ?

It can be done by :

- (1) Holding Missionary Meetings earlier.
- (2) The payment of Subscriptions not later than May.
- (3) The QUARTERLY opening of Boxes.
- (4) Regular remittance of Juvenile moneys.

Continuous Support for Continuous Work

*The Wesleyan Methodist Missionary
Society 24, Bishopsgate, E.C.*

The entire cost of this announcement is borne by a group of business men.

The Missionary Society's Income.

Thanks be to God!

The Financial Results of our Missionary Year have once more confirmed our faith and demand our thanksgiving.

We asked for an Income of £171,000 to meet the estimated cost of the year's work.

We have received the whole of this amount, completely covering the year's expenditure.

The remittances from the Home Circuits show an increase of £9,800 on the record total of last year.

A striking fact is that every District shows an increase; proving that the result has not been obtained by the special gifts of the few, but by the glad response of the whole Church.

Let every member of the Church give thanks to God for this new proof of His goodness.

**Thanks be unto GOD which
always leadeth us in triumph in
Christ.**

*The Wesleyan Methodist Missionary
Society 24, Bishopsgate, E.C.*

The entire cost of this announcement is borne by a group of business men.

No. 24.

Actual width, 4½ ins.

The call of the year is “FORWARD”

—from work well completed to greater work still waiting.

The demand of the hour is for the utmost that the Church can offer, in faith, in prayer, in service, in sacrifice ; that the fruit of former labour may be garnered, and that new fields may be occupied.

Will you enlist in God's army of intercessors ?

Will you undertake some definite service for the Missionary cause and render it faithfully throughout the year ?

Will you follow where God leads and make this the greatest year in our Missionary history ?

*The Wesleyan Methodist Missionary
Society . . . 24, Bishopsgate, E.C.*

The entire cost of this announcement is borne by a group of business men

**No. 25.
Actual width, 4½ ins.**

An Imperial Church.

The meeting of the Imperial Conference is one of the great events of a great year.

We are steadily learning to think less exclusively of the British Nation, and more of the British Empire.

It was given to Methodism in the eighteenth century to keep pace in its spiritual ministries with the widening boundaries of our Colonial Empire, and we are reaping now the good seed then sown. Over the great spaces of the Western world, through the Sub - Continent of South Africa to Australasia and to India the message of the Gospel was carried by faithful men, and the loyalty which the War has witnessed is due in no small measure to the Missionary Service then rendered.

For that loyalty we still have a debt to pay, and from the facts of our history we have a lesson to learn.

The call comes to us again—loud and clear—to establish the Kingdom of our Lord wherever pagan people are coming under the shelter of the British throne, and to give the blessings of the Gospel wherever we are giving the material benefits of life and the security of wise civil rule.

*The Wesleyan Methodist Missionary
Society . . . 24, Bishopsgate, E.C.*

The entire cost of this announcement is borne by a group of business men.

Solving the Race Problem

There is no colour line in the sorrow that the war has brought into human life, in the toll it has taken, or in the heroism it has called forth. Men of almost every race and colour are suffering and striving, fighting, and not seldom dying together. In all this it must never be forgotten that it is the black man who is taking up the white man's burden. Be it ours to see to it that if he shares the burden he shall share the blessings of our life.

Men and nations must for the future live bearing one another's burdens, caring for one another's needs, sharing each other's fortunes.

Christianity alone will make this possible.

The Person and Cross of Christ offer the only centre around which the contending races of the world may draw and crystallise into a single World State.

The ordained destiny of the Gospel is "unto every nation and tribe and tongue and people."

The mission of the Church can be no narrower.

The work waits, the Call is urgent, our way lies forward. Who will help us to quicken the pace of our advance?

The Wesleyan Methodist Missionary Society . . . 24, Bishopsgate, E.C.2.

The entire cost of this announcement is borne by a group of business men

China—"The Land of the Future."

"China is the land of the future for the trade of the world." So wrote a prescient German journalist the other day, and added--"After the war a competition will begin as to who is to build China's railways, who is to exploit her mines, who is to regulate her rivers, and who is to build her factories, etc." In other words, the needs of China are to be exploited for the gain of Europe; the prospect is not pleasing.

The Building of New China.

Without doubt China in a few years will take her place as one of the great modern States of the World, and the building of that State will make for good or ill in the world on a scale never yet known in history. China has "the vastest resources of men, coal, metal and cool sagacity in the world." She needs railways, mines, modern commerce; all these she will get and more.

The Saving of China.

But what China needs most of all is a faith in God that will live when her old faiths have been killed by Western science. She needs education, she needs a new moral order, a new social life. The making of the new State lies in the making of new men, and for this China needs the Gospel of Christ.

Our Calling in China

is, not to exploit but to aid it—not the making of railways but the making of men—not to make a bargain but to confer a boon, and China is worthy of the best that we can give her. Our Churches, our Mission Stations, Schools, Hospitals, stand as a proof of our good will, but we must do more—for Christ's sake, for China's sake, even for our own sake, we must do more. We are planning big things. At present we spend yearly on the whole of China some £25,000. We could double that amount in ten years and not be doing enough.

Will you not bid us go forward? Your Circuit Secretary still waits to forward your gift.

The Wesleyan Methodist Missionary Society. . . 24, Bishopsgate, E.C. 2.

The enter testis, his annuus, events 2, one by a group of business men

1915

1916

1917

£19,308

£30,812

£32,669

Watch the Circles grow

In our financial appeal for "the first half of the income in the first half of the year," this year, 1917, shows an increase of nearly £2,000. This must be considered a fine achievement, as it is an increase on an increase—£13,000 over 1915.

Good—but not good enough

We still fall far short of complete success. More than twice the sum actually received would be necessary to achieve our aim. But we go forward with confidence and courage to a final victory.

We ask you not to put off your contribution to the end of the year, but to send it now. *The earlier you make your gift the more good it will do.* It gives more immediate power to the Society's operations, and increases its resources through continued savings in interest on borrowed money.

In a year like this, when so many great causes are afoot, remember Christ's world cause is the greatest of all, and LEND IT YOUR AID.

*The Wesleyan Methodist Missiary
Society . . . 24, Bishopsgate, E.C. 2.*

The entire cost of this announcement is borne by a group of business men.

No. 29.
Actual width, 4½ ins.

CHAPTER VI

How the Y.M.C.A. Helps its Hut Leaders.

AS an example of the help which can be rendered from headquarters to committees and workers, "The Red 'Triangle Handbook," issued by the Y.M.C.A., is admirable. This handbook deals with practically everything which the Y.M.C.A. worker has any need to know. Brief extracts from various chapters give a general idea of the wise guidance afforded.

How to Start a New Centre.

"The first thing to do in opening up in any town is to endeavour to gain the sympathy and interest of the local clergy, the Mayor or Chairman of the Council, and the Town Clerk.

"The next important matter to claim attention is to secure the co-operation of a band of ladies. In this, particular care needs to be exercised in the choice of a leader. It is always best to go, first of all, to the most influential lady in the town.

"The next step is to write to the Officer Commanding every unit in the town, asking him to insert in orders the information that the hut or building will be open for the use of the troops on a certain date, and placing the building graciously at the disposal of his men, care being taken to keep in constant touch with the G.O.C. or the

H O W T H E Y . M . C . A . H E L P S

Town Commandant. This can be done in many little ways without troubling him unduly.

“Three others whose friendship should be cultivated are the President of the Billeting Committee, the Adjutant attached to the Divisional or Brigade Staff, and the Provost-Marshal.”

Concerts in Camp.

“It is not always advisable to specialise on one occasional big concert, which stands out in strong contrast to the ordinary sing-song. It is far better to have three good artistes on separate nights than to have nine on one particular occasion.”

The Camp Song Book.

“The best start-off is always a few choruses from the Camp Song Book.”¹

How to Run a “Hut Week.”

One of the latest and most successful methods of raising money for the war emergency work of the Y.M.C.A. is by means of the “Hut Week.” This consists of the following:—

- “1. Some time before the opening date personal calls are made upon the wealthier people in the town or district, and donations and promises obtained.
- “2. On the opening day a special appeal letter, on borough or ‘Hut Week’ notepaper,

¹ Those arranging gatherings, sacred or secular, would do well to think over this and the warming, cordial effect produced by hearty singing in which all join.

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signed by the Mayor, and sometimes also by the Lord-Lieutenant, the local Member of Parliament, or other citizens of special prominence, is posted to all wealthy residents not already interested.

- “ 3. About the middle of the ‘Week’ a house-to-house distribution is made of an illustrated booklet describing the world-wide war work of the Association, *the lady distributors making a return call after pay-day* to collect the contributions from each home, for which an official printed receipt is given.
- “ 4. On the Saturday a Flag Day, run on the usual lines, by the Mayor’s Committee, the Town Flag Day Committee, or the Y.M.C.A. Ladies’ Auxiliary, is held.”

Preliminary Organisation.

“As a preliminary to the ‘Week,’ letters are sent to all clergy and ministers, asking them to preach on the war work of the Y.M.C.A. on ‘Hut Week’ Sunday, and grant from their churches an ordinary or retiring collection. Literature is sent with the letters to provide up-to-date material for such addresses.

“In the same way, with the consent of the educational authorities, all headmasters and mistresses are asked to lecture to the school children under their care, and literature is provided for the purpose. Hut post cards are supplied for the scholars, and a collection in aid of the fund is made.

“P.S.A.’s, Brotherhoods, Adult Schools, etc., etc., are asked to devote one session to the war work of the Y.M.C.A., and to give a collection.

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“Arrangements are made with all cinemas and theatres to show the Y.M.C.A. advertising and descriptive slides every night during the ‘Week,’ and to permit box collections to be made at every performance by the lady workers. For this purpose Red Cross ladies in uniform are by far the most successful. Boy Scouts may not be used, but in the smaller cinemas Cadets or Church Lads’ Brigade in uniform are useful.

“All works, factories, large offices, and stores are asked to co-operate by either voting a sum from the employees’ war fund, by a levy on wages, or by using the special collecting cards for names and promises. All the amounts promised are collected by the appointed Works Secretary on pay-day.

“Hotels are asked to exhibit the Y.M.C.A. dining-table cards, and in pleasure and health resorts large sums can sometimes be raised by a ten minutes’ talk on the work in the dining-room or lounge after dinner.

“The principal shops are asked to take Hut collecting-boxes for their counters during the week.

“The trams, buses, etc., are asked to show reversible cards advertising the ‘Hut Week,’ and Red Triangle posters are exhibited on the hoardings a week or ten days before the date of the effort.”

The Local Press.

“The utmost use should be made of the local press, and brightly written articles provided for each issue of every paper. The use of a striking

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advertisement, at least 4 ins. double column, is wise, and large local advertisers should be asked to give their space.

“Benefit performances, bazaars, sales of work, etc., are uneconomical to run, and produce a very poor percentage; but where local people will undertake the whole organisation, such may be included.

“The ‘Hut Week,’ as a whole, is run on educational lines, with a minimum of costly publicity and display.

“For the house - to - house distribution and collection, towns and districts should be divided into registration committee areas, a plan of which is usually obtainable at the Town Hall or Council Offices.

“The effort is best handled by a representative town’s committee under the presidency of the Mayor. This committee divides into sub-committees, each of them handling a branch of the work.

“At the close of the ‘Hut Week’ a letter of thanks should be sent to every lady and gentleman who has assisted, and in winding up the effort every care should be taken to foster a sense of success and good feeling that will ensure the name of the Association being held in good repute, and make easy any future developments either of local or national work.”

A New Y.M.C.A. Hut.

On the Opening Day.

“Someone of influence should be invited to perform the opening ceremony, and an influential

H O W T H E Y . M . C . A . H E L P S

chairman secured. See that both are supplied in advance with information concerning the work. A card of invitation should be issued to a large number of representative people of all classes of the community. An elaborate and expensive programme is not necessary.

“An offertory should be taken towards the additional cost of furnishing and equipment, or, if this has already been provided, towards the overseas work of the Y.M.C.A.”

Advertising.

General Public.

“Keep the general public informed by regular breezy accounts of your work, incidents, reserves, etc. Everybody will then know (1) where the Y.M.C.A. is; (2) what it is doing. A stranded soldier or others will then be quickly put in the right path, or personally conducted to the Y.M.C.A. centre. This also helps in other ways: it makes money-raising easy—when people know. This is very good advertising.”

Note.—I would fain add here, in the largest of large type,

THIS IS EFFICIENCY

and, *look at the results!* What does any hospital, infirmary, church, charitable or philanthropic organisation in Scotland publish as a practical help to its workers which can be compared to the foregoing?

CHAPTER VII

Examples of Improved Methods of Church Finance and their Results.

METHODS of Church Finance have always been subject to improvement since the day when Jehoiada the Priest improved King Joash's wooden box by boring a hole in the lid of it. Generation after generation have added new ideas to meet the increased necessities or opportunities of their times.

Within the last few years many most commendable efforts have been made locally to augment the exchequer. For example, the following letter (No. 30) was printed and distributed last year.

The result of this letter has been an increase of about 10s. per Sabbath. The weak points of it are the text at the top, the sermonising tone, and the lack of individuality. The same ideas expressed in persuasive language in personal letter form, as under, would have been more kindly received and given larger results, thus :—

“DEAR FELLOW MEMBER,

“You will be glad to know that the special collection made at the close of last year enabled the Deacons' Court to clear off all our congregational obligations. This year we hope to avoid the necessity for a special collection, and we feel that the entire membership are at one with us in the matter.

“The suggestion has been made that,” etc.

TO THE CONGREGATION.

“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come” (1 Cor. 16, 2).

THE Deacons' Court desire to place the following facts regarding Congregational Finance before each member.

The amount required for Salaries and Working Expenses for a year, apart from any Extraordinary Expenditure, is about £330. To meet this we received last year from Seat Rents, £113, 2s., from Ordinary Collections, £133, 17s. 5d., and from two Special Collections, £80, 9s.

In order to lessen the strain of these Extra Collections, especially the one in December, the Deacons' Court appeal to every member who can to increase their weekly givings.

The average Weekly Collection last year was £2, 15s. 9d. If this were raised by about £2 more there would be no need for a special large collection at the close of the year.

The Deacons' Court earnestly request that every member will give this matter careful attention; and by regular attendance and considered giving, help towards this desirable end.

.....Clerk.

.....Treasurer.

Letter No. 80.

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This type of letter appeals to the members along natural lines, and avoids the suggestion of a sermon which is created by starting the appeal with a text. The fact that an average increase of 10s. weekly was obtained with such an appeal is a safe guarantee that double the amount would have been got by a well written personal letter.

A New Method of Dealing with Small Retiring Collections.

In many churches it is customary to make a retiring collection every second or third Sabbath throughout the year for a variety of the minor schemes of the church. Many churches are very weary of the intimations regarding these retiring collections. This schedule (No. 32) was prepared by one such congregation, which is now taking eleven of these collections together on one Sabbath by means of a special envelope. The appeal (No. 31), with the reply schedule (No. 32) and envelope (No. 33) enclosed, is posted to every member and adherent. The envelopes are returned to the treasurer through the church plate on the following Sabbath. The result for each of the three years since this method was adopted has been a collection two and a half times larger than the total annual amount of the former eleven retiring collections when taken separately.



The Highlanders' Memorial Central United Free Church,

WATERLOO STREET AND MAINS STREET,

GLASGOW.

30th May, 1917.

Dear Fellow Member,

Two years ago the Deacons' Court decided to greatly reduce the number of retiring collections and intimations about them by taking those detailed on the accompanying sheet all together in the form of a Special Envelope Collection.

The generous response has shown how much we all appreciate this method, and it has been decided to continue it.

As a Congregation we are expected by the General Assembly to give to these Schemes; each and all of them well deserve our best support, and we may indeed feel a humble pride that such great and good work is being quietly carried on by the financial support of ourselves and our fellow members of the United Free Church.

All these Funds are most carefully administered by large representative committees of Ministers and office-bearers from all over Scotland, and in contributing to them you may have the utmost confidence that the money will be well and carefully spent.

Please mark on the accompanying sheet how you wish your contribution divided among the various schemes; put it in the enclosed envelope, and leave it in the plate along with your ordinary collection next Sabbath, or when convenient.

Beyond our contributions, it is suggested that we make special prayer on Sabbath first for these various Schemes, unitedly asking that the blessing of God may accompany our givings, so that these Schemes may be carried on in ever-increasing power for His glory and the ingathering of the world to His Kingdom.

Yours very sincerely,

ADAM B. KEAY, .

Circular No. 31.
Size of original, 10½" × 8½".

To Mr ADAM B. KEAY,
Treasurer.

The Highlanders' Memorial Central United Free Church.

Dear Sir,

I have much pleasure in contributing the enclosed for the undernoted schemes.
Please divide it as indicated below.

Yours very sincerely,

Name, _____

Address, _____

- | | f | s | d |
|---|---|---|---|
| 1. Religious Instruction of the Youth of the Church. For assisting Sunday School and other work among the young. | | | |
| 2. Home Mission Fund. For providing and maintaining Churches and Halls in necessitous districts over Scotland. | | | |
| 3. Mission Work in Large Towns. At present this Fund is doing much to help Church Work in the poorer parts of Glasgow. | | | |
| 4. Highlands and Islands Fund. For providing and maintaining Gospel ordinances in the remoter parts of the Highlands and Islands of Scotland. | | | |
| 5. Church Extension Fund. For the aid of new congregations in growing localities such as Rosyth, Greta, etc. | | | |
| 6. Church and Manse Building Fund. For assisting those who require it to build or repair Churches and Manses. | | | |
| 7. Fund for Aged and Infirm Ministers. To provide small retiring allowances. | | | |
| 8. Colleges Fund. For the support of our United Free Church Colleges for educating our Ministers and Missionaries. | | | |
| 9. Jewish Missions. To maintain our missions to Jews in Glasgow and other Jewish centres over the world. | | | |
| 10. Continental Fund. For aiding Seamen's Missions at Continental ports and Protestant Churches in Europe. | | | |
| 11. Colonies Fund. For assisting British Colonial Churches to provide Gospel ordinances in new and backward districts. | | | |

Total Sum enclosed in envelope, £ _____

Schedule No. 32.
Size of original, 10½" × 8½".

IMPROVED METHODS OF CHURCH FINANCE

The reply envelope (No. 33) is addressed to the treasurer.

To

THE TREASURER,

Assembly Schemes Collection,

Highlanders' Memorial Church.

Envelope No. 33.

Size of original, $4\frac{1}{2}'' \times 2\frac{1}{4}''$.

