

Church Financiering, a Sermon By Rev. Silas C. Swallow, D. D.

Text: "The Righteous Giveth and Spareth Not."—Prov. xxi, 26
From the Christian Herald, New York.

The simple life of the early Christians, when they had everything in common, was adequate to the infancy of the Church for a very brief period only, but inadequate to its requirements further on. It was probably as hard for some followers of the Master to give up leaky boats, and time-worn nets, because it was their all, as for Matthew to relinquish a good clerkship in the Custom House. Church financiering was comparatively easy where the preacher was satisfied to be sower, reaper, thresher, miller and baker, by rubbing the wheat grains out in his palm, and being content with such a meal eaten while he walked. He was his own steward, trust, treasurer and banker. All of these offices were easily filled, where bread and meat in the form of manna and quails came daily with the dew; or where the crowds had a special commission, like that to Elijah, to provide for daily wants. Church financiering was also simplified where the oil barrel was miraculously replenished for the mere asking.

Our lot, however, is cast in a different period in the world's history. Ours is a different, not to say a better, type of civilization, from any that has preceded it. And yet the birds and the dew still feed us, and the olive and the oil are still miraculously multiplied by him who sends the former and the latter rain, the seed-time and the harvest.

ESSENTIAL PARTNERSHIP.

In a sense, we still have everything in common. One man furnishes brain, another brawn. The skill of the architect, the builder, the artist, the factory expert is set over against the money of the man who knows how to get it, save it, and spend it. The time of the employee is pooled with money of the employer. They are brethren, co-partners, mutual helpers, and palsied by the wagging tongue that would set the classes against the masses, or the masses against the classes. It is still true that "The laborer is worthy of his hire," still true that we have everything in common. The head cannot say to the foot or the hand, "I have no need of thee," nor can the eye say to the ear, "I have no need of thee." The conductor is dependent on the engineer, he on the fireman, and all three on the brakeman or flagman, the switch-tender and the track-walker. And the passenger's life hangs on the integrity and fidelity of each separately, and not only so, but upon the conscientious co-operation of all, and of a hundred and one other partners in the "all things in common." And so it is through all the marvelously intricate and mysterious ramifications of what

we call "modern life." Partners multiply with each added link to the ever-lengthening chain of our high-pressure civilization.

With such alarming rapidity have organizations multiplied to emphasize and facilitate the theory of "everything in common," that the student of sociology must needs rub his flamed eyes and prick open his dull ears. It goes without saying that this sociological disorder, this materialistic mania, this communistic malaria, has not only made sad inroads on individual devotions and family altars and the religious and social gathering of the Church, but has, in too many instances, abridged, if not destroyed, the home life. Those who in our day clamor for the equal division of property, and for the good old Pentecostal times when men had literally all things in common, forget utterly, that under the supposedly ideal policy probably did not last a year. For as the number of the disciples multiplied, there arose a murmuring of the Greeks against the Jews because their widows were neglected in the daily ministrations. Then the preachers of that day, seeing

and feeling helpless to stem it, called the people together, literally the whole congregation, and said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word."

The Church has sought to stem the tide of worldliness by organizing counter attractions, such as church theatricals, lotteries, and appeals to the stomach; also by establishing the institutional church, where all of human wants, physical, intellectual and moral, are supplied, not forgetting man's need of recreation and amusement. It has appealed to the youthful and masculine love of strife by establishing military organizations among the boys, where the rattle of the kettle drum, the clash of steel sabers, the click of the rifle and the military command, contrast strangely enough with the philosophy of him who said, "Put up thy sword." "Peace I leave with you, my peace I give unto you." It is in sharp contrast, too, with this international Peace Conference held in the hope of establishing arbitration in lieu of the arbitrament of the sword. Large amounts of money that should go to the church, now go to clubs, lodges and orders.