A point worth noting is always to enclose a good sized envelope: a small envelope suggests a small donation.

In beginning this method the opening of the *first* letter read:—

“The Deacons' Court have been considering for some time how to reduce the number of retiring collections, and have decided that the simplest way is to make them all at once by means of a special envelope collection.

“As the total amount gathered by these retiring collections is not very large in any case, it is felt that no one will be inconvenienced by this method, and that the great decrease in the number of intimations and collections will be much appreciated by every one.”

By substituting these two paragraphs for the first two in the foregoing letter, a suitable letter

THE ART OF MONEY COLLECTING

is got for introducing the method in any congregation of the United Free Church.

A similar method of solving the retiring collection problem has been adopted in another church. The result last year was £48, as against £13 per annum by the old way. Many other churches report favourably on this method.

The secret of its success lies partly in the fact that the letter creates an impression of the importance of the combined schemes. The success is mainly, however, in the reply form and reply envelope. The average member who casually drops a penny in the plate going out does not like to write down one penny in cold print, so he puts down threepence or sixpence. The result is that a person who might give one penny on six Sabbaths in the course of the year, and be absent on the other five, fills in the schedule for half-a-crown or three shillings, and feels quite glad to be quit of these collections for the next twelve months.

If these reply letters were called for by collectors, a much larger return would be got. This is suggested as a further improvement on the foregoing successful method.

Careful inquiry has been made by the writer regarding the success of this method where it has been adopted, and in every case the result has been more than double the amount got by the retiring collections.

Beyond the actual value of the money, however, the relief to ministers and people of getting quit at once of so many intimations is ample justification for the widespread adoption of the method.

IMPROVED METHODS OF CHURCH FINANCE

Westbourne Church Schedule System.

This church, like many other well-to-do congregations, is attended by many members who are away from home for lengthy periods in summer. This means a serious financial loss, which it is the duty of office-bearers to obviate. As a remedy, the following circular and schedule (Nos. 34, 35, 36) were carefully thought out. The schedule is one of the best of its kind in use.

The schedule is sent to each member at the beginning of each year. It is perforated down the centre. The member retains the one half for reference, and returns the other half to the treasurer with particulars noted of what he proposes to give, in what amounts, how and when he intends to do so. The result has been a net increase in the total for the various schemes of £553, or, roughly, 20 per cent. It should be specially noted that the Assembly schemes, under heading 3, have risen under this system from £139 to £304.

The secret of success here again lies in the added interest imparted by page 2 of the schedule, in the dignity of the method, and in getting the contributor to write down the amount.

WESTBOURNE CHURCH.

14 ST. VINCENT PLACE.

GLASGOW, February, 1916.

COLLECTION BY SCHEDULE SYSTEM.

The Deacons' Court advise this mode of Systematic Giving, because:—

- (1) This method secures regularity, and prevents the Missionary and other Schemes of the Church suffering, as they otherwise do, from such causes as weather, absence from Church, or forgetfulness.
- (2) In addition to our own Church obligations, it presents a clear statement of the objects recommended by the General Assembly, and thus enables the members to know beforehand what they are expected to aid.
- (3) It is businesslike, and where already adopted has proved highly efficient.

To meet the wishes of those who prefer to contribute to the Assembly Schemes as formerly, Retiring Collections will continue to be made.

This Form is submitted for your earnest and prayerful consideration. Annexed you will find a list of the Schemes referred to, with a few short notes explaining the objects of each.

Members' givings will be treated as strictly private and confidential.

By authority of the Deacons' Court,

FRED. L. M. MOIR,

Treasurer, Collecting Schemes.

As a rule, one copy only of this Circular is being sent to each family. It is hoped, however, that every Member of the household who is a Member of the Church will desire to make some systematic and regular contribution, however small, to the Church's work at home and abroad, and it is suggested that each should return a separate Schedule. Additional copies will be sent on application, or supplied by the Church-Officer.

Circular No. 34.
Size of original, 13" x 8".

I.—PRINCIPAL SCHEMES OF THE CHURCH.

- 1 **CENTRAL FUND**—This Fund is the chief source of income of Ministers in the poorer districts of our Towns and Villages of Scotland. All contributing Churches, Westbourne included, receive back the minimum stipend of £160. Any balance available beyond this minimum is divided among those Ministers whose total income is less than £200.
In 1915, Westbourne gave £122 6 0
- 2 **FOREIGN MISSIONS**—For the spread of Christ's Kingdom among the heathen, and specially to maintain our United Free Church Missions in India, Manchuria, Arabia, Africa, Jamaica, &c. See *The Record*.
In 1915, Westbourne gave £390 12 0
- 3 **WOMEN'S FOREIGN MISSIONS**.—For the women's side of same work. See *The Women's Missionary Magazine*.
In 1915, Westbourne gave £111 0 6
- 4 **HOME MISSIONS**.—For providing and maintaining Churches and Halls in necessitous districts.
In 1915, Westbourne gave £62 16 0

II.—WESTBOURNE FUNDS, &c.

- 5 **CONGREGATIONAL AND RUCHILL FUND**.—Our Westbourne Congregational expenses are briefly—Ministers' Stipends, Organ and Choir Expenses, Wages, Fuel-duty, Lighting, Heating, Repairs to Church and Manse. In 1915 we contributed £75 towards the upkeep of our daughter Church, Ruchill, and £25 to her Boys' Brigade. As our financial year closed with a debit balance of £40, this Fund is still necessary to meet any expenses not covered by Pew Rents and Ordinary Church-Door Collections. Assuming that Pew Rents yield £600, an additional sum of £1000 is required to meet the Ordinary Expenditure. As further repairs are necessary for the comfort of the Congregation, the Deacons' Court beg to call special attention to the importance of this Fund.
In 1915, Westbourne gave £322 13 0
- 6 **WESTBOURNE MISSIONARY**.—The congregation has undertaken to support Miss Ruth Livingstone Wilson (granddaughter of David Livingstone), at an annual cost for salary and expenses of £150.
In 1915, Westbourne gave £145 19 6
- LIVINGSTONIA MISSION** will, in future, not be collected for separately, but any one wishing to give to the General work of the Mission beyond Miss Wilson's salary should indicate this on the Schedule.
In 1915, Westbourne gave £67 18 3

III.—ASSEMBLY SCHEMES.

- 7 **CONTINENT**—For aiding our Seamen's Missions at Continental Ports, and assisting Protestant Churches on the Continent of Europe. See *The Record*.
In 1915, Westbourne gave £19 7 6
- 8 **COLLEGES**—For the support of our United Free Colleges for educating our Ministers.
In 1915, Westbourne gave £20 3 5
- 9 **CHURCH AND MANSE BUILDING**—For assisting those who require it, to build or repair Churches or Manses.
In 1915, Westbourne gave £17 12 6
- 10 **YOUTH OF THE CHURCH**—For fostering and assisting Sunday Schools and other work among the Young.
In 1915, Westbourne gave £20 13 9
- 11 **COLONIES**.—For assisting British Colonial Churches to provide Gospel Ordinances in new or backward Colonies.
In 1915, Westbourne gave £21 5 11
- 12 **HIGHLANDS AND ISLANDS**—For maintaining Church work in the Highlands and Islands of Scotland.
In 1915, Westbourne gave £33 9 6
- 13 **AGED AND INFIRM MINISTERS**.—To provide allowances to Aged or Infirm Ministers.
In 1915, Westbourne gave £30 6 3
- 14 **JEWISH MISSIONS**.—To maintain our Missions to Jews, in Palestine, the Continent of Europe, and in Glasgow.
In 1915, Westbourne gave £22 4 0
- 15 **MISSION WORK IN LARGE TOWNS**.—This fund will for the present be largely used to help forward Church work in the poorer parts of Glasgow.
In 1915, Westbourne gave £29 17 7

DIRECTIONS.—If you desire to contribute in one sum, insert amount in the outer column of the Schedule, which enclose with Contribution in accompanying Envelope, and put in Church Plate on an early Sunday, or if more convenient, post to the Treasurer.

If you desire *Lady Collectors* to call, it will be a convenience to them if you notify your Subscription in the inner column, and enclose the Schedule without money.

Please tear off this sheet. It may be retained for future reference. A money column is provided to note contributions made.

Schedule No. 35.
Size of original, 13" x 8".

WESTBOURNE CHURCH, GLASGOW.

Contribution Schedule, 1916.

I desire to contribute the undernoted sums in the following manner:—

Signature, _____

Postal Designation of Contributor (Mr., Mrs., or Miss) _____

Permanent Address _____ *Date,* _____

		Amount Contribution to be Collected as under	Contributions Enclosed Herein		
			£	s	d.
I.—Principal Funds of the United Free Church					
1	CENTRAL FUND — Contribution enclosed herein, Please arrange for Collector to call <small>Before the month is out applicable</small>	<div style="display: flex; justify-content: space-between;"> <div> Monthly _____ Quarterly _____ Half Yearly _____ Annually _____ </div> <div style="border: 1px solid black; width: 100px; height: 20px;"></div> </div>			
2	FOREIGN MISSIONS — Contributions enclosed herein, Please arrange for Collector to call <small>Before the month is out applicable</small>	<div style="display: flex; justify-content: space-between;"> <div> Monthly _____ Quarterly _____ Half Yearly _____ Annually _____ </div> <div style="border: 1px solid black; width: 100px; height: 20px;"></div> </div>			
3	WOMEN'S FOREIGN MISSIONS — Contribution enclosed herein, Please arrange for Collector to call <small>Before the month is out applicable</small>	<div style="display: flex; justify-content: space-between;"> <div> Monthly _____ Quarterly _____ Half Yearly _____ Annually _____ </div> <div style="border: 1px solid black; width: 100px; height: 20px;"></div> </div>			
4	HOME MISSIONS — Contribution enclosed, instead of March Retiring Collection, Please arrange for Collector to call <small>Before the month is out applicable</small>	<div style="display: flex; justify-content: space-between;"> <div> Monthly _____ Quarterly _____ Half Yearly _____ Annually _____ </div> <div style="border: 1px solid black; width: 100px; height: 20px;"></div> </div>			
II.—Westbourne Funds					
5	CONGREGATIONAL AND RUCHILL FUND,				
6	WESTBOURNE MISSIONARY — Miss Ruth Wilson, Contribution enclosed herein, LIVINGSTONIA MISSION, General Fund — Contribution enclosed herein, Please arrange to Collect as formerly				
III.—Assembly Schemes RETIRING COLLECTIONS					
7	CONTINENT, _____ usually taken 3rd Sunday Jan'y				
8	COLLEGES, _____ " " Feb'y				
9	CHURCH AND MANSE BUILDING, _____ " " April				
10	YOUTH OF THE CHURCH AND EDUCATION, _____ " " May				
11	COLONIES, _____ " " June				
12	HIGHLANDS AND ISLANDS, _____ " " Oct				
13	AGED AND INFIRM MINISTERS, _____ " " Nov.				
14	JEWISH MISSIONS, _____ " " Dec				
15	MISSION WORK IN LARGE TOWNS, _____ " " Sept				
Total Amount of Contributions enclosed, _____					

Schedule No. 36.
Size of original, 13" x 8".

IMPROVED METHODS OF CHURCH FINANCE

The following schedule (No. 37) is issued by St George's U.F. Church, Edinburgh, and is a model of simplicity and effectiveness. This schedule is not meant to supersede the ordinary visits of collectors or church door collections. It is designed for the use of those who wish to contribute in larger sums at intervals or in one annual contribution. The covering letter (No. 38) explains all details. The handsome total raised by St George's is evidence of its success.

The next schedule (No. 39) is that issued by the Church of Scotland Offices to any congregation which may wish to take it up. This is either put in the pews or delivered by the collectors, and is accompanied with a small 60 pp. booklet, briefly describing the varied work of the Church, and the amount required to carry on each scheme.

This schedule would be considerably improved by omitting the texts at the top, accompanying it with a letter inviting the members to contribute, and asking them to read what the booklet says about the schemes.

The idea of printing the schedule in this form is to provide space for each member of the household to put down his name. If this is accomplished the setting is justified, but if the schedule were set after the model of St George's United Free Church, it would be easier for the ordinary member to fill in. A separate schedule could then be left for each member of the family, and, by each having a schedule to himself, the probability is that a considerably increased amount would result.

CONTRIBUTION SCHEDULE. Year commencing 1st October 1917.

- 1 General Fund
- 2 Foreign Missions
- 3 Women's Foreign Missions
- 4 Livingston Mission
- 5 Women's Jewish Mission
- 6 Missionaries' Children Fund
- 7 Ladies Highland Association
- 8 Miss Taylor's Orphanage -
Beirut
- 9 Western Dispensary

A B - The Treasurer will be pleased to send, for reference purposes, copy of any Schedules received by him.

Schedule No. 37.
Size of original, 13½" x 8½".

St George's United Free Church.

EDINBURGH, *October 1917.*

DEAR SIR OR MADAM,

COLLECTION OF SUBSCRIPTIONS.

There is enclosed herewith a Schedule containing a list of the various Funds and Schemes towards which your subscriptions will be asked in the course of the year commencing 1st October. Should you desire to send your contributions or any of them direct, kindly fill up the Schedule and post it, along with your subscription for the total, to Mr THOMAS J. ELGIN, 67 George Street, the Congregational Assistant Treasurer for this particular Scheme of Collection, who will send an acknowledgment.

Your remittance, if preferred, may be sent in half-yearly or quarterly instalments. It is, however, very desirable that contributions should be forwarded at an early date, so that they may be added to the Special Church Collections as these fall due throughout the year. It is also particularly desirable that those members of the Congregation who wish to make use of this Schedule for paying a special subscription towards defraying the Congregational expenses for the year ending 31st December 1917, should forward their contributions before that date.

Additional copies of this Circular and of the Schedule may be obtained from the Church Officer.

Yours faithfully,

JOHN KELMAN, *Moderator.*

W. H. FRASER, *Interim Clerk of Deacons' Court.*

Letter No. 38.

IMPROVED METHODS OF CHURCH FINANCE

A very great help to all schedule systems can be rendered by the minister periodically devoting the time of the sermon to an explanation of the various schemes carried on, and recommending the use of the schedule to the congregation.

Another method of increasing the interest in church funds has long been used by the former United Presbyterian Church of Scotland, viz., printing an annual report of the givings of each member to mission schemes as shown underneath—

	Central Fund.	Home Mission.	Foreign Mission.
Smith, Mr .	1 0 0	0 10 0	0 10 0
Jones, Mr .	0 5 0	0 1 0	0 1 0
Robinson, Mrs	0 15 0	0 7 6	0 7 6
Macpherson, Mr	10 0 0	5 0 0	5 0 0
Macdougall, Miss	0 10 6	0 5 0	0 5 0

and so on, page after page.

It is very questionable if this method really adds to the congregational income. Many worthy members are not able to contribute much, and do not care to have their names appear before a small sum.

A study of many of these detailed reports of individual givings shows that not more than one-half of the families in the average congregation contribute to missions by this method.

In churches of all denominations there is a large percentage of people who do not give to various church schemes. Office-bearers commonly dismiss this fact by observing that the people will not give, so nothing can be done. The truth is that people do not give because the office-bearers do not interest them in the schemes. It is the

THE ART OF MONEY COLLECTING

duty of the office-bearers to find out who these non-contributors are, to visit them, and so to interest them that they become willing contributors. When the many potential givers who are uninterested in the schemes at present begin to give, a great shower of wealth will gather to swell the funds.

Central Fund Schedule, Kelvinside U.F. Church, Glasgow.

This excellent schedule (No. 40) explains itself, and, judging by the figures, it is eminently satisfactory.

The schedule is enclosed in addressed envelopes, which are placed in the pews at the beginning of each year; those not taken away are posted.

The treasurer reports monthly to the Deacons' Court and submits a statement as follows:—(1) Of the number of members contributing directly to the fund; (2) the number represented by the contributions of others; and (3) the number of non-contributors. At the end of each year a detailed list of non-contributors is sent to each deacon and collector, with a request to give same their attention. Some members who formerly contributed quarterly, at the request of the Deacons' Court now contribute monthly. It is found that the monthly amount is exactly the same as they formerly gave quarterly, *i.e.*, some

IMPROVED METHODS OF CHURCH FINANCE

members who gave 5s. per quarter now gave 5s. per month. This schedule system of collecting for the fund is a great improvement on the inefficient method in vogue in some congregations, and it is certain that, if adopted all over Scotland, this one improvement would relieve the Central Fund Committee of the United Free Church of all further anxiety.

As a further improvement, one might suggest that, along with the schedule, there might be sent a kindly personal letter by the minister, on behalf of the office-bearers, thanking the member for the previous year's contributions, giving some interesting account of what is being accomplished with the money, and why contributions should be continued.

Kelvinside United Free Church.

Central Fund.

THE Central Fund, as its name signifies, is the great common fund of the Church, out of which is financed the maintenance of Gospel ordinances throughout the land.

I. GENERAL PRINCIPLES.—These may be set forth under three heads:

First.—That a trained and efficient ministry should be provided for all the Congregations of the Church.

Second.—That financially stronger Congregations, as part of their regular obligations, should help those weaker in material resources.

Third.—That an adequate minimum stipend should be provided for every minister of the Church. The minimum aimed at is the very modest one of £200 a year and a manse.

II. METHODS OF CONTRIBUTION.—It is left to each Congregation to determine for itself by what method it can best further the interests of the Fund, provided only that members shall have regular opportunities of subscribing.

The following points call for careful consideration:

1. All members should contribute regularly, however small their contributions may be. The names on the Treasurers' and Collectors' Books should correspond with those on the Congregational Roll.

2. All adherents, being children of members, and over 14 years of age, should have their names entered separately, with a sum over against each.

3. All seetholders are expected to contribute even if they are not members.

4. The Scripture injunction for this, as for every claim on Christian liberality, is—"Each of you as God hath prospered him."

Abstract of Subscriptions for Year ended 31st December, 1916.

	No.	AMOUNT.
(1) At and above £100 - - - - -	1	£100 0 0
(2) " " £50 and below £100 - - - -	1	40 0 0
(3) " " £10 - - - - -	19	380 7 0
(4) " " £5 - - - - -	59	184 8 0
(5) " " £1 - - - - -	100	700 0 0
(6) " " 12s. - - - - -	74	49 0 0
(7) " " 6s. - - - - -	119	64 7 0
(8) " " 4s. - - - - -	88	11 10 0
(9) Below 4s. per year - - - - -	71	7 12 4

Add Dividends and Donations - - - - - £17 11 0

Less Expenses - - - - - £29 8 0

Total for year, 1916. - - - - - £1906 4 10

Deacons.	Collectors.	Total Amount.
1. James Bairman, 49 Cambridge Drive	Miss M. B. Murray, Ingleside, Bishop's Road	£14 18 0
2. D. K. Bishop, 15 Sutherland Street	Miss Martin, 5 Ardgowan Terrace	9 11 0
3. W. A. Marshall, 2 Bute Gardens	Miss E. S. Gemmell, 44 Sardinia Terrace	15 0 0
4. Harry Prosser, 11 Dalrymple Road	Miss Alkman, 30 Cecil Street	10 16 0
5. Niles S. Patman, 8 Lothian Gardens	Mrs. C. E. Bell, 4 Derby Crescent	10 10 0
6. Duncan A. MacLeod, 49 St. Vincent Street	Miss Annie Reid, 39 Polwarth Gardens	10 10 0
7. Bryden Murray, 20 Derby Crescent	Miss Agnes Black, 45 Kelvinside Gardens	10 15 0
8. Archd. Lauder, 21 Derby Crescent	Miss May Osborne, 19 Kelvinside Terrace, S	10 14 0
9. Wm. F. Peden, 45 Kelvinside Gardens	Miss Jennie Grant, 191 Hyndland Road	20 14 0
10. Chas. A. Michael, 3 Highbury Mansions	Miss F. H. Gemmell, 54 Sardinia Terrace	10 14 0
11. Alva Russell, Southpark House Hillhead	Miss Nichol, 8 Colebrook Street	10 14 0
12. Robert Jones, 2 Wilson Street	Miss Fairley, 9 Birchmore Gardens	10 10 0
13. Jas. M. Fullerton, 2 Loudon Terrace	Miss Galbraith, 1 Winton Drive	10 1 0
14. Robert Russell, 12 Strathallan Terrace	Mrs. Thomson, 1 Loudon Terrace	0 0 0
15. A. Graham Crombie, 28 Ashton Terrace	Miss Howells, 118 University Avenue	4 10 0
16. Jas. McAnula, 10 Hamilton Drive	Miss Crombie, 23 Ashton Terrace	4 0 0
17. D. R. Howells, 118 University Avenue	Miss Clouston, 2 Loudon Terrace	10 14 0
18. Wm. Russell, 15 Strathallan Terrace	Miss Marshall, 2 Bute Gardens	100 9 0
19. E. Sherriff Sinclair, 2 Kinnoull Drive	Mrs. Carrie J. Turner, 2 Victoria Terrace	10 15 0
20. Wilfred A. Boyd, 9 Munty Gardens	Miss A. A. Rose, 145 Hyndland Road	100 11 0
21. Walter M. Galbraith, 7 Holyrood Crescent	Miss Riech, 3 Kion Terrace	0 10 0
22. John White, Jr., 6 Montgomerie Quadrant	Miss Alice M. C. Blain, 30 Hamilton Drive	10 10 0
23. David A. Bennie, 4 Windsor Chase	Andrew Law, 7 Queens' side, Downhill	
24. David Hendry, 10 Kelvin Drive	Miss Janet M. Wilson, 15 Cornwell Ave. Jordanhill	10 1 0
25. Wm. Lusk, Ranhill, Rosendean	Robert C. Reid, 64 Kilmorie Gardens	
26. Andrew Law, 7 Queens' side, Downhill	Miss Miller, 3 Windsor Quadrant	10 1 0
27. Henry Fairlie, 15 Cornwell Ave. Jordanhill		
28. D. Quinlan Bell, 11 Westbourne Gardens		

£1906 4 10

Prepared by—Miss W. B. GILBERT, 1, Crown Gardens.

31st December, 1916

Schedule No. 40.
Size of original, 10½" x 8½".

IMPROVED METHODS OF CHURCH FINANCE

Envelope Method of Collecting.

In many churches a little spurt has to be made at the close of the year to clear the treasurer's books. Some congregations ask for a silver collection, others make a special anniversary collection, taking it in bags during the services, but the most effective way of getting a good collection is the envelope.

A letter is carefully prepared along the lines of the one shown herewith (No. 41). A reply form (No. 42) is enclosed, also a reply envelope (No. 43); these envelopes are to be put in the plate when entering on the anniversary Sabbath. The result is usually from three to four times as great as when simply a silver collection is asked for. In one particular congregation the silver collection in the plate amounted to about £10, but the envelope collection for some years has averaged about £35. This year the amount was £42.

Where collectors are available, it is undoubtedly better to call for the envelopes. A much higher percentage of returns is obtained, and the loss occasioned by a wet Sunday or by non-attendance is obviated.

West United Free Church.

SPECIAL Anniversary Services · COLLECTION, SABBATH, 15TH DEC., 1915.

DEAR FELLOW-MEMBER,

Once more the time for our Anniversary Services has come round, and you will be glad to know our preacher next Sabbath is to be the Rev. Alex. Connell, B.D., from Liverpool.

At this time we usually make a little extra effort just to make sure of closing the year free of congregational debt.

On previous occasions the liberality of this collection has borne striking testimony to the depth and warmth of the spiritual life of our people, which liberality has made the work of the Deacons' Court both easy and pleasant. On the Anniversary Sabbath last year the collection amounted to £37. This year we require a little more, and it is confidently expected that the larger amount will be forthcoming since the need for it has been mentioned.

This can readily be accomplished by *every* seatholder enclosing his or her contribution, however small, in the accompanying envelope, and leaving it in the plate on entering, or posting it direct to me.

Thanking you in anticipation on behalf of the Office-Bearers.

Yours very sincerely,

ADAM B. KEAY,

Congregational Treasurer.

Letter No. 41.

IMPROVED METHODS OF CHURCH FINANCE

Along with this letter a reply form is enclosed,
which reads as follows :—

To Mr A. B. KEAY,
Congregational Treasurer.

December 1915.

DEAR SIR,

In reply to your letter, I have much
pleasure in enclosing as my
contribution to the Special Anniversary Collection.

Yours very sincerely,

Reply Form No. 42.
Half the size of original.

Also an envelope addressed :—

TO THE

CONGREGATIONAL TREASURER,

West United Free Church.

Special Anniversary Collection.

Envelope No. 43.
Half the size of original.

THE ART OF MONEY COLLECTING

Marylebone System.

Among the most successful of modern methods is the envelope system adopted by Marylebone Presbyterian Church, London. At the end of each year a short printed letter (No. 44) is posted to each member.

This letter, with a reply card, is enclosed in an envelope and posted to each member. This reply card is printed on both sides (Nos. 45 and 46).

Members indicate the weekly amount they propose to give during the next year on one side (No. 46).

These cards are returned to the minister, and a packet of small envelopes, about 3 inches square, is sent to the member. These envelopes (No. 47) are numbered and dated for each consecutive Sabbath of the year. Similar envelopes printed in another colour (No. 48) are enclosed in the packet at the proper dates for the special Synod Scheme Collections every fourth Sabbath.

Marylebone Presbyterian Church.

December 1916.

It has been our custom at this period of the year to present an estimate of the probable receipts and payments for the coming year.

.

The Deacons' Court proposes to adopt the same course as last year, and to estimate our requirements for 1917 at the same as for the current year, viz., about £2200.

.

To any one who intimates, upon the enclosed card, a willingness to receive them, there will be sent small envelopes, each bearing the date of one of the Sundays of 1917, and all marked with a distinctive number. The recipient is asked to enclose the gift (which may be made weekly, quarterly, or half-yearly, as preferred) in one of these envelopes, and upon the Sunday the date of which it bears, to place it in the collection plate.

R. CALDER GILLIE,
Minister.

CECIL D. ROBERTSON,
JAMES VAN ALLEN SHIELDS,
Clerks of Session.

JOHN G. ROBERTSON,
Clerk of the Deacons' Court.

Marylebone Presbyterian Church, LONDON.

"Envelope Offering" for 1917.

PLEASE place this Card in the accompanying envelope and forward it to Rev. R. C. Gillie, M.A. Partly that a responsible Office-Bearer may assist the Minister in the clerical work, and partly that the Minister of the Church may not be solely responsible for a detail of Congregation finance, the Deacons' Court has directed that the Clerk of Session shall be associated with the Minister in the reception and examination of these Cards. Any intimation of intention, that may be marked on the schedule on the other side of this Card, will be deemed confidential by the Minister and the Clerk of Session.

R. CALDER GILLIE, M.A., *Minister.*

CECIL D. ROBERTSON, *Session Clerk.*

[P.T.O.]

Card No. 45.

"Envelope Offering" for 1917.

Please send me 52 ENVELOPES for the year 1917.*

Name.....

Address.

IT IS MY PURPOSE to give each week the amount indicated below by the mark **X**. By God's help, as an act of worship and as an expression of my gratitude for temporal and spiritual mercies daily received, I will endeavour conscientiously to make this offering regularly, week by week, during 1917, and if I am absent or unable to make the offering on any Lord's day, I will, if possible, make it good at another time.

1d.	2d.	3d.	6d.	9d.	1/-
1/6	2/-	2/6	3/-	4/-	5/-
7/6	10/-	15/-	20/-	40/-	A sum that I have deter- mined upon.

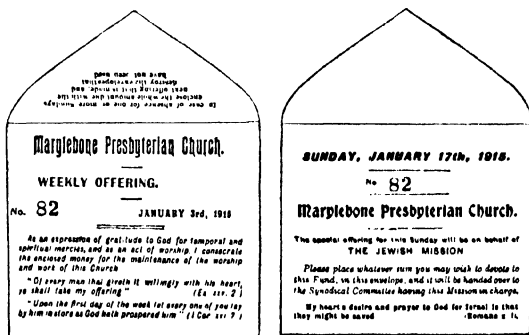
* NOTE.—If it is preferred to make the gifts otherwise than once a week, kindly cross out the figures 52 and write 12 if you wish to give once a month; 4 if once a quarter; and 1 if just once for the year.

[P.T.O.]

Card No. 46.

IMPROVED METHODS OF CHURCH FINANCE

This system has secured a much more regular income, particularly during the summer months, and is reported to have resulted in a steady nett increase of about 20 per cent. The collection taken by this method does not include seat rents, Sustentation Fund, or missions, but it is stated that this method tends to the advantage of all of these. This method is capable of improvement in several directions, as will be seen by comparison with the duplex envelope method described later on.



Envelope No. 47.

Envelope No. 48.

Actual width of each, 3 ins.

THE ART OF MONEY COLLECTING

Trinity Presbyterian Church, Hull.

The following circular (No. 49) was used to inaugurate an envelope system in a congregation where the giving was at a very low ebb. It was preceded by two sermons on the general subject of giving, and particularly on paying one's own congregational expenses. The leaflets were posted, the reply cards (No. 50) sent back to the minister, and the weekly envelopes sent in return. The results were most satisfactory, and would have been more satisfactory still if the office-bearers had visited their districts and heartily explained the scheme. It is important that the office-bearers should be in complete harmony and be enthusiastic over the matter, otherwise the best results are not got.

This and the Marylebone Presbyterian Church method are simply the duplex envelope method in an embryo stage.

Trinity Presbyterian Church.



TO THE MEMBERS AND ADHERENTS.

DEAR FRIENDS,

The office-bearers, after careful and prayerful consideration, have decided to alter somewhat the present method of finance. They earnestly ask your sympathy with, and support for, their plans, which, they believe, will tend to simplicity and effectiveness.

I. GIVING TO THE LORD.

Christian liberality is a fruit of the Spirit, and one of the highest graces of the Christian character. Every Christian should regard it as not only a duty but a delight to lay aside a portion of income for the carrying on of the Lord's work. How much each will give must be settled alone with the Lord, who knows each one's circumstances. It should clearly be (1) A definite proportion of income "As God hath prospered." (2) It should be the "first fruits," not what may be left over after all other expenses are met—"Honour the Lord . . . with the first fruits of all thine increase." (3) It should be large enough to cost real self-denial—"He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully." (4) And it is best if the Lord's portion is laid aside weekly—"Upon the first day of the week let every one of you lay by him in store as God hath prospered him." "Bring ye all the tithes into the storehouse . . . and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

"Weekly proportionate storing, joined with weekly worshipful offering, would be the perfection of church finance."

Circular No. 49—page 1.

II. BRIEF BUDGET FOR 1910.

1.—The amount needed for 1910 the office-bearers estimate as follows :—

	£	s.	d.
For all Congregational Expenses, including Salaries of Pastor, Organist, and Church Officer, Repairs, Heating, Lighting, Insur- ance, Interest on debt on Hall, Printing, Synod and Presbytery Expenses, Sunday School, &c., &c.	350	0	0

2.—From that total we deduct :—

	£	s.	d.
(1) Grant towards Stipend from Home Mission Fund	75	0	0
(2) Donations towards Stipend from Friends in Presbytery	125	0	0
In all	200	0	0

3.—That leaves £150 to be raised by the Congregation during 1910, viz. :—£50 towards Pastor's Salary, and £100 for all other expenses. Let us call it **THREE POUNDS PER WEEK.**

III. PROPOSED PLAN.

In the past the money was raised in a variety of ways, Sunday collections, Church Aid collected in homes (a substitute for pew rents), Sales of Work, At Homes, Guild and other gatherings. It is now proposed to have **ONE INCLUSIVE METHOD**, that of

STATED FREE-WILL OFFERINGS.

It has worked well in many Congregations of our Church and other Churches, and the office-bearers are confident that, if it is heartily and liberally taken up by our members and adherents, it will meet all our needs at once, and bring in a growing revenue each year. It is meant to cover all ordinary expenses, without resort to Church Aid collections, Sales of Work, &c. These may be reserved for extraordinary expenses, such as re-lighting the Church, and providing a Pipe Organ when the time comes—and may it come soon—for facing these.

With this circular each member and adherent receives a card on which are printed rates of free-will offerings, ranging from One Penny to Ten Shillings per week. Each one

is invited earnestly and lovingly to consider before God how much they are able and willing to contribute per week to meet all the expenses of the congregation. Kindly take into account what you may have contributed previously through Church Aid, Sales of Work, Guild, Teas, &c. It is not intended there should be any other calls on you except for Foreign Missions and other Synodical Schemes. Your **ONE OFFERING** is to include all demands for **CONGREGATIONAL EXPENSES**. Let it be then as liberal as possible. Upon the liberality and promptness of YOUR response in this matter may largely depend the welfare of the Church in the coming year. The Lord direct each one to devise liberal things for His work.

IV. POINTS IN THE PLAN.

1. Having fixed how much you will give weekly, put a **X** in the space with that amount on the enclosed card, and add your name and address.
2. Enclose the card, in the addressed envelope sent herewith, and forward it by post or otherwise to the Pastor. The amount of your free-will offering will be **ABSOLUTELY CONFIDENTIAL**, and will not be revealed to anyone. Some one must hold the secret key and the office-bearers unanimously asked the Pastor to do it.
3. When your card is received a packet of small envelopes will be sent you, one for each Sunday, having a number on it by which you are registered in the Secret-free-will-offering Roll, in the order in which the cards are received.
4. Kindly put your promised offering in one of the envelopes, bring it to Church and put it in the collection plate. If you are absent any Sunday, please put the whole amount into the next envelope used, or use more than one envelope.
5. You are free at any time, if circumstances alter, to increase, decrease, or cancel your offering, and all changes will be regarded as confidential.
6. It is hoped all will give, who have any income or allowance of their own; and in cases where Members are entirely dependent on the head of the house, the offering should be divided, so that all may be "sharers in this grace also."
7. While earnestly desiring that all should join in our stated free-will offering plan, please remember it is voluntary, and if some do not see their way to adopt it, they are free to put their offerings into the plates as at present. In any case kindly **DO YOUR BEST FOR THE LORD'S WORK.**

Let us all seek to give to the Lord, thankfully, prayerfully, liberally, and cheerfully (read 2 Cor. viii., 7-12 and ix., 6-15); and such giving will bring great blessing to ourselves. "For God loveth a cheerful (hilarious) giver, and God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work."

(Signed),

J. J. MACKAY, Pastor, 27, Auckland road.

JAMES MITCHELL, Elder, Arksey.

ANDREW SHANDS, Elder, 39, Cartwright street.

HAMILTON LYTTLE, Elder, 24, Carlton road.

W. J. BEASLEY, Elder, 4, Cleveland street.

CHAS. SCULTHORPE, Elder, 44, Elsworth street.

CHAS. STEVENSON, Manager, 6, St. Vincent road.

ALFRED E. CLARK, Manager, 10, Albany road.

ERNEST PAYNE, Manager, 133, Catherine street.

Circular No. 49—page 4.

FOR the objects specified, and in accordance with the plan proposed, I agree to give each week, God prospering me, the amount indicated on the schedule below by the mark X. By God's help, as an act of worship and an expression of my gratitude for temporal and spiritual mercies daily received, I will strive conscientiously and regularly to make this offering during 1910. If I am absent or unable to make the offering on any given Lord's day, I will make it good at another time, if possible to do so.

1d.	2d.	3d.	4d.	6d.	9d.
1/-	1/3	1/6	2/-	2/6	3/-
3/6	4/-	5/-	6/-	7/6	10/-

Name

Address...

Card No. 50.

IMPROVED METHODS OF CHURCH FINANCE

The Weekly Envelope System.

A Glasgow congregation resolved to do its best for the Belgian Relief Scheme, and adopted the system of a weekly envelope contribution. A leaflet explaining the purpose of the system, accompanied with twenty-six envelopes, numbered and dated, was enclosed in a larger envelope, addressed to the members and put into the pews. Those not taken were posted; there was no visitation or pressure of any kind. The result has been a steady income of £3 per week for three years: an income which has been maintained without affecting the other givings of the congregation in any way. Here is the leaflet, as also the reply form, the reply envelope, and the money envelope (51, 52, 53). This is the identical method of the duplex envelope system applied on a small scale to one fund. When one notes that the contribution of this congregation to the Central Fund is only about £200, the result of the envelope is even more striking.

A suburban treasurer writes:—"We have tried a number of ways of collecting, such as emergency envelopes, quarterly contributions at the rate of one penny per week, special intimations for increased offerings, and quarterly silver collections, all of which were only qualified successes. We think it better to ask for a fairly large sum at one time. For instance, last year we had leaflets provided asking for a free-will offering of £200, through the church plate on the last Communion Sabbath of the year. The elders distributed

Scotstoun United Free Church.

BELGIAN REFUGÉES.