THE LARGEST RESOURCES.
Perhaps in nothing has the materialistic tendency of the age, somewhat Christianized to be sure, been more manifest, than in an attempt to raise and expend money for educational, benevolent and eleemosynary purposes. Millions on millions now replace the contributions of the dimes and dollars of a half century ago. Yet, let it not be forgotten that the old-time Christians were heroes, and gave as a rule "till they felt it." They gave outright of their time, their best thought, their prayers, their tears, their labors, their money. Their homes were ever open to the minister and his family, including his faithful and indispensable horse. The "prophet's room" was ever ready and often filled. Let us honor the memory of our fathers. They were men of whom the world was not worthy, and in some respects the former times were better than these times; for character cannot be purchased by money, and is frequently the product largely of environment. Struggle makes character, and our fathers were compelled to struggle, in order to lay the foundations on which we of the twentieth century are so proudly building. Yet, with all our backslidings, and heart-wanderings, and do to exchange the present for the past, generacy, who so foolish as to want

or the men of today for those of yesterday?

We have greatly improved in the matter of church financiering at some points, but have we not at other points deteriorated? The Jews gave their tenth, the early Christians gave more; do we do as well? The command of Jehovah, four hundred years before Christ, was, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, 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, and there shall not be room enough to receive it." And there is no provision there for a church supper, or an oyster stew, or a lunch, or for a fish-pond or grab-bag lottery. No provision for the church merchandizing in ice cream to freeze you, or coffee to warm you, or pickles to sour you, or taffy to sweeten you. No "tailing the donkey," no sham marriage or euche party, with a price for admission. Every offer of a saucer of ice cream, or a lady's fancy purse, or a comic church show in exchange for a contribution to Christ's kingdom is a deliberate discounting of Christ's cause. Such money-raising practices says: "The Church of Christ is not worth supporting; but it has got to be supported, so buy this thing, almost getting your money's worth, and we will turn over the profits to the Church." Or, it is equivalent to saying, "The Church is worth supporting, but we don't give you credit for believing it, or for any willingness to help its support, so we offer you something that will appeal to you." Such an appeal is

A TRAVESTY ON CHRIST'S CHARGE.

to his disciples, "Freely ye have received, freely give." One has properly asked, "What would be our estimate of Moses, if in the account of the building of the old tabernacle of the Hebrews, which cost a large sum of money, you should read something like the following: And the Lord said unto Bezaleel and Aholiab, and saith unto them, 'Go to now, let us get up an entertainment, a grand festival with a manna supper and roast quails in abundance. We may also have games and music and dancing, or a kissing frolic. And let sundry beautiful damsels scour the neighboring country, selling tickets, and by the payment of a shakedown, let the people vote as to the most beautiful woman in the village.'"

If it is right to raise money for church repairs by means of concerts or appeals to the eye or the stomach, why not right and expedient to raise money for the pastor and the missionary in the same way? Some one has suggested a plan for the following of the preacher's announcement to his congregation as throwing some light on the subject: "The stewards will now serve ice cream to those whose hearts are moved in this congregation in behalf of the perishing souls in heathendom. The ice cream is of three flavors, of good quality, and two spoons are with each glass. Brethren and sisters, invest for the cause of missions. Think of the souls in danger of perdition, and take at least one glass apiece; two, if your own souls are greatly moved." Permit me to say that there is presumptive proof that the whole business of selling animals in the temple for sacrifice, and of changing money as a convenience to tribute payers, was done by the authorized collectors of religious offerings, and that the profits were a portion of the religious revenues of the temple establishment. The Master's vengeance, as with a whip made of short, knotted ropes he beat the deprecators out of the temple and overturned the tables of the money-changers, was directed against a perniculous, enervating, reverence-destroying system of church finance, rather than against the individuals engaged in the deception.

INDIRECT SUPPORT.
I know a church, and it is one of many scattered far and near. Ten years ago, its financial management fell into the hands of a young layman and his wife, both most excellent and self-sacrificing persons, but, unconsciously perhaps, selfishly ambitious to run things. Through all these years, there has been a succession of suppers, festivals, concerts and all sorts of entertainments, for the purpose of raising money for that church. Interest, pastor's salary, repairs, Sunday school supplies, etc., have appealed to that

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How She Kept Her Beauty

PROFESSIONAL MODEL'S SECRET OF PERPETUAL YOUTH.

She Must Keep Young or Lose Her Livelihood and She Finds It Easy to Do by Simple Living—The Toilet and the Diet Relied Upon to Keep Away Old Age.

The professional model must keep young, otherwise she loses her livelihood. She must keep her complexion young, her eyes bright and her figure down.

"How do I look so nice in spite of long hours? How do I preserve my complexion and my figure?" repeated a model. "Well, I make \$20 a week, and how to be young on that sum is a good deal of a problem."