AT a meeting of the Glasgow Presbytery held on February 9th, a deputation representing the Magistrates of the City appeared to urge that the Presbytery should co-operate in the effort being made to secure hospitality for the Belgian Refugees now arriving in this country. A second 5000 have been invited to the City and neighbourhood in the firm expectation that the duty of the community will be fully recognised to the exiles from devastated Belgium. The Presbytery received the deputation with much sympathy, and Congregations are now undertaking the support of one or more families, or co-operating in other ways. Our own Deacons' Court has intimated to the Central Committee that our Congregation will undertake the support of a family. The cost, however, varies with the size of the family, and also according as it does, or does not, include members who can find employment; and before becoming responsible for any particular family, the Deacons' Court desires to know as definitely as possible on what regular weekly income for this purpose they can rely.

It is hoped that the accompanying slip will be filled in and returned on **SUNDAY, 21st MARCH**, by all who can help, whatever the amount which they can give may be. Even 1d per week will be welcome, and on the other hand the need is so great that no amount, however large, is more than can be wisely expended.

Envelopes for 20 weekly contributions are enclosed, and you are asked to place the amount in these and bring them Sunday by Sunday to the Church. In case of absence, several contributions may be handed in together, but it will facilitate the necessary book-keeping if each weekly sum is enclosed in its own envelope.

Should any member desire to contribute, and at the same time be unwilling to name in advance a regular weekly amount, the annexed slip should be signed and returned with the words "per week" scored out, and the envelopes used to forward whatever contributions are made.

In name of the Deacons' Court,

DAVID EATON, *Moderator*

JOHN HERCUS, *Clerk*

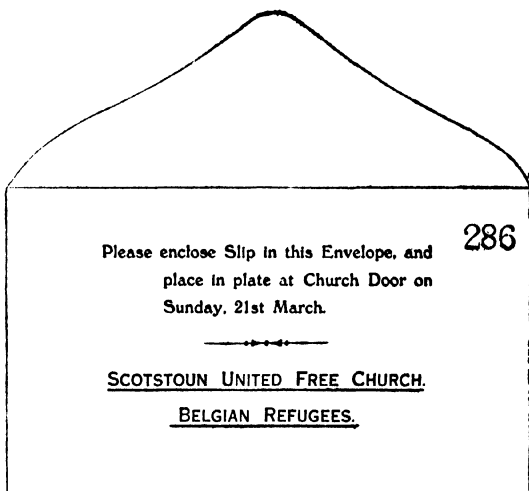
13th March, 1915

I shall be glad to contribute *per*
week towards the support of a family of Belgian
Refugees.

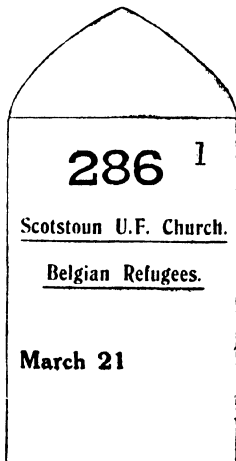
Name,

Address,

Circular No. 51.
Size of original, 13" x 8".



Envelope No. 52.
Actual width, $5\frac{1}{2}$ ins.



Envelope No. 53.
Actual width $2\frac{3}{8}$ ins.

THE ART OF MONEY COLLECTING

these slips when going round with the cards. For three Sabbaths previously the minister intimated the details of the scheme: the result was a collection of over £110."

Note.—It will be observed above that the £110 collection which was also only a qualified success had the assistance of the pulpit for three Sabbaths, a personal visit from the elders, printed explanatory leaflet—and it was taken on Communion Sunday. Those described by the treasurer as "qualified successes" would have been more satisfactory if given an equal amount of backing. Very often it is not the particular method but the imperfect way of carrying out the details which is at fault.

How £300 was raised.

The following letter (No. 54) explains itself.

The treasurer adds a note :—

"While this was a success, it was supported only by regular givers. Many irregular attenders took no notice of it. We are sure a better result would have been got if, instead of posting the appeals, personal delivery had been made by the office-bearers and the reply envelopes collected later on either by the office-bearers or collectors."

. U.F. CHURCH,

DEAR SIR OR MADAM,

On account of recent heavy expenditure upon Repairs to the Church Property, added to a deficit handed down from former years, the Managers estimate that in ordinary course the Church Financial Statement at the close of this year will shew a deficiency of about £300. One Member of the Congregation has generously offered to contribute £100 of that deficit, provided that the other Members and Adherents contribute the remaining £200 before 31st December of this year. This matter has been under the consideration of a Joint Meeting of Session and Managers, who believe that the position of affairs needs only to be brought to the knowledge of the Members to be rectified. I am accordingly instructed to issue a copy of this circular to all the Members, with the request that they will kindly fill up the annexed form, and post, or deliver to me, or put into the collecting bag under cover of the accompanying addressed envelope, their contributions *on or before Sabbath, 1st December.*

I am to express the hope that the Ordinary Church Collections will not be diminished during the ingathering of this Special Fund, and that a larger number of Members than hitherto will take Sitzings in the Church.

I am,

Yours faithfully,

Treasurer.

Letter No. 54.
Size of original, 10½" × 8¼".

THE ART OF MONEY COLLECTING

Improved Method of Collecting Seat Rents.

In many congregations seat-letting drags wearily on for about two months twice a year, intimated at the various services every Sabbath, and sometimes in the newspapers as well.

In recent years some congregations have adopted the simpler plan of announcing three evenings for seat-letting. For the convenience of those unable to get along on these evenings, envelopes are put in the pews. At the expiry of the seat-letting period, envelopes with the name filled in are posted to any who have not retaken their sittings. This plan is most successful in every way.

The only improvement one might suggest is the enclosing of a kindly note with the posted envelope. No. 55 is a sample.

Domanhill Church.

Seat-Letting, 1916.

The Managers will attend in the Session House on
Monday, 2nd October
Saturday, 7th ..
Monday, 9th ..
7.30 to 8 o'clock

Seatholder, M.....

Pew	Sittings	Pence	Amount
No			

Seatholders unable to attend on one of these occasions, should fill in the above particulars, and hand this envelope, containing the amount, to the Church Officer, 19 Elgin Terrace, or put it into his Vestibule

Sittings not now retaken may be let to new applicants without further notice.

Envelope No. 55.
Actual width, 3½ ins.

IMPROVED METHODS OF CHURCH FINANCE

In another congregation seat-letting begins thus:—An envelope, along with a note, both enclosed in another envelope, is put in the pew addressed to the seat-holder, asking him kindly to enclose the amount and leave it in the plate. After four Sabbaths, envelopes remaining in the pews are posted to the members. The managers attend for three Monday evenings to receive new seat-holders. No. 56 is a sample.

To the SEAT-LETTING COMMITTEE,
WELLFIELD UNITED FREE CHURCH.
SPRINGBURN.

No. of Pews Sittings @ Amount enclosed, £.....

From.....

To be deposited in COLLECTION PLATE within CHURCH VESTIBULE by
LAST SABBATH of

Envelope No. 56.
Actual width, 4½ ins.

This system gets the seat-letting quickly over, and by putting every one on the same level causes no offence. On the back of this envelope is printed:—

Note.—Before returning kindly fill in *Present*
address.....

If address has changed during the past
six months fill in also—

Old Address.....

THE ART OF MONEY COLLECTING

Another church intimates seat-letting on two evenings; if seats are not then retaken the following notice and reply envelope (Nos. 57 and 58), enclosed in an envelope addressed to the seat-holder, is put in the pew. If instead of this stiff, formal notice a somewhat kindlier *letter* were used, quite as good financial results would be obtained.

..... UNITED FREE CHURCH.

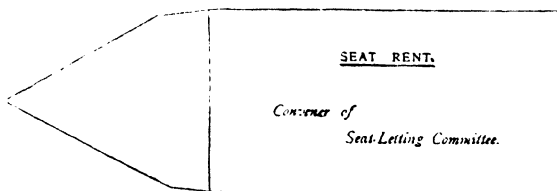
+✂ SEAT LETTING. ✂+

As the time for LETTING THE SEATS for the Half-Year has now expired, the DEACONS' COURT will be glad if you would kindly enclose your SEAT RENT amounting to £....., with this note, and put the same in the Church door Plate, as early as convenient, or hand it to the Church Officer.

.....
Convener of Seat-Letting Committee.

.....191.....
To.....

.....
Leaflet No. 57.



Envelope No. 58.
Actual width, 5½ ins.

IMPROVED METHODS OF CHURCH FINANCE

Envelope No. 59 is put in the pews when seat-letting begins : it is simple and effective. A special box is placed beside the church plate in the vestibule for the return of these.

THE TREASURER,
Queen's Park Parish Church

Seat - Holders who are unable to attend on the Evenings fixed for Seat - Letting, will kindly place the Amount of their Rents in this Envelope, fill in the undernoted particulars, and Deposit the Envelope in BOX placed in Vestibule on Sunday next.

Name,

Address,

Pew No.,

No. of Sittings

Envelope No. 59.
Actual width, $3\frac{1}{4}$ ins.

CHAPTER VIII

The Duplex Envelope Method.

THE Duplex Envelope Method originated in America, but it is none the worse for that. It has been developed by Christian men, who have devoted themselves to the cause of the Church, and who are anxious for the highest spiritual good. It has sought to make Church finance efficient in the pursuit of the Church's great aim. It has been tested in every conceivable set of circumstances. And it has proved itself the most effective method of congregational finance that has ever yet been devised.

Merely to read of the blessings it has wrought is a joy. On every hand you hear of debts reduced and deficits wiped out. Missionary contributions have been doubled and salaries increased. Finance has ceased to be a weary burden. Congregations show a new spirit. Indifference and strife have been replaced by enthusiasm and harmony. Membership and attendance have alike increased. Ministers have been enabled to preach better sermons, and congregations have displayed a new devotion. The sense of strain has departed, and energy is freely directed to the great ends of the Church, and specially to the enterprise of missions. In short, the spiritual temperature has risen.

What is the method which is credited with having produced so great results?

Here is the answer, as given by the Rev. A. F.

THE DUPLEX ENVELOPE METHOD

M'Garrah, the Special Field Church Efficiency Expert of the Unsectarian Church Efficiency Bureau, Chicago :—

“One of the most pressing and vital problems of the modern church is the securing of sufficient funds for its various schemes and the payment of a reasonable salary to its minister. This problem has been solved by the Duplex Envelope system. The results of this method are so widely known that no time need be spent elaborating upon them.

“The method itself may be briefly described under ten heads :—

1. The creation of spiritual warmth radiating from the minister through the office-bearers to the members.
2. Clear vision of what the Church stands for and what it can accomplish.
3. Preparation of a budget on a liberal basis at the beginning of the year to cover all income and expenditure.
4. Office-bearers personally visit members in a given week and explain to them the probable requirements of the church for the ensuing year.
5. Invite members to support the work by a weekly offering.
6. Get this offer written and signed, leaving a duplicate copy.
7. Leave Duplex Envelopes, numbered for each contributor, dated for each consecutive Sabbath of the year.
8. Work the system on a comprehensive business-like manner, the treasurer and clerk of office-bearers' court together

THE ART OF MONEY COLLECTING

checking the envelopes week by week, and reporting any shortage to the proper quarter.

9. Issue a quarterly financial statement, and repeat the office-bearers' visit annually.
10. Maintain the warmth of the congregation throughout the year by reference to the various schemes in operation, by frequent mention of them in congregational prayers, and by well-prepared, well-printed reports, new proposals, maps, etc."

The method is simplicity itself. The financial authorities in a congregation simply budget the sum required for all purposes throughout the year, under two heads: (1) purely congregational purposes; (2) missionary purposes. That is the first step. The next is to call upon every member and explain the proposal. And the proposal is that he set apart a definite sum per week for these church purposes. A form is presented to him, which he is asked to sign in duplicate, pledging himself to this regular donation. One copy of this promise is left with him as a reminder; the other is handed to the treasurer of the congregation for his information. Then there are left with the member 52 small double envelopes, one for each Sunday in the year, each numbered and dated (No. 60). In these he is asked to place his weekly contribution, and he puts the double envelope in the church plate Sabbath by Sabbath. The number on the envelope enables the treasurer to check each contribution with the pledge already given him. He issues a financial report quarterly, and the effort is made to make income and expenditure balance quarterly, so as to

<div style="display: flex; justify-content: space-between; border-bottom: 1px solid black; margin-bottom: 10px;"> 270 MAR 7 1915 </div> <p style="text-align: center; font-weight: bold; margin: 0;">Westminster Church SASKATOON</p> <p style="text-align: center; font-weight: bold; margin: 10px 0 0 0;">GENERAL FUND</p> <p>Name.....</p> <p>Amount.....</p> <p style="font-size: small;">"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor.16: 2.</p> <p style="text-align: right; font-size: small;">To separate tear here. X</p>	<div style="display: flex; justify-content: space-between; border-bottom: 1px solid black; margin-bottom: 10px;"> MAR 7 1915 270 </div> <p style="text-align: center; font-weight: bold; margin: 0;">Weekly Offering —FOR—</p> <p style="text-align: center; font-weight: bold; margin: 10px 0 0 0;">MISSIONS</p> <p>Name.....</p> <p>Amount.....</p> <p style="font-size: small;">"Go ye into all the world and preach the gospel to every crea- ture."—Mark 16: 14.</p>
---	---

Envelope No. 60.
Actual width, 4½ ins.

These directions are printed on the back of the envelope :—

DIRECTIONS FOR DUPLEX ENVELOPE.

1. The number on your envelopes is the number opposite your name in the Treasurer's book, and all envelopes bearing this number will be credited to you.
2. Be sure, therefore, to use only your own envelopes.
3. Each Sunday, put your Weekly Offerings in the envelope of that date, being very careful to put into each pocket the proper amount pledged for it. Seal the envelope securely, and put it on the collection plate.
4. If, for any reason, you wish to defer the offering of either pocket of the envelope, detach that portion and keep it for later use.
5. If absent from church, either send your offerings in their envelope by some one else, or take them with you the next time you go.
6. If you pay more than one week's offering at one time, use only one envelope, destroying the other envelopes whose pledges are thus paid.

**R. DOUGLAS FRASER,
TORONTO.**

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relieve the church from the need for special collections or facing a deficit.

Really that is the whole thing. It is simply the application of common-sense to the finance of the church. The element of haphazard is eliminated. The element of responsibility is fostered, and with that comes a deeper sense of dignity and of worship in the offering, absentees are quickly discovered, and the minister can be informed where his services are needed. In many ways the general well-being of the congregation is increased. And in experience it has been found that the income has increased greatly wherever the system has been fairly tried.

Here are a few results, culled from hundreds of American reports :—

Pittsburg. Well-to-do church, 1500 members ; income by the old way £5800. At the end of 1915, the third year by the Duplex Envelope system, the income was £10,000.¹

Another Pittsburg church reports an increase of £2000, in addition to increasing the minister's stipend.

A rural American church, of 200 members, income by the old way £410, by Duplex Envelope £730.

Working-class church, New York State, income by old way £329, by Duplex Envelope £720.

The Southern Presbyterian Church of America reports an increase of 20s. 6d. per head over

¹ As this amount puts our Scotch ideas of contributing in the shade, I hasten to add that dollars have not been mistaken for pounds. Sums quoted in pounds are actual amounts.

THE DUPLEX ENVELOPE METHOD

its entire membership of 300,000 for congregational purposes, and an increase of 5s. per head for mission purposes.

The United Presbyterian Church of America, with 153,000, has raised the average giving per member to £3, 17s. 6d.

The Methodist Episcopal Church of America reports an increase for 1915 of £20,000, and the Presbyterian Church of America for the same year shows an increase of £50,000 on their former givings—all owing to the adoption of the Duplex Envelope system.

For its full success the method depends upon two things more :—

- (1) It means trouble and care and time, all given by deacons, members of financial boards, and church officials generally.
No method will succeed without these. But the result is **worth all trouble.**

- (2) It depends upon the real Christian earnestness of a congregation. This is a difficult thing to write or speak about. No trick will create it. We should assume that it is latent, and needs only to be drawn out and fostered.

That is why, writing about this method, the Rev. R. Orme Flinn, D.D., N. Presbyterian Church, Atlanta, says :—

“The first thing to do is to raise the spiritual tone of the congregation. The leaders must pray for the work in real earnest ; they must also get the people to pray. Nothing

THE ART OF MONEY COLLECTING

else will so spiritualise the business side of the church as prayer and spiritual preaching, or more thoroughly help its financial problems. No group of men, however brilliant, can conduct the church finance successfully who do not know how to pray, and no plan of church finance will succeed which does not give a large place to prayer.

“The people must be instructed in what the Bible teaches concerning stewardship and the duty and benefits of proportionate giving. It is important that they understand that giving is not a luxury reserved for the rich, but *an act of worship* in which all can share—a form of service indispensable to spiritual wealth and power. Instruction concerning the grace of liberality should extend from the children in the Sunday school to the oldest member—all should be interested in the advancement of the church. It is only when people catch a worthy vision and are challenged by great achievements that their imagination is fired, their enthusiasm aroused, and their assistance spontaneously offered. **The people should be taken into confidence and kept thoroughly informed** about the affairs of their own church, and the schemes they support. The office-bearers should remember that the inner life of the church depends upon *giving itself in service* for others ; they should therefore fix a high goal for the people’s liberality in keeping with the scriptural programme and their own known financial ability.

“This Duplex Envelope plan has now been before the church long enough for every one to know its merits. **It is business sagacity applied to church needs.** When thus approached at the

THE DUPLEX ENVELOPE METHOD

beginning of the year for a pledge, instead of at the end of the year for a deficit, the people can proportion their gifts to their annual income, instead of giving a trifle of what is left after their year's personal expenses have been met."

The foregoing evidence from the United States being altogether in favour of the Duplex Envelopes, let us hear what our Canadian brethren have to say on the subject. Remember that in Canada there is a hard-headed population, largely Scotch by birth or descent—folks who are out to make money, and want full value for every dollar; folks who are somewhat cynically described as: "Scots wha hae but winna gie." If the Duplex Envelope is a success there, it will succeed anywhere. Hear the evidence of leading representative laymen at the Presbyterian Laymen's Congress at Toronto, 1913.

Mr Matthew Parkinson (Toronto) said:—"Gentlemen, so much has been said this afternoon with regard to the merits, both spiritual and financial, of the every-member canvass, that surely every man will go home with the determination that such a canvass shall be carried out in his own church. Let me state the experience of High Park Presbyterian Church, Toronto.

"Three years ago I went into that church as a new member. We have had two every-member canvasses since that time, not for missions only, but for missions and current revenue. Three years ago the entire givings were £20 per Sunday, in round numbers, and the magnificent sum contributed to missions was £18 per annum. After the first canvass the revenue of the church rose to

THE ART OF MONEY COLLECTING

£40 a Sunday—just double—and the missionary givings amounted to £300 per annum instead of £18.

“The missionary committee were not satisfied, and canvassed again at the end of the year. The income of the church to-day is £60 per Sunday, and the revenue for missions is £640.

“It will work anywhere and everywhere. It has been tried in all manner of congregations, and the result is, not only money, but inspired men—men willing to work in all departments of church service.

“If any one wants to start a religious revival in his church, the best place to start is among the men, and the best way to get it started among the men is to get them to work.”

Mr Bryant, St Andrew's Church, Moose Jaw, reports as practical evidence of the success of the Duplex Envelope system of collecting: “In 1911 we gave £234 for missions, collecting it in the old way. In 1912, by the Duplex Envelope system, introduced by a house-to-house canvass, we gave £1277, 15s.”

Mr Thomas Findlay, Bloor Street Church, Toronto, said: “In 1907, collecting by the old method, the congregation gave about £1000 to all the schemes of the church, including foreign missions. In 1911 the envelope system had increased our givings for these schemes to £3200. In addition to that, the information the congregation has got about missions and church work in general has created a deeper spiritual impression amongst our people and established what we may call a congregational *esprit de corps*. The

THE DUPLEX ENVELOPE METHOD

feeling of doing something *as a congregation* does a world of good in a church.

“A number of people will at first shrink from the taking up of this work. It is so easy to side-step responsibility, and to think that somebody else should do it. I have been in a rural congregation several years, in a town congregation several years, in a down-town church, and in an up-town church, and know the conditions of these congregations; and I say that if this thing is organised in a proper way, and if the proper men will undertake to go through with the work, *in every case it will be successful*. Enough people have succeeded in this work to demonstrate that it can be done, and that it will be successful every time it is attempted in the right manner and in the right spirit.

“**But there is no earthly use sending out an envelope if it is not followed up by a personal canvass.** We used to send out envelopes year after year, and the treasurer would report ‘no response.’ It was simply a waste of money, as they were thrown aside.

“**We must go to the people,** and if boards of managers would go to the people in this way for their revenue there would not be many floating debts at the end of the year. Unless each one contributes his share, the church cannot be a success.”

Rev. John Pringle, D.D. (Sydney): “Mr Chairman, I do not think it will take seven minutes to say what I have to say about St Andrew’s Church, Sydney. I have probably *the largest Highland Scotch congregation* in Canada.

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Most of the people came to the country when the great industrial development came to Sydney. Their expenses are very much greater here than what they have been accustomed to, and I think it was perhaps a little difficult to get the people to realise that they had to give much more liberally in Sydney than they did at Middle River or on the North Shore. At first we used envelopes alone, then the duplex system was introduced. The consequence was that whereas in 1909 we had 239 givers by envelopes formerly posted to them, in 1912 we had by the personal canvass 719 givers through duplex envelopes, or 13 more than our entire membership."

Another elder reported: "We have a membership of some 275. In 1908 we raised for our own church purposes £560 and for missions £38. In 1911 we adopted the duplex envelope system and increased our pastor's stipend. In 1912 we raised for our own church purposes £840, and for missions we remitted to the treasurer £240. Besides giving that sum to missions, we gave to benevolent purposes in the city £40. Thus, from 1908 to 1912 we raised our missionary and benevolent givings from a total of £598 to a total of £1120."

At the close of the Congress the following resolution was **UNANIMOUSLY ADOPTED**:—"The Laymen's Missionary Movement, in formulating a policy for the year 1913-14, has decided upon a campaign of education and inspiration through a series of county and district conferences to cover

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about one hundred and fifty towns and cities, with a view to securing an every-member canvass in just as many congregations as will undertake it. It is planned that the Ontario and Quebec meetings will be held in the fall, with the canvass a simultaneous event the first week in December. The western meetings will be held in January, February, and March, and the canvass in March and April, to be followed immediately by a similar campaign and simultaneous canvass in the Maritime Provinces. Representatives of all the communions will participate in these gatherings, and it is hoped that hundreds of churches will make such a canvass for the first time.

“Therefore, in view of these facts, be it resolved that we men, **representing the Presbyterian Churches of Canada, heartily endorse the plan**, and pledge our co-operation in the conferences and our best efforts to bring every church to a thorough, efficient, every-member canvass for the mission work of our church.”

As a guide to efficiency in making the duplex envelope canvass, this extract is culled:—

“The details of an every-member canvass are very simple. Those here given are the result of experience in churches of varied character. Do not attempt any ‘short-cuts’ and expect full results.

“1. Create a ‘Congregational Conscience.’

Do not go out to canvass a congregation that does not expect or know the reasons for such a canvass. This ‘conscience’ or atmosphere is partly created by having the canvass made the theme from the

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pulpit on the two preceding Sabbath days. On the second Sabbath, if possible, have some minister other than the pastor present the needs and claims of the Master's work ; and give time for two laymen, in five-minute addresses, to place before the people the Budget for Current Expenses and also the Budget for the Schemes of the Church. Ask the people to be at home, as far as possible, during the evenings of the canvass week. Impress on them the necessity of making the claims of the work a matter of discussion in the family circle, so that, as far as possible, the number of contributors and the amount of each contribution may be decided before the arrival of the canvassers.

- “2. Have the canvassers go two and two, preferably a manager and an elder, or a member of the missionary committee; assign to each pair of canvassers a definite work. The most easily suggested is an elder's district.
- “3. Complete the canvass in, at most, one week.
- “4. In cities and towns (this may not be practicable in the country) have the canvassers go straight from business to the church at 6.30 p.m., where the women of the church have provided a light supper. Let them, while around the tables, receive final instructions and inspiration from the convener, and, promptly at 7.30 p.m., let them go out into the homes. Each

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night, on their return, the elder of each district makes his report of the results of the previous night's canvass. Thus it continues until the work is completed.

- “5. Follow the canvass by a week of special services, closing on the following Sabbath with the communion.

“Many have awakened to the knowledge that a spiritual revival may come as a result of a financial revival, and that awakening a sense of responsibility in the one creates a need of quickening and deepening in the other. There may be many men in a congregation who have hitherto been only nominal church adherents, who, caught in the inspiration of an every-member canvass, may become enthusiastic church workers. Scores of such men are now office-bearers or Sabbath school teachers, who, before the enthusiasm of participation in such a campaign, would have declined church work of any kind.”

Here is a speech which merits special consideration :

“I think one of the first things to create a missionary atmosphere in any congregation is to have a sympathetic minister. I must be careful here. Isn't that so? If you have not got a sympathetic minister it is an uphill job. But if you have, any one layman and the minister can create a missionary atmosphere in any congregation. I am sometimes surprised that some ministers are so much concerned about their own little communities that they are afraid to

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branch out into any missionary work for fear something will happen, that some of their own work will have to be curtailed. I think ministers would give great encouragement to their laymen if they would throw themselves heart and soul into this work. I am speaking with particular knowledge in this case; I happen to be a member of the Committee in the Presbytery from which I come, and know whereof I speak; and I say that sometimes ministers do not lend themselves to this work as they ought to do. If this Congress has done nothing else but to set our ministers on fire in the work of missions, it has accomplished a very great deal.

“The next thing is to inform the people. I believe one of the reasons why the Laymen’s Missionary Movement has accomplished so much has been that it has informed the people. Give them the information they require; tell them about our mission fields and the men working in them, and what is being done. That ought to be done in every congregation. There are ample ways by which it can be accomplished. . . .

“Another feature which should be given a very large space is prayer. We have not as yet even begun to pray for missions. We should pray for missions, not only in our private devotions, but in the prayer-meetings of our congregations. We have not begun to give the proper space to prayer. If you can create a prayer atmosphere in your congregations there will be little trouble in developing a missionary atmosphere—the one follows the other, as surely as night follows day.”

At the close of 1916 the Duplex Envelope system had been adopted by 90 per cent. of the churches

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comprising the Evangelical Alliance and the Federal Council of Churches of Christ in America. In the course of the next year or two it will be the only system all over Canada and the States.

Objections.

Of course there are people who will raise every possible objection to the duplex envelope system. Some will call it a departure from **VOLUNTARYISM**. How this can be so, it is impossible to see, unless voluntarism be interpreted, as it sometimes is, as the right of the individual to give if he likes, or otherwise to take without payment full advantage of what others are paying for on his behalf. The envelope collection does not destroy the right of a person to give or not as he chooses, but it does help to bring home, to those who make voluntarism a cloak for their meanness, the fact that, as members, they are responsible for the maintenance of the organisation of the Church to which they have been admitted.

Voluntarism is a perfectly good principle, but it is capable of a variety of applications. It does not necessarily assume the particular aspect which met with the approval of our great-grandfathers. So long as the only coercion a man is exposed to is that of his own will he is a voluntary. But voluntarism is a principle—not the lack of one. Prince Charlie's army may be said to have been delightfully voluntary in the sense that his soldiers halted and went home with plunder when and where they pleased. Yet, in the final and decisive battle his cause was for ever lost, and it

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was lost through voluntary spirits electing to go on their own business in hundreds at that particular time instead of sticking to the cause.

The needs of the modern church will be met by voluntaryism—but it must work out in voluntary service and voluntary giving, not in voluntary desertion or neglect.

To-day the respect of the community goes out to the man who “does his bit”; not to him who asks, “How did our grandfathers do this?” but to him who asks, “What better way can we devise?” Other things being equal, the most efficient method is the best. And the man who cannot see that the duplex method is an exemplification of true voluntaryism is wilfully blind.

Another objector may say that the givings of a Christian should be left to his own choice of time and amount—an excellent plan, if all Christians were perfect. We have to do, however, with many Christians marred by the natural desire to get for nothing, or as little as possible, all they can, and with others whose givings vary according to their feelings, and are entirely omitted through absence in bad weather or holidays.

How many trade unions, societies, or clubs of any standing attempt to get along with a haphazard income on these lines? What would they ever accomplish if they did?

Why should the Church, which is the greatest organised society in the land, with the largest working expenses, continue to be hampered by inefficient methods handed down from a parochial past? The comparison of the givings of the Scottish Churches with those of America is surely

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a sufficient condemnation of our present methods to warrant an immediate campaign for efficiency in congregational finance.

An Efficient Church.

In connection with the movement in America for improved methods of Church finance, a book has just been published in New York showing the weaknesses of the older systems in vogue, and the excellent results obtained by the system of weekly giving by envelopes. The purpose of the book is to enable the American Churches to reach a higher point of efficiency than they have even yet attained. This higher level is summarised under the following fourteen points as the aim of an efficient Church. Most of them have been noted already, but they are worth concentrating upon again.

1. The spiritual vision and motive.
2. Every member a regular attender.
3. Every member a giver.
4. Every member an active worker.
5. A budget for year's expenses ahead.
6. Education regarding the work and funds of the church.
7. Annual canvass of every member by the office-bearers.
8. A system of weekly giving by envelopes—this embraces all funds.

CHAPTER IX

A Short Chapter about People.

Distrusting the People.

ONE of the commonest objections raised to improving methods of church finance is, that the people won't respond, or that the people won't stand it. When a man says this he simply means that his own mind is closed to any improvement of method and that he naturally judges others by his own standard. The truth is that the human race is very much the same all the world over. The Creator moulded the laws of the human mind alike for British and Chinese, for American and New Zealander. Environment has given a local colour to their ideas, but the great laws of persuasion, love, and progress operate in identically the same way in all. Thus when we find that an improved method has been highly satisfactory in one country it is more than likely that, with certain slight modifications in view of local circumstances, it will be equally successful anywhere. For example, it will be urged against the envelope method of collecting that it is all right in America where everybody is up-to-date and not very religious, but that it will not do for Scotland where we have a slower but more deeply spiritual type of man. The reply to that is, that, in the first place, Americans are really not so much up-to-date as they are commonly supposed to be, and, in the second place, they are much

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more genuinely religious than many of our Scots folks are. Certainly it is a mark of the genuineness of their religion that they should be willing to test their existing methods ; to free them from the dead-weight attached to them through prejudice, ancient custom, precedent, and narrowness ; and to consecrate to the service of Christ the very best organised scientific methods which this new century has evolved. It would be an infinite blessing for Scotland if those of our Christian men and women who attach so much importance to denominationalism, voluntarism, and other “-isms,” were to get rid of these ancient encumbrances. **If instead of moving forward with faces ever turned backward** they were to face forward and advance, they would be a very great help, where now, in fact, they are a very great hindrance.

Whenever we find an objector to improvements of methods, our business is to get him to face forward ; talk to him quietly of the great progress being made with missionary enterprise ; portray such a vision of the future before him that he unconsciously adopts the attitude of mind disclosed by Paul when he writes :—“**Forgetting these things which are behind, I press toward the mark.**” Such a vision can transform the man who has no faith in the people into a very persuader of the people. We must always bear in mind that people in general are very much kinder, more noble, more open-minded than we are apt to think, and that kindly persuasion is always to some degree effective.

CHAPTER X

Forty-one Money-raising Methods which have Proved Satisfactory.

TO get the material for this chapter, a circular letter was sent to various treasurers throughout Scotland and other countries. In reply, some schemes were reported which, though good in a way, had defects. Those given here have been well tested, and are recommended. These schemes can be adapted for the use of all kinds of institutions and organisations.

A White Elephant Sale, or a Jumble Sale.
—In every household there are lots of things which have served their day and been discarded; there are books, clothing, ornaments, toys, kitchen utensils, and all sorts of things. A good idea is to have these collected and a sale organised, either in the local district or in the nearest working-class community. The usual method is to get a committee together, arrange for the sale, send a circular letter round the district asking for contributions, collect the latter with a van on fixed days, and advertise the sale by handbills, posters, and newspapers. After the articles are collected, their value can be considerably enhanced by inviting the local joiners, plumbers, tailors, and other craftsmen to devote a few evenings to repairing and renovating articles which are not hopelessly worn out. If a cup of tea is provided for the repairers

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and a few lively tunes played on the piano, quite a jolly repair party can easily be kept going.

One of the mistakes made at such sales is to allow too little time for going over, classifying, repairing, and pricing the articles. Everything should be in at least a week before the sale day. All sorts of ideas may be worked along with this—concerts, fortune-telling, hobby-horses, competitions, pony rides, etc., etc.

The Free Gift Sale.—One of the problems in agricultural localities the world over is to get farmers to contribute money. No matter how wealthy they are, one pound seems to be their average maximum contribution. There are psychological reasons for this, but we will not go into these at present. The point which interests us is that, while farmers and country people will give very little in money, they will give very large amounts in kind—produce of all sorts, live stock, butcher meat, cheese, meal, vegetables, and the like.

Very large sums can be raised in this way, and if the excitement of an auction sale is added, the farmers part freely with their money. One parish or district can be pitted against another, and the keenest friendly rivalry aroused. All sorts of incentives can be employed, and if care is taken to keep things going sweetly, not only will money be raised, but a delightful social occasion be enjoyed by all.

The method of organising is very much the same as for a white elephant sale, but for the free gift sale, instead of a small local committee, it is better to secure the leadership of the principal

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auctioneers, proprietors, large farmers, county and parish councillors, with their wives for the women's side of the sale. Divide the work among sub-committees, each responsible for a definite section, and do not forget that a capable publicity committee, under the convenership of the editor of the county paper, is extremely valuable.

Squaring Accounts Quarterly.

An Aberdeen Church Treasurer writes:—
“At the end of each quarter we issue a statement containing the total of the church door collections for that quarter, of the monthly contributions to Central Fund, and amounts contributed for Assembly schemes . . . and balance it with the quarter's expenditure. If the quarter's income does not meet the quarter's liabilities, a collection to meet the deficit is taken on the following Sabbath. Thus we make each quarter clear itself, and avoid the usual spurt at the end of the year.”

The Best Collectors.

An Ayrshire Minister writes:—“Our experience is that ladies from twenty years and upwards make the best collectors. This may not be the case in congregations where the office-bearers are business or professional men, but in working-class congregations it is decidedly so.” Why? Because in such congregations the money is nearly always handed over by the women of the house, and women can interest women in schemes better than men can.

An Emergency Fund.

A Glasgow Treasurer writes :—“ You will be interested to know about our Emergency Fund. The object of this fund is to create a reserve to meet extra expenditure on buildings, painting, or any other unusual outlays. Our method is : Each member sets aside one penny weekly. At the end of the year the accumulated contribution is put into the church plate in special envelopes provided for the purpose, these envelopes having been distributed in the pews. We have found this Emergency Fund extremely useful, and we understand that it has also proved very helpful in other congregations.”

The White Elephant Debt Idea.

One church, which was burdened with a debt of about £3000, had a card printed, showing a sketch of a white elephant, and with the legend, “Our White Elephant, ten years old, nominal value £3000, annual expense £150. Let us get quit of him.” Accompanying the card was a form-letter inviting donations, and a reply form and envelope. These were distributed and called for by office-bearers and collectors. In this particular case the good-natured remarks raised by this form of appeal brought in quite a lot of money. At the same time, humorous appeals are a very uncertain kind of approach to the public purse, and, on the whole, are better avoided.

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Church Repairs Scheme.

The Chest of Joash.—Money was required by a congregation for church repairs. The office-bearers remembered that the earliest collection mentioned in Scripture was that taken by King Joash for the repair of the temple, and thought they could not do better than adopt his plan. A chest, with a hole bored in the lid, was set at the door for the people to drop their money in. The receptacle was labelled “The Chest of Joash.”

Every member of the church was given a small envelope, with the title “Chest of Joash” printed thereon, with the request that after a month of self-denial the amount saved be put in the envelope and deposited in the chest. The plan was thoroughly explained to the people, and the difficulties of Joash in his time were dealt with by the minister in a most interesting sermon. People soon began talking of the scheme, and when the appointed Sunday came it was found that there was in the chest considerably more than was required. The people appreciated the originality of the scheme so much that the “Chest of Joash” is now an annual institution, and produces extra income for any funds which need helping at the end of the year. It would be little use putting up a box and leaving it at that; the other part of the scheme must be well worked.

The Treasurer of a Working-Class Congregation in Lanarkshire writes :—“ We lay great stress on the value of collectors having a full knowledge of the objects collected for, of tact on

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the part of the collector, and of regular, systematic visitation. We have a small committee of office-bearers told off to report any change of address to the managers and treasurer, and to confer with the seat-letting committee. Immediately any new members join, two office-bearers call upon them—an experienced and tactful elder and deacon. They have a friendly talk about the work of the church at home and abroad, and explain what funds are needed and how they are collected. Thus, members coming from other denominations get a chance of understanding the Central Fund and other church finances”—an excellent system.