"The life of a professional model begins at 7 a. m. At that hour I rise, take a sponge dip in perfumed water and go through with deep breathing exercises."

"At eight o'clock I fill a tub with water which becomes just the temperature of the room by morning, and into this I throw some homemade bath perfume."

"When the sponge dip is over I open the windows and go through with five minutes of the most vigorous calisthenics. My system was invented by a German physician whose duty it is to keep down the figures of grand opera stars."

"My breakfast consists of all the bal applied I can eat, some thin slices of brown bread spread with sweet cream, and a cup of coffee. I suppose I would be as well off without the coffee, but I regard it as a stimulant."

"For luncheon I take one lean chop and the watercress with salt that I can eat. I drink nothing with my lunch and I do not allow myself to take any fluid until about 3 o'clock, when I drink a glass of water."

"At 5 I take a cup of tea and at 6 a light dinner of chicken and vegetables. This about constitutes the diet of a woman who wants to keep her complexion bright and her form lithe."

"But I am not always able to carry out this programme. The morning may be busy and I may not be able to get my luncheon on time. This means irregular eating and dyspepsia for most people, but not for the model who has diet rules of her own."

"When you are obliged to skip a meal you can at least drink a glass of water at the meal hour. Hot water is best or one of the hot drinks dispensed by the druggist. Never eat candy instead of your regular meal."

"The model who is very tired will try to eat something sweet in the middle of the afternoon. Sugar is a great muscle-builder, and a cube of maple sugar will do the stomach a world of good. Good warm bread with maple syrup will build up the system when meat will simply make one feel hot and tired."

"Avoid alcoholic drinks. This is one of the first precepts of the professional model. Alcohol in most cases acts upon the complexion and is fatal to beauty."

"Do not keep late hours, for the night hours have a quick effect upon the eyes. If I find eye sacs under my eyes I wet a bit of linen with spirits of cologne and press the linen to the sacs, holding it there until my eyes are cool and rested. I am careful not to get the spirits into my eyes."

"Personally I am troubled with a complexion that is delicate. It spots easily. So I prepare my skin by steaming it lightly, then I rub some cold cream into it."

"In the morning I cold cream it again and before going out I follow the Parisian fad of rubbing plenty of powder into my face. I wear a veil, and when I arrive at the studio my skin is in nice condition."

"I keep my teeth nice by care. This means going to a cosmetic dentist frequently and the use of the best dentifrices upon them. I also perfume my breath. A sweet breath is fascinating, and though it doesn't show in a picture it certainly makes one feel more smiling. I can smile better if I know I am well groomed."

"Teasing the mouth to smile and to hold its expression is one of the first things a professional model must learn, and it is one of the few things that cost nothing. The mouth should be trained to smile and the corners of the mouth should be lifted."

"This makes the much-talked-about Cupid's bow and transforms a plain face into a charming one. I have posed for hours, smiling, with my mouth a Cupid bow."

"The model learns to hold up her chin, to keep her eyes wide open and glowing, with expression, and to do her hair. These things are absolutely essential to beauty."

"Society women often ask the professional models what they do to keep their complexion, figure and hair young, and the model tells the society woman that it is simple living. But the society woman seldom profits by the hints. The life is too simple to be attractive."

"As to the work of keeping young, all my beauty lotions combined do not cost me more than \$1 a week. Yet, I get results that make me a high-priced model. It costs nothing, green foods are cheap; fish, which is a great



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ply scars made by pressing upon the tender nail before it has grown up out of the flesh.

"Each night I lie down upon a blanket and go through the Swedish movements for the muscles. I kick at imaginary obstacles; I balance a big rubber ball upon my foot; I throw my arms over my head as though I were striking at something beyond my reach. I turn a somersault, and I jump to my feet with a force that sends me bounding into the air."

"Don't worry! One of the maxims for the professional model or for the woman who wants to keep young. The mean-hearted woman grows old early. Think sweet thoughts and you will keep your youth."—New York Sun.

CASE OF SELF-MURDER.

Nothing short to risk life by paring corns with a razor. Why not try Putnam's Corn Extractor. It cures corns and warts in one day—painless and certain. Use only the best—Putnam's.

Bishop Moule, of Mid-China, brother of Bishop