A Renfrewshire Minister writes :—“ One of the things most detrimental to our church funds in general is the ignorance of collectors regarding the scope and finances of the great schemes of the church.”

Another writes :—“ Our Sunday school makes a collection on the first Sunday of each month for the Central Fund, not so much for the sake of the money as for the education of the children as to what this fund stands for in Scotland.”

An Ayrshire Treasurer writes :—“ You ask me whether we find any improvement by taking the collection in bags during the service rather than by the old-fashioned plate at the door. Frankly, I cannot see that there is very much difference, except that the bags are a great deal more bother. In some congregations, I believe, collecting-plates were used instead of bags, but so far as I have been able to learn, people who give

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sparingly to the church plate at the door are just as sparing when the collection is taken inside."

Other treasurers corroborate this.

The Painter's Account.—A congregation which required money for painting and papering measured the walls, and marked off on paper squares representing square yards. One section of the wall was given to the boys, another to the girls, another to the ladies, another to the gentlemen, and so on, through all the organisations of the church. Each square was sold for sixpence, and by thus dividing the space the necessary money was soon raised.

A similar plan was carried through by another church in raising money for floor covering, in which case the area of the floor was divided into square feet.

The Minister's Simple Plan.—Another successful plan which got quit of a debt of about £800 was operated by the minister. The church has a large membership in all its organisations. Each organisation was asked to tackle a definite part of the debt, and thus it was divided up among them. The plan exceeded all expectations; the various organisations got up money-raising schemes, and within a year the total amount was cleared off.

The Friendly Rivalry Idea.—Another church varied the usual envelope collection by getting 600 envelopes in three different colours. On these was printed, "For the decoration and refurnishing of the church." The following Sunday the minister preached on the subject of beautifying

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the house of God, and explained the full scheme thoroughly. Then he told them that the office-bearers proposed to divide the work, giving a share to the children, one to the women, and one to the men. The children were to be given pink envelopes, the women white, and the men blue. No one would know what each individual gave, but the colour of the envelope would indicate what each section gave. The element of competition thus introduced created a friendly rivalry, which speedily resulted in the amount aimed at.

It is the little things that count, and the little pleasantries introduced here made all the difference.

An Inverness Treasurer writes :—“ With regard to collectors we find that much depends on their personality. The collector who is a general favourite usually gets more money out of a district. Our late minister changed the collectors at intervals, and by appointing some of the worst givers as collectors for a period he gradually improved the contributions all round.”

A Treasurer in a mining district of Lanarkshire writes :—“ In raising the necessary sum to clear expenses at the close of the year we find an ‘ At Home ’ very useful. Twenty ladies or so each undertake to provide a tea table for, say, fifteen to twenty persons free of cost. These ladies invite members and friends to come to their tables, charging them 1s. each. The choir gets up a good programme, and there are also readings and short speeches. From the social standpoint these ‘ At Homes ’ are highly

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beneficial to the congregation, and, as a rule, raise all that is needed for the exchequer.

“Another method employed in this district is to have an envelope collection. A circular is prepared stating the object ; a reply envelope is enclosed and the circular left at the houses of the members, an envelope being left for each member or adherent in the household. The envelopes are **called for** in a fortnight. By this means an amount equal to five or six ordinary Sunday collections is raised right away. It has the advantage of giving every one an opportunity of sharing in the special effort, and gets at the contributions of those who for one reason or another are unable to attend church regularly. At one time we had a box for missions placed near the church door, and members could give as they felt inclined. The average year's giving **was about 30s.** We got a new treasurer who organised a staff of lady collectors, and the collection **rose to £30** the next year.”

From the annual reports of the churches of all denominations it looks as if several hundreds of “boxes placed near the door” ought to be superseded at once by ladies with collecting books.

From Nairnshire a Treasurer writes:—“To me the first requisite in collecting is to create a willing mind in collectors and givers. The personality of the collector counts for much ; **it is not true that anybody can do collecting well.** Warmth and tact are immense factors ; collectors ought to be selected very carefully, and their own temperature kept to the proper pitch. When a sale of work is on, it can be greatly helped

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beforehand by weekly collecting of small sums. After a certain sum is collected a ticket is given which is accepted as money at the sale."

An Inverness Treasurer writes :—"One of the most successful schemes we ever collected for was the Belgian Fund. Our minister announced that we must make a systematic effort for it. We issued a leaflet to each member and adherent, leaving a small space for them to enter what they purposed giving weekly, monthly, or quarterly. These leaflets were returned on a Communion Sunday; the names were distributed to a collecting staff. The result amounted to a sum more than double what the most sanguine of our office-bearers expected. We attributed the splendid result to the fact that a member writing down the amount he was prepared to give, was a kind of pledge of their continued support month by month.

"I would be very glad if some such system could be introduced for our regular church funds, as in the ordinary way our Sunday collections are about 25s. less than our weekly expenditure. This deficit of course means the usual effort at the end of the year."

There is no real reason (though there are plenty of excuses) why this same system, on a properly developed scale, should not be adopted by every congregation in Scotland. Amazing amounts would be collected.

Regarding a Slum District Church in Glasgow one writes :—"We have no seat rents, but in lieu thereof we have on Communion Sabbaths an envelope collection which works all

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right. We believe in the power of littles, so we have a 'Farthing Collection for Foreign Missions.' "

(Imagine, a farthing collection for missions and whisky at 10d. a glass in the district !)

"The children also collect £2 or £3 annually in farthings. For special occasions we ask our smaller associations to raise 1000 pennies by specially prepared cards, and the larger associations 1000 threepenny pieces. We believe thousands of pounds could be raised annually in poorer congregations for church funds by collectors going weekly for a penny, but even in wealthier congregations the penny systematically collected soon reaches a goodly amount."

One might add that a "vision" systematically created and sustained of what the penny will accomplish soon transforms it into a threepenny piece.

A Falkirk Treasurer writes :—"We had some debt to clear off our new hall, so we invited the ladies of the congregation to a cup of tea in the building, and put the matter before them. They elected a committee, with their own chairwoman and treasurer, and suggested calling on the members weekly for one penny per member. Each lady took a district, and they all met in the hall every Tuesday with the contributions. The result was so good, that, after clearing off the hall debt, we continued collecting for the Belgians, then for the Polish Jews, and now we are collecting for comforts for our soldiers and sailors."

How is it that the average church committee always estimates the generosity of the members at such a low figure? Surely the good folks of Falkirk would have risen to twopence per week.

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If anyone else thinks of adopting this plan, remember it has been proven repeatedly that the public are far more generous than we expect. So aim high !

The Treasurer of a Glasgow Middle-Class Church writes :—“Our method of Sunday collections was to take them by plate on entering, but we changed to collecting by bags during the services. For a few months this slightly increased contributions, but the increase soon fell away. The most satisfactory way we have found is to make up a balance-sheet about the end of October, showing the position of the congregation. If extra money is needed a copy of this balance-sheet, with a circular letter explaining the position and a small envelope for the contribution, is handed to the members by the elders when calling on them with the December Communion cards. These envelopes are called for later on by a collector or office-bearer, and the amount is usually a little in excess of that asked for.”

An Edinburgh Treasurer writes :—“To give the Central Fund an impetus, we at intervals ask a deacon to take the lady collector's place for one of the quarterly collections. This change gives very good results,”—and is also very good for the deacon.

An Ayrshire Minister writes :—“As one who has had a varied experience in raising money for church schemes, I send you here two copies of circulars found very successful. The penny a week scheme referred to in No. 61 circular brought in between £30 and £40 for several years, and

Bomb. United Free Church

Debt Scheme

Explanatory Statements

1. Our Church Building is not yet free of debt
2. an instalment has to be paid every year.
3. To raise this, a Penny a Week collecting scheme has been arranged.
4. The 'Home' card should have on it the names of each member & adherent in the home.
5. Our hope is to get at least one penny from every household per week.
6. Young people, connected with the Sabbath School, have volunteered as Collectors
7. They will also be pleased to call on any other friends who are interested in our church & are willing to aid us in our effort.
8. The minimum contribution will be thankfully received.

Suggestions. 1. Keep the household card in sight.

2. To interest the young people also, put their names on it, & get them to save a penny for it occasionally.
3. Show it to visitors or any other friends.
4. Have a kindly word for the young collectors.

Circular No. 61.

Size of original, 8 $\frac{1}{2}$ " x 5 $\frac{1}{2}$ ".

**THE MANSE,
BANK,**

22nd January, 1916.

Dear Fellow Members and Friends,

“DEBT EXTINCTION SCHEME.”

As you all know, the Sale of Work arranged for October, 1914, was postponed owing to the circumstances consequent on the outbreak of war. Since then, these circumstances have so altered that the Deacons' Court and the Sale Committee have agreed that the Congregation ought to be making some effort for the reduction of its debt. It has been decided therefore to hold, on 23rd February, an “At Home” of the “Bring & Buy” type, when, in addition to a service of tea and the rendering of an excellent programme of music, an opportunity will be afforded for the sale of the gifts which have been received.

The Committee has every confidence that all the Members and Adherents will enter heartily and enthusiastically into this undertaking and make it a brilliant success.

The Ladies who were to have had charge of the Stalls at the Sale of Work will be glad to receive at any time before the date of the “At Home,” Contributions of Goods suitable for sale.

Donations of Money will also be very gladly welcomed, and in that connection it may be mentioned, as an interesting and actual fact, that a gift of 5/- from every Member of the Congregation would ensure the complete success of our scheme, and leave us absolutely free of debt.

In name of the Committee,

Yours faithfully,

JOHN MECHIE

Circular No. 62.
Size of original, 10½" × 8½".

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the gift of 5s. asked for in the second circular (No. 62) brought in a cash response of 4s. 6d. per member in addition to contributions in kind."

The Treasurer of a Middle-Class City Church writes:—"The church door collections being affected by the church attendance, our effort has been to increase the latter. In this we find the card system for the younger people most successful. Copy of card is shown (No. 63). Attendances are marked on each date as shown on the card, and at the close of the year a few

JANUARY, 1915					FEBRUARY, 1915				MARCH, 1915				APRIL, 1915											
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<div style="text-align: center;"> <p>1915.</p> <p>United Free Church,</p> <p>CHILDREN'S CHURCH ATTENDANCE CARD.</p> <p><i>To be presented each Sabbath Forenoon at the Church Door.</i></p> </div>																2	9	16	23	30	MAY, 1915 JUNE, 1915			
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																29	5	12	19	26		12	19	26
OCTOBER, 1915					SEPTEMBER, 1915				AUGUST, 1915				JULY, 1915											

Card No. 63.

Actual width of card, 5½ ins.

prizes are given for best attendances. With regard to the general schemes collected for, we are convinced that no method equals a thorough month to month visitation by carefully chosen collectors, supervised by a treasurer, who takes careful personal oversight of the work, and sees that no one is overlooked or missed."

FORTY - ONE MONEY - RAISING METHODS

A Beautiful Church Calendar.—One lady is chosen to represent the year ; twelve others are chosen each to represent a month ; each month then selects four ladies to represent weeks ; each week its seven ladies as days. A truly beautiful calendar ! Each “day,” “week,” “month,” and “year” promise to pay twopence-halfpenny per month for the scheme in hand. A day in the last week of each month is selected as their “calendar day,” when they meet to report, the social element, in the way of music and refreshments, being provided by the lady or ladies belonging to that month. The money is collected by each “week” collecting monthly contributions from her seven “days,” and paying it to her “month.” Each “month” hands it at the meeting to the “year,” who is secretary and treasurer. The “year” makes the announcement of next month’s social meeting for reports. By increasing the contribution quite substantial sums can be gathered in this way. Socially, it is an extremely valuable method of bringing out the ladies, particularly those who are a little difficult to interest in the general organisation of the church. A variation of this method is to have the “year” give, say, £1, each “month” 10s., each “week” 5s., each “day” 1s. per month. The main thing is to keep up the interest in what the money is being collected for, and to have a really friendly social gathering on the social day. The presence of the minister for a little while is usually appreciated, but he ought not to stay too long.

An Argyleshire Lady writes :—“After our new church was built it was quite bare of those

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furnishings which give a church a comfortable appearance. Our ordinary funds could not be used for providing these, so our Women's Guild took the matter up and arranged to collect one penny per week from all who were willing to give. In addition to this we had cards (No. 64) printed, which we put in a small box at the door, labelled 'Please take one.' These cards gave a list of the various additions which we still wanted, and members were invited to present, lend, or otherwise help to provide these various articles. Herewith is copy of the card, marked to show the result of this method so far.

Presented or otherwise provided.

Velvet Pulpit Cushion	-	
Rail to Church Stair	-	
Shrubbery for Ground	-	
Fence on South March	-	Presented.
Harmonium	- - -	
Choir Music Books	-	
Pulpit Robes	- - -	
Church reseated	- - -	
Mahogany Reading Desk		
Vestry Carpet and Furniture	- }	Lent.
Vestry to Pulpit Carpet		
Church Notice Board	-	
Platform Linoleum	-	
Vestibule Linoleum	-	
Outside Window Screens		Penny-a-week box.
Umbrella Stands	- - -	
Church Clock	- - -	
Crystal Jug and Tumblers		

Still required.

Organ Bench or Chair.	Communion Plate.
Communion Table.	Door Collection Plate.
Platform Chairs.	Vestry Furniture and Carpets.

Card No. 64.

FORTY - ONE MONEY - RAISING METHODS

“ You will be interested to know how we help our foreign mission collection among the children. Once a month we give the young people a missionary talk, not a dry-as-dust lecture or mere statistics, but a real live talk with pictures, maps, blackboard, etc., and thus acquaint the children with the missionaries, mission field, and the natives. The grown-up people get quite interested also, and some of the children willingly collect pence and halfpence per week. Some of them grow vegetables, etc., in their little gardens ; others gather brambles ; some help in the house ; and some go messages—but all help on the mission work just because they know about it. The actual amount of money collected is greatly increased by these methods, but the result in educating the children themselves is infinitely more valuable still.”

A Country Treasurer writes :—“ We found that the collections taken by the books improved very considerably when our office-bearers took them up instead of the young collectors who formerly had been entrusted with this work. A still further advance was made when we arranged to collect at **the end of each four weeks** instead of by the calendar month. By this method thirteen collections were made in the year, and the contributors gave quite as much each time as when there were only twelve collections.

“ We have a considerable debt on our church, for which interest is paid. Usually this interest is raised by an ‘ At Home ’ given by the office-bearers’ wives once a year. This ‘ At Home ’ is very much enjoyed by the congregation. It

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enables the people to become more fully acquainted with one another, and the financial result is quite satisfactory."

A West Lothian Treasurer writes:—"One of the best methods of securing interest in anything is to get the young people from 12 to 25 interested. In our church the collectors when calling only get into touch with the parents, and the contributions are looked upon as from the whole family. To overcome this difficulty we formed a Young People's Central Fund Association, and invited all the young people to a meeting at which we told them about the Central Fund, and asked all who were wage-earners or who could otherwise give a contribution to take the matter up. We allowed them to appoint their own treasurer and collectors, and let them feel that they were responsible for the success of the scheme. The result has been most successful, financially and otherwise."

A Jedburgh Collector writes:—"I have found it a great benefit when collecting to take with me an interesting letter, leaflet, or post card, or a map descriptive of the object for which I am collecting. On a first call at a house in which there were two little girls I used a photo of a Sunday school class of Chinese children. The two girls were greatly interested, and asked to keep the photo. I told them they could have the loan of it for a month, and, after explaining what the mission meant, asked them if they would pray for these little children. Their mother tells me that ever since they put in their prayers a

FORTY - ONE MONEY - RAISING METHODS

clause of their own for the Chinese Sunday school. I may add that the missionary box in this house is never empty."

An East of Scotland Treasurer writes:—
"We have cleared off a debt on the church through one of our members offering a certain sum if the congregation raised the balance. At first the balance seemed rather large to tackle, but we made a personal visitation of a few of the wealthier members. We then carefully drew up a typewritten circular letter, explaining the position. This letter was posted to all the members, along with a reply form and envelope, and the result brought in £60 more than we asked for. The only disappointing feature was that a number of the congregation made no reply, and I am *convinced that the mistake was in asking the envelopes to be returned by post* instead of being called for by the office-bearers."

The treasurer is quite right in this conviction, as the experience of others has proved.

A Fifeshire Treasurer writes:—"We have a sewing class for Foreign Missions. The members found it a little difficult to sell their work, but the suggestion was made that they should take it round the people's own homes. This they did, and had no difficulty in disposing of it. The people were quite willing to buy, but only a few were willing to come to the Church Hall for that purpose."

A Stirlingshire Treasurer writes:—"We built a new church costing £7000. Of this

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money we received in grants about £2000; other £2000 was raised by the congregation, and about £3000 through collecting books by members of the Building Committee. This committee compiled lists from published reports of various religious organisations in Scotland. Individual calls were made on these ladies and gentlemen by one or sometimes two members of committee. The nett results of their efforts amounted to about £3000. A fact worthy of notice in regard to this is that very much better results were got from the personal calls than have been got from similar lists of names approached by letters or circulars."

The results are much influenced by the type of caller, and also by the type of letter: the opposite of the foregoing experience has sometimes been got.

A South of Scotland U.F. Church Treasurer sends a leaflet to each new member explaining the Central Fund of the United Free Church and the methods of collecting for it. It is found that this saves a lot of talking, and experience has proved it to be a valuable help to the fund. Those who propose to get up such a letter are recommended to follow the lines of the special collection circular on page 60.

Interesting New Members.—Some congregations have prepared a leaflet (No. 65) explaining their various schemes; a copy of this is handed to new members, and is most useful in bringing them into line with the rest of the congregation. This idea should be considered

.

From the Deacons' Court.

It is our duty and our privilege as Christian people to contribute a fair proportion of our means for religious purposes. This is the clear teaching of the Word of God, and it also accords with our own sense of what is right and fitting. Each must decide for himself what he ought to give: but it should be a point of honour with every member of the Church to contribute something, more especially as we belong to a Church which depends entirely for its support upon the free-will offerings of its people.

Accordingly, the Deacons' Court desire to bring before your notice these particulars:—

1. The Congregation.

The ordinary Congregational expenses are defrayed from the collections taken up each Sabbath, and from Tent-rents. Every member should do his part to make this provision adequate.

2. The Church.

For the Central Fund, contributions are collected monthly as far as convenient; quarterly for Foreign Missions, and for the other Schemes of the Church by Retiring Collections at the Church door. The Church expects that each member will do what he can to maintain and promote its work both at home and abroad.

It would be a favour if you could intimate to the Deacon of your district what sum you wish to contribute monthly to the Central Fund; and also if you wish to have sittings in the Church reserved for your use.

The Deacon for your district is

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by all congregations, especially where different denominations have different schemes and systems. While the matter in this leaflet is excellent, the way of stating it leaves much to be desired. The first sentence of it approaches the reader in the wrong way. People do not spontaneously take a person to their heart who begins to detail to them what their duties and privileges are. Even when the argument is supported by the Word of God, the reader is more inclined to button up than to expand. As an ecclesiastical document this is quite passable, but as a getter of money it is built on the wrong lines, and is a good type of the old style of "dinging at them." It is exceedingly difficult to understand why letters and circulars dealing with church funds are written in such stiff, stilted language; it would seem as if the writers felt that, this being ecclesiastical matter, it ought to be couched in the language of a sermon. Much credit, however, is due to those who drew it up for their effort to accomplish something beyond the ordinary hum-drum methods.

A Working-Class Congregation in Glasgow gets the members to lay aside sixpence per week for the church funds, and issues this circular (No. 66) which gives very good results.

In addition to this most commendable effort at systematic giving, special envelopes are issued twice a year for voluntary offerings in lieu of seat rents. These envelopes have a district number and also a family number, which latter is known only to the church committee member for the district. Church committee members visit the

RUCHILL **United Free Church.**

NO PEW RENTS.

THE Church and Halls, built and gifted to the district by Westbourne Congregation, are now free of debt, and the Elders and Members of Church Committee are earnestly desirous that the Ruchill Congregation should aim at being self-supporting. If the following plan were adopted by all members and wage-earning adherents, a substantial contribution could be given to all Church Funds and Missions as well: while all ordinary expenditure would be met.

Let a Sixpence per Week, or One Penny per Day, be laid by for the Church, and then let it be given in this way:—

Church Collections each Sabbath, 3d.

Lay aside for Central Fund per week, 1½d.

(This will mean 6d. per month to the Collector.)

For Foreign Mission Fund per week, 1d.

(One Shilling per quarter to the Collector.)

For Special Collections such as

Home Missions, Hospitals,

etc., per week, ½d.

(These occur about once a month, and ½d. per week would mean 2d. per month.)

6d.

It is of supreme importance that all, if possible, take part in this scheme, and if absent from Church, or out when the Collector calls, that the contribution be made up on the first opportunity. Half the amount, 3d. per week, or ½d. per day, will give half the amounts to each Fund, and surely no one will be unable for this. One Shilling per week will give double, and many will give even more than this; but 6d. per week is taken as an illustration.



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district and leave the envelopes, explaining, where necessary, the system. Three weeks are allowed for the return of the envelopes, and the collector then gives every committee member a list of the numbers returned, after which the committee member calls for those which have not been returned. This method has been found to raise quite as much money as seat rents, and still gives the church the name of having free seats.

From Africa a Collector writes:—"I feel we lose a great deal by neglecting to gather the little amounts—*e.g.*, I found here that the natives had quite a willing mind to give in kind although they had no money. I asked the children to go round collecting meal. . . . By getting a bowl or two here and there we very soon gathered a quantity, which was sold for quite a large sum. In fact, at our mission stations up and down country, more money can be gathered by this method than in cash."

A City Minister writes:—"My hint will not bring in money directly, but it will save a considerable amount from being lost indirectly. Collectors and office-bearers will render a great service to both ministers and congregations if, on hearing of cases of illness, they report these at once, making sure that the minister actually knows in every case, and not merely taking it for granted."

Raising Money for a Mission Orphan.—In one church where an Indian famine orphan had been adopted, interest began to flag after a while.

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The treasurer suggested a birthday party. Of course, the orphan could not be present—but it was his birthday all the same. No admission fee was charged, but guests were invited to bring presents of money or other useful things. A little gift sale was held, and not only was the desired sum raised, but interest was revived in the orphan and the mission to which he belonged.

This idea could be adopted for other equally worthy schemes. Which would you suggest?

From a Mining Centre the Minister writes:
—“We had to find money to pay for our new hall, and hit on the plan of asking each member for fourpence per four weeks, no more and no less. The ladies’ committee arranged to collect this, and the amount has been given regularly by practically the entire congregation. In addition to this we had a monthly church door collection for the same purpose, which kept up as well as before in spite of the extra fourpence per month. The Sunday school also helped, and raised £12 by selling books of stamps. These were made up exactly like the five-shilling books of postage stamps, but instead of the king’s head, we had sixty stamps with simply ‘One Penny’ printed on them, ten stamps to the page. We called them ‘Books of Bricks,’ and the Sunday school children took the books and asked their friends to buy a brick for the new church. Of course the price might have been threepence, or even one shilling each brick, if the district had been of a wealthier character.”

CHAPTER XI

Practical Methods of Helping the Church.

GIVING or collecting money is only one way of helping ; there are many other useful ways. Here are some which are easy and effective.

A Cheerful Church.

In some churches a small committee sees that the interior is kept cheerful and attractive. This means a few plants, some flowers, attention to the lights, ventilation, decoration, etc. It is surprising how soon an otherwise unattractive church may be made attractive by such a committee. It is more surprising still how so many congregations jog along in bare, dingy churches when a little exertion would add beauty and comfort. How does the interior of your church impress a stranger ?

Exchanging Ideas.

A missionary society which was falling behind determined to make a fresh start in raising the interest of its members. They invited the similar societies in their district, irrespective of denomination, to tea and conference. The visitors were asked to tell what work they were doing, and how they were doing it. Many new ideas were thus suggested, and a larger sense of the importance of missions was created, to the lasting benefit of all present. Has there ever been a helpful conference like this in your church ?

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Remember Folk in Lodgings.

People who have homes of their own seldom realise how forlorn lodgings are, especially to young folks in large cities. Kindly souls who make a point of inviting one or two such strangers to dinner or tea on Sunday do much to help in cheering their lives and giving them new strength and courage for the week. Are there any lonely lodgers in your church?

How to Maintain Interest in the Work.

In one congregation, in connection with the Foreign Mission Fund, a conference is held quarterly before the collectors go round their districts. At this conference the collectors and office-bearers meet, along with representatives of the Women's Foreign Missionary Society, the Girls' Auxiliary, the Sabbath School, the Bible Class, and other church organisations.

Reports on the congregational work for missions, and on the amounts collected during the previous quarter, are considered. A discussion takes place on mission subjects, and helpful ideas are exchanged. Interest in the work is thereby maintained, and the collectors are enabled to secure larger returns from their districts.

When new members join from other congregations, the foreign mission treasurer calls in due course, explains the methods in use in this congregation, and invites the members to allow their names to be added to the collector's book. This method is much appreciated, and has largely increased the givings.

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Well Spent Halfpence.

The Look-Out Committee in a certain church adopted the plan of spotting young people unattached to any of the young people's organisations. Invitation post cards were sent to such, inviting them to the next social gathering. There they were given a cordial welcome, and almost invariably were found willing to take up some form of service. A very good idea, isn't it?

Inspirational Singers.

In a certain church where the choir did all the singing, the choir practice was renamed and called "The Musical Practice." All in the church who could sing were gradually brought in and asked to help in getting the whole church to join in the praise. About twenty good singers were allocated over different sections of the building, and their hearty singing was such an inspiration that soon the whole congregation was singing also, greatly to their own spiritual benefit. Where is there a congregation which would not be helped by adopting this idea?

Making a Mission Lecture Attractive.

The average lecture on foreign missions is often unattractive, both in its title and its matter. Why should not such a lecture have a more inviting title, such as "A Week in our East African Empire," or "Things worth seeing in India"? Why should not the everyday life and the spiritual experiences of the people be more fully described? Would not more human nature and fewer statistics tend to draw larger audiences? What do you think would help in this connection?

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Keeping Boys at Church.

One gentleman who has thought out the subject, and successfully solved the problem, makes the following trite remarks thereon:—

“The boy who is in the church needs to be kept there. He needs a boy’s religion, and we must get his point of view. What he needs is not wholly meditation; he needs an opportunity for service. Boys do best when given plenty of work and responsibility. Why should they not deliver the church magazines, help with the collecting, act as personal messengers for the minister, help at the social gatherings, and otherwise make themselves useful? Why should not the boys form a scout detachment, to report to the minister or Sunday school superintendent the arrival of new families in the district?

“What makes the church irksome for the boy is the sitting through services which he does not understand. The prevailing style of preaching *at* him hardly helps. Why not, instead, get along-side him, and preach from his view-point?”

To parents this gentleman remarks: “Train up a child in the way he should go, **and go that way yourself**, but do not expect that your boys are going to turn out over well if your own example does not give them a high ideal.” Have you any good suggestions to make on this point?

Remember the “Shut-ins.”

Folks who are strong and able to get out seldom realise how wearisome a day Sunday can be to invalids or others whose home duties prevent them getting out. Even the coming of the tract dis-

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tributer relieves the monotony. Infinitely more welcome is the fellow church member who looks in, just for a few minutes in passing, to give the congregational news of the day, and carry the brightness of the world into the "shut-in" home.

The church literature committee can also help by seeing that the Church Records are regularly distributed to the "shut-ins." What else can be done to cheer them up?

The Weakness of the Level Head.

Many men pride themselves upon what they call their level heads, and on their ability to present both sides of the question. In collecting, what is essential is an **advocate's** mind, one which is thoroughly prejudiced in favour of the object. An advocate who pleads for both sides is of no use at all; his business is with his own case, and he has got to present its strong points with all his skill and enthusiasm. Plenty of critics are always available, and can be relied upon to detract from even the best scheme. The business of the collector is to plead before the public as if his scheme was perfect, and do his utmost to remedy its weakness at meetings of the committee in charge of it.

The Women's View-Point.

One of the great advances in modern advertising took place when it was realised that a woman's view-point is quite different from a man's. Collectors should remember this, and prepare their appeals accordingly. More than half of the money given for religious or philanthropic pur-

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poses is contributed directly or indirectly by women; and women are appealed to through their hearts and feelings much more than by financial statements or cold arguments.

Doubling the Minister's Working Capacity.

One congregation has hit upon an excellent method of enabling the minister to overtake an unusually large amount of work. A meeting of the leading members of the congregation was called for a conference. A vigorous discussion followed, and it was unanimously agreed that the minister ought to have a typist to help him when necessary, a telephone, and sufficient money to secure working tools in the shape of the latest books, and also money judiciously to advertise the church in general. Four representative congregational leaders contributed a small sum right away, and drew up a letter for the congregation, of which the following was part:—

“In order to enable our minister to start and carry on the aggressive work for which this congregation is responsible, and to free himself from the care of details and devote necessary time to pastoral duties, and to the general interests of the community and congregation, it is desirable that there should be placed at his disposal a fund of about £50 per annum, to be known as ‘The Church Work Fund.’ This fund would be used for the purchase of stationery, books, postages, for travelling expenses, telephone, typist when necessary, and for extra advertising and other items.

“This fund will greatly increase the minister's

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sphere of usefulness, and will enable him to obtain such help as in other places has proved successful in building up churches. The fund will be administered by the committee whose names are given above."

The people responded so heartily that the fund was started, and it has proved exceedingly useful and beneficial.

Note.—The writer recommends the above to the careful consideration of every office-bearer. This service should not only enable the minister to overtake his congregational work more efficiently, but should also ease his burden and lengthen his life.

Catching Strangers.

A plan successfully worked is to have a young man and a young woman representing the Auxiliary or Y.M.C.A. of the church consigned to each aisle of the church to watch for strangers, and greet them at the close of the services, and hand them an invitation card to a week-evening welcome gathering. How are such strangers welcomed in your church?

Looking after Strangers.

In one small town the four churches combine to remind strangers of their presence. A committee, representing the combined churches, visit the local hotels every Saturday, and leave in the office of each a general invitation to strangers. The strangers are welcomed at the church by two members of committee, provided with books, and given a seat. In this way many are brought into

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the churches, and a kindlier atmosphere created within the churches themselves. Are there any hotels or boarding-houses in your vicinity?

A Church Reading-Room.

A reading-room in connection with a church would, in many localities, be much appreciated. Literature for this might be provided by the congregation leaving magazines, etc., on a table in the church vestibule on Sunday, or the Boy Scouts might gather the magazines on Saturday afternoons. A small committee can render much useful service in this connection.

Church Ventilation.

Many churches create a bad impression on newcomers, and endanger the health of their own members, by the coldness of the building in some cases, or the overheated stuffiness in others. A committee on **ventilation** (consisting of men who know something about it) would add to the comfort of all concerned.

New Books each Year.

In a certain district a wealthy gentleman gives the ministers of the locality the present of any two new books they wish to help them in their work. His kindly offer is much appreciated, and is valuable alike to ministers and congregations. Church committees might take a hint from this and start their minister into new years with a heart enlarged by the evident goodwill of his fellow-workers.

CHAPTER XII

“Should a Church Advertise?”

By George C. Shane.

THE following extracts from a well written article in a leading American monthly magazine are very suggestive :—

“The real trouble with modern church advertising is that the average minister is not a good advertiser, possibly for the same reason that few manufacturers can write a good advertisement for their own productions ; they are so close to their propositions that they cannot get the prospective customers’ points of view. Then ministers are too often afraid of being criticised for sensationalism. Ministers should realise that they are in no danger of being called sensational if they advertise Christ and His Church. It is when they attempt to put themselves first that they are in danger of being criticised adversely.”

“The preacher cannot speak to all the people in his neighbourhood, but they can all be reached by his publicity committee if it has anything worth telling them, and if it has not it should go out of business.”

The following is the actual experience of one congregation :—“They called a new minister, the Reverend Daniel E. Weigle, a young man not handicapped by precedents. His first year was not marked by great success, so he decided to

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advertise. He first changed the lighting system from 144 ordinary gas jets, burning the oxygen and putting people to sleep, to 72 mantle lights. Then he took those out and put in an indirect electric lighting system. He made the front of the church bright with a 25-foot electric sign, and at once three entrances were made inviting. He used window cards in stores of the neighbourhood, and liberal newspaper space, advertising Messiah Lutheran Church as 'The Friendly.' Theatre signboards were borrowed from time to time, baseball bulletin boards were secured free during the winter months, and a bill-posting company frequently donated its vacant boards. . . . A few weeks ago Messiah Lutheran Church was filled to its capacity—700."

"In addition to the elders and deacons, a pastor's cabinet of five strong men was formed. The work of this cabinet was primarily promotion and conservation of church attendance. Under the leadership of each of these five cabinet officers there were ten picked members, among whom was apportioned all members and visitors for personal attention.

"When Mr Weigle began to advertise, his membership was 215; to-day it is 606. There were 180 contributing members; now he has 488. The Sunday school had 175 enrolled, now 510. The Wednesday evening prayer meeting was attended by an average of 30; during the summer of 1915 the average was 200. Last Easter Sunday 95 per cent. of the members partook of Communion."

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“The First Christian Church of Cedar Rapids was established twenty-five years ago. The town moved up, but in 1913 the new church was dedicated in the old neighbourhood ; they planned to have something that would justify advertising, and then to tell the people. They went into the new church with 250 members, and 160 children in the Sunday school. The attendance in two years has almost doubled, and the Sunday school during the summer averaged 500. The church has been made attractive, and every feature of it is well advertised. No one who attends the church once is ever lost track of until he is found to be in regular attendance at some church.”

“That the churches can be filled by advertising was demonstrated by the Camden, New Jersey, *Courier*. This paper initiated a ‘Go to church’ movement, and carried it through to success. It not only filled practically every one of the eighty Protestant churches in a city of 102,000 inhabitants, but the churches in many towns within quite a wide radius in the state were greatly stimulated. A committee visited the churches to check up the results, and found them, with very few exceptions, filled to the doors. The failure of some of the pastors and congregations to follow up the work resulted in no apparent lasting results in these cases ; but there was a permanent increase in attendance at most of the churches which made any effort to maintain that increase, and many new members were added.”

“A woman who is interested in foreign missions sent me 20 dollars, with instructions to spend it in the best way I knew how for foreign

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missions. I spent it on one advertisement in a denominational church paper, asking for contributions of enough money to buy enough space to advertise long enough to get money enough to send out six missionaries for a year. This 20 dollars brought just 33 dollars more than enough to carry the campaign through to completion, and as a result of this campaign the six missionaries now have their passage and year's budget provided.”

“The United Presbyterian Church has a splendid school in Gujranwala, India. It was built for 250 students, but they were accommodating 1000. The Government condemned the building, and threatened to take the school off the recognised list, and it would therefore have lost its standing. A missionary coming to America on his furlough was given the responsibility of raising the 12,000 dollars for a new building. After speaking at a number of churches and getting very little more than enough to pay his own travelling expenses, he wrote to me telling of his difficulties, and asking for suggestions.

“I replied that the problem was not to raise 12,000 dollars, but to raise 500 dollars to tell the people of the denomination the needs of the school. He picked out one man in the town he was then visiting, put the proposition up to him, and received his cheque for 500 dollars, with instructions to go ahead with the advertising. As a result of this expenditure of 500 dollars, there was raised 29,300 dollars by direct contribution in answer to the advertisements and by an appropriation which the Government of India had agreed to make if the school were rebuilt.”

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There is not the least doubt that it helps a church to advertise, that is, to tell the public, in an interesting way, what is going on in the church. To get the best results, however, it is necessary to have something worth telling the public.

“The financial burdens of most religious institutions are a result of lack of definite information. Debt and publicity do not often live in the same church.”

The ordinary notices about the ordinary services in the week-end papers are, to a large extent, a waste of money ; sometimes the announcement that “So-and-so” is to preach is the most certain way of securing a small attendance.

A church can advertise by circulars, posters, newspapers, printed invitations, or duplicated letters, according to its locality and the class of people it desires to attract ; but, to get the people to come, the church must have something which creates a desire to come, otherwise they are in the same category as the old-fashioned business men who think advertising consists of putting their card in the papers, and then say advertising does not pay because they do not get results.

CHAPTER XIII

The Dynamic Centre.

THROUGHOUT this work an effort has been made to impress upon readers that every new movement must have a beginning somewhere. To be completely successful, this beginning must originate **in the centre** of the organisation and radiate from there throughout the entire membership. It is a very rare thing to find the heads of a business being stirred to efficiency by a movement on the part of the junior employees. The nearer the origin of a movement is to the centre of the organisation, the greater is its strength and hope of success. The Salvation Army originated in General Booth. The world-wide advance made in recent years by the Young Men's Christian Association originated in a very much alive London secretary. The great work carried on by the Church Army had its source in Prebendary Carlile.

In everyday business life the managing director gives the keynote to the whole concern. He unconsciously gathers around him men of his own type, who in their turn employ men of similar type until the whole concern reflects the personality of those at the top.

In our church life the organisation of any great forward movement must, of necessity, radiate from the General Assemblies and the Assemblies' Committees. Those who think out

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the schemes and prepare the literature *give the keynote to all churches* in their organisations. Some minds may not quite agree with this statement, but the fact nevertheless remains.

The other fact, unfortunately, remains too, that when these committees devote no time to considering and striking a new keynote, the churches remain dumb. In our infirmaries and other charitable institutions the same holds good.

Religious and philanthropic organisations are often hampered through having men on committees whose daily calling requires no thinking out of fresh ideas—*e.g.*, a tradesman does what he is told in the accepted method of his craft. A Civil Service employee has no scope for original thought, all his thinking being done for him by prescribed forms to which he must rigidly adhere. The teacher goes by the methods of the code; the banker by instructions from headquarters. Thus we find very few new ideas or inventions emanating from men in these and kindred occupations; but these same people are usually quite ready to take up any new method suggested, because they are in the way of accepting and obeying rules or instructions. On the other hand, in order to exist in certain lines of business, a man must constantly be thinking out new ideas, planning fresh schemes, giving the public new reasons. This is true of those engaged in insurance, advertising, selling, organising, and such-like work. They develop originality and freshness of ideas, thus they are very valuable as members of bodies whose business it is to raise money.

Committees of our Scottish churches at headquarters up till now have not taken full advantage

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of this dynamic centre force, this tremendous power lying to their hands. They have left local congregations to devise all kinds of methods or to work with none at all, greatly to the loss of the church and to the hindrance of its work in the world. A few new practical ideas emanating from the Assemblies annually and backed by all the power inherent in these bodies would speedily work wonders.

CHAPTER XIV

The Law of Service.

QUITE recently a leading magazine offered a large prize for the best article on, "How I would change the world if I had the chance."

The following is quoted from the article which won the prize:—

"If I had the world to change over, I would plant in the hearts of men the desire to serve. All the people of the world are servants. Only, they are divided into two classes—

"In class No. 1 there is A, a man who serves a great many people. He is the president of a railroad. He serves ten thousand employees of the road, assists them to earn their daily bread, by keeping the road successful. And he serves thousands of the public by supervising their travel and the transportation of goods necessary to their living.

"Then there is class No. 2. B belongs to that class. He keeps a little restaurant. It is dirty. The food is poor. His customers leave dissatisfied; he does not serve them properly. He pays his employees small wages and works them hard. He is untidy, he does not serve himself.

"To which class do you belong? How many people do you serve, and how well do you serve them? Don't have only an idea about it; count them on your fingers.

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"If you are not happy, there is one possible cause: you are not serving as many people as you should.

"People are rarely made glad by accident. You have to want to make them glad. A rich man may have everything he wants and yet be unhappy, because no one does anything for him with the intention of making him glad.

"The cannibal does not serve anybody, even himself he serves poorly. The minute he begins wanting to serve somebody, he is on the road to civilisation.

"A man who goes to war, nobly, goes to serve those at home—to keep them in continued comfort. He shoots the other man, not because he wants to, but because it is necessary. He is serving. Serving the folks at home."

In the *Cornhill Magazine* for December 1917 there is an account of the heroism of an Italian soldier. He was a maimed man, and only by dint of great persistence was allowed to serve. It is told of him, among other things, that on one occasion he insisted on taking the place of a soldier who was the father of four children. His words were memorable: "How pleasant it is to forget oneself for the sake of helping another; **it is only then that we can really feel the joy of life.**" The humble Italian private had made the discovery of a law that is universal. The discovery is being made in every sphere, and there are signs that, when the world emerges from the devastation of the Great War, it will be possessed by the conviction that life means service.

Already the principle is discerned in the business world. It is, for instance, one of the

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axioms of the Sheldon School that "He profits most who serves best." This is nothing short of a revolution in business ideals. Not so long ago the prevalent idea in trade was to get as great a return as possible for the least possible value in goods, or material, or service. Now it is held to be sound business not only to give the best possible value in goods to customers, but also to throw in with it additional service for their convenience and comfort. Thus our large modern stores are not merely shops which one is invited to enter and examine in the hope that business will be done ; they provide writing-rooms, lounges, restaurants where prices are moderate ; a system of parcel delivery ; the advice of trained assistants ; and whatever other helps ingenuity can suggest.

It is but a step further to observe that **success is always proportional to this ability to serve.** This applies alike in the case of individuals and of institutions. The surgeon whose reputation is so great that he finds every moment of his day full, has attained his position simply because he has gifts and powers which he freely places at the service of the ailing humanity that needs them. The organisations that are supported with generosity by the public are those which the public has good reason to believe are rendering service. They stand upon their merits, and upon them alone ; only their merits must be made known.

The work of the Y.M.C.A., for instance, is to-day in everybody's mouth ; it is one of the outstanding successes of our time. Yet only a few years ago it was scarcely more than a struggling institution. What has made the difference ? Simply this—the adoption and carrying out of the idea of service.

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The War called for service, and the Y.M.C.A. rose to the call. They saw that this involved, in addition to the spiritual work that was their primary charge, the provision of such things as huts for rest and refreshment, free note-paper, social recreation in the way of lectures, concerts, and games ; the meeting of men travelling by train or steamer ; the forwarding of messages from and to relatives ; the securing and exhibition of snapshots of home scenes ; a varied and large supply of literature ; and the establishment of sleeping accommodation in large centres. They offered this service ; they told the public they were offering it, and they invited the public to finance the undertaking. And, because it was worthy service, the public responded, and is giving the Y.M.C.A. an income of over £3000 a day. This instance alone might convince us that, where efficient service is freely rendered, **public support will not be lacking.**

If there is any institution in the world that is pledged to the idea of service, it is the Christian Church. Its very meetings for worship are called services, and they are so called simply because in them men offer themselves, body, mind, and soul, to God. The War has shown us that the greatest of all things is the soul of the nation. Thus the service of the Church must primarily be to make men aware of God and to keep them in contact with His vitalising spirit. The greatest service she can render is the development of the national soul.

If that be so, then the Church's first problem is that of creating and maintaining, on the part of the community, a demand for high spiritual

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things. Here at once a difficulty arises. Some one asks whether it is possible to create a demand. The answer of the Business Efficiency School is that it is not only possible, but, as matter of fact, is done every day in businesses of all kinds. Let us distinguish between needs and wants. A traveller calls upon a likely customer, and is told that he does not **want** anything. The traveller is not disheartened by that ; it is all in the day's work. He displays his goods and sets out to show his man that he **needs** the article all the same. The sense of want is created ; and the desire to get the goods follows. **This sense of need must exist or be created for charitable and philanthropic institutions ere the public will give money in their support.** It must also be maintained to ensure the continuance of that support. Is it not similar in the case of the Church also ? Many people do not **want** religion, do not want to be converted. But religion and conversion are precisely **what they are needing** all the same. The service rendered by the preacher, therefore, must create a felt need for these ; he must know human nature, its frailties and needs, its sins and sorrows. He must himself be convinced that **the supreme tragedy** is that of an unawakened, undeveloped soul. His true success lies in his ability to wake the need of God in men. It can be done, and the doing of it is the function of the preacher and the main business of the Church.

It has been too common a thought among religious people that the Church was there simply to **give them** something, whether it was æsthetic, or practical, or spiritual. It

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has occasionally seemed as if they thought they heaped up merit by enduring a religious service for a little, or gave a kind of meritorious countenance to God by attending worship now and then, and subscribing a trifle for the maintenance of ordinances; while the only end the sermon served was to provide a legitimate subject of criticism. It is high time that such notions were for ever dismissed. The Church exists for service. Men are there to give as well as to get. Let that idea be burned into every Christian mind. The vision of the Church must be that of God. He looks out upon a world that is needing Him, thirsty for the life that is divine. Our outlook dare not be narrower than His, and our end is the end which He has fixed. Call it the conquest of the world for Christ, or think of it as the perfection of individual and of communal life, it is still true that the end can be reached only by one road, that of service and of sacrifice. The Italian soldier's words are true—this is when we feel the joy of life. Hundreds of testimonies from the Front have told us the same thing. And those who have had much to do with our soldiers tell us that, while there is not what men call a revival of religion among them, yet they will have nothing to say to a religion which sets its standard and its task too low. May it not be that one of the Church's mistakes in years of peace has been the making of religion too easy, too comfortable? It should ask all; it should aim cheerfully at the impossible; it should offer that hard service to those who enlist under its banner which leads to soul development.

As illustrative of this, at the Salvation Army

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headquarters in London, an officer was telling me of the extraordinary results happening at that time in a slum district meeting through the evident presence of the Holy Spirit. I asked him what he considered the power was which had made the "Army" so useful in this kind of work and developed it into a world-wide organisation. He replied, "On one side we have spiritual power from above, and on the other side there is the sacrifice, which all who join the 'Army' must make. They must sacrifice their pet sins, their pet amusements, their frivolous friendships, their spare time, sometimes their situations and their money also. In giving up so much they get back that spiritual power and happiness which is common to the Salvationist of every country." As the man was speaking with marked conviction, I asked him what he considered he had sacrificed. He replied frankly, "Some money and all my time. We do not get large salaries, you know; I could get much more in business. When my day's work is over I am unpaid bandmaster at the district headquarters. We supply our own uniforms and instruments, conduct meetings every night, and on Sundays are on duty from 8.30 a.m. till 9 p.m. I have sacrificed some other things as well, but the 'Army' is worth it all." Then he went on to tell me again of the work going on in their hall, and of the conversion of the drunkard who was formerly ringleader in disturbing their meetings. That officer had the service idea well developed. As I passed into Queen Victoria Street I remembered about the Salvation Army missionary in China, whose face was so calm and radiant that the natives called her "The relative

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of God." I felt it had been my privilege to discover another relative of God.

To-day the whole secret of success is revealed : it is **SERVICE**—service of **GOD**, service of **HUMANITY**—for His sake. It may be to our shame that it has not been realised by us long since, for it is now nearly nineteen hundred years since Christ said to us, "Whosoever will be great among you, **let him be your servant**. The Son of Man came **not to be ministered unto, but to minister, and to give his life**." Thus the law of greatness through service is by no means new, but it may be that the terrible experiences of our day have been necessary in order to bring the truth home to us. Anyhow, there it is. We dare no longer think parochially ; we must think as God thinks, of and for the world. We dare no longer live unto ourselves : we live to serve. And this is true in every sphere in which men are brought into contact with one another—in the Church, of course, but also in the home, in business, in social work. It is true even in collecting, for a collector is much more than a gatherer of money. He is a liberator of men's thoughts, and a broadener of their sympathies. He suggests ideas, and helps to mould and form an intelligent and worthy public opinion. He makes men partners in good causes. He delivers from those besetting sins, greed, selfishness, and narrowness of vision. He wakes men to a larger view of life, and stirs them to a kindlier interest in their fellows, and to a generosity which gives them more real joy than all the gold of Cræsus.

CHAPTER XV

Infirmary and Hospital Collecting.

AMONG the many noble institutions of this land, the infirmaries and hospitals for the treatment of suffering and illness rank among the noblest, and yet these institutions are in many cases burdened constantly with a financial deficit. The three great infirmaries of Glasgow, for example, which render magnificent service not only to the city but to patients from practically every part of Scotland, began the year 1916 with debts totalling £60,000. Why should this state of matters exist in a city so prosperous as Glasgow? It is said that the people do not contribute, but that simply raises the question, Why do the people not contribute? Other organisations annually get a great deal of money out of Glasgow, and up to the time of writing this book the city is credited with contributing nearly three million pounds for "war funds" of one kind or other, and in one week took up £14,000,000 in War Loans through the "Tank." To go fully into infirmary collecting would necessitate an investigation of the existing methods so thorough and extensive as to require a whole volume to itself, so that in the brief space of this chapter we can do little more than touch on the subject and suggest a very few possible improvements. Take, for example, the use, on the part of the infirmaries, of newspaper publicity. Beyond one or two appeals and acknowledgments under "Public Notices" towards the close of the year when

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funds are getting desperately low, practically no use is made of the newspaper press. Why should not the infirmaries tell the public from time to time during the year of the many interesting things accomplished by the aid of public money within their walls?—thus stimulating public opinion in their favour. The newspapers are at all times willing to publish readable news, but from year's end to year's end we never see anything at all interesting about these organisations. Towards the close of last year a 6-inch double column advertisement was inserted by the Royal Infirmary in the Glasgow daily press with excellent results. This advertisement paid for itself over and over again, and it is certain that if the Royal Infirmary or any other infirmary advertised throughout the year instead of for a week or two at the end of it, its funds would speedily show a vast improvement. Of course, a good deal depends on how the advertisement is written and set. In this case the advertisement was well conceived, but it was a mistake to set the whole advertisement in capitals, and then to keep on inserting the same advertisement time after time instead of varying both the form and the matter of the appeal.

As an outsider one might ask, why do the infirmaries allow such large deficits to accumulate before appealing to the public? Why not endeavour to budget ahead, or at least to increase the quarterly income so that it may meet the quarterly expenditure? It is easier to get small amounts often than large amounts in one sum, and each time an appeal is made affords an opportunity for letting the public know the

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excellent work being accomplished. To vary a somewhat well-worn tag, the infirmaries should appeal early and appeal often.

Another method of endeavouring to secure donations is by the distribution of the annual report. With many Scotch institutions this distribution of reports by collectors is the chief item in the collecting plan. It is quite a good plan, provided the reports are interesting and read by the public at large. The great majority are dry as dust, and are therefore not read. On my desk now lies the annual report of a splendid eye infirmary. How did it get here? Yesterday a young lady called with a bundle of them in her arm. The sight of the reports was quite as effective a warning as a ticket on the collector's breast would have been, with the words "I am a collector" engraved upon it. My collector had no prepared introductory remarks to secure favourable attention, but began thus, "I am collecting for the eye infirmary—I don't think you give to it." "Oh!" said I. "Well," she replied, "you see we have not had a collector here for some time." "And why should I begin to give now?" I queried. To which she answered, "Well, our income is going down very much; people are not taking the same interest in the institution as they used to do, and we are trying to get a few new subscribers; if you just give me a little—I want to get the book in." "What do you do in the eye infirmary?" I asked, to see if she knew intelligently what she was collecting for. Saying something about "curing people's eyes," she handed me the annual report for fuller particulars.

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This report certainly gives particulars of what diseases patients suffered from, but it gives them under technical names, unintelligible as a medical prescription to the ordinary lay person. For example, I learn that 379 patients had conjunctivitis phlyctenular; 250 had keratitis opacity; 298 had blepharitis marginalis; while others had panophthalmitis, lagophthalmos, dyschromatopsia, and other terrible ailments. To me, however, they convey absolutely nothing, and in the whole 112 pages of this report there are not six lines of the kind of reading which interests ordinary men and women, and stimulates in them the desire to give. The first fifteen pages are taken up with balance-sheets and directors' names, with presidents' and treasurers' names for the last twenty-two years, and a very general statement by the secretary. The next ten pages tell where the patients came from, the technical names of their ailments, and the numbers treated annually since 1824. The following four pages are taken up with legacies and donations received since 1910, and with instructions to refer to previous reports for details of the period from 1824 to 1909, though why one should wish to do so is not even suggested.

Next come seventy-one pages of closely-printed acknowledgments of subscriptions and donations from public works, business firms, and private citizens. Then, finally, presumably as a guarantee of good faith, twelve whole pages are devoted to setting out the entire memorandum of association of the infirmary—the articles of association, licence by the Board of Trade, and certificate of incorporation—twelve pages of paper wasted.

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The seventy-one pages of subscriptions and donations are typical of the ordinary annual report. Most of these are interesting, not so much as records of whole-hearted generosity as of the successful practice of the art of getting quit of collectors with as small a gift as the contributor can respectably give. The purpose of publishing these lists is partly that they may serve as an acknowledgment of contributions and partly in order that their publication may be an incentive to other people to give in aid of the work. The value of such lists is, however, very questionable. Their publication through many years has resulted in the establishment of a very low standard of giving. In such reports one reads of hundreds of subscriptions of 1s. and 2s. 6d., given by people who could as readily have given 5s. or 10s. if they had really been interested in the object; but the giving of the smaller sums has become matter of habit, just as one gives the habitual penny to a beggar. No interest having been created, a trifling sum is given as the easiest way of getting rid of the collector.

Doubtless, the publication of lists of contributors is one way of returning thanks for donations already given, while it also serves as a kind of check on the honesty of collectors, but a better check and a better method of thanks is found in the receipt system of the Salvation Army.

The problem of the infirmaries is to get business firms to advance from the half-guinea or guinea habit, and individuals from the 1s. and 2s. 6d. habit. One of the greatest hindrances to the solution of this problem is the annual report, at least in its customary form.

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Among the suggestions which one might offer to the infirmaries are: (1) That they obtain the services of a London firm *expert in money-raising campaigns*; (2) that some system of training their collectors be adopted; (3) that the public interest be developed by the use of small posters on tram cars, church notice boards, and shop windows throughout the year, but especially in the weeks prior to the annual church collection; (4) that the annual report be modernised and made interesting; (5) that definite amounts be asked from each district, and every effort made to get them; (6) that proper use be made of the public press by advertisement and by news paragraphs; (7) that the method of preparing and issuing up-to-date personal letters (which has proved so successful with other organisations) be adopted; (8) that a funds organising committee be appointed, consisting of men whose daily calling is advertising, insurance, salesmanship, or some other business which trains one to persuade the public. Such a committee, acting along with a firm of collecting specialists, would very quickly find out the weaknesses which are the cause of the present deficits, and secure an annual income adequate to the annual expenditure.

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MISS JOHNSTONE

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THE ART OF MONEY COLLECTING

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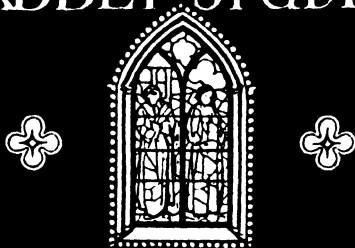


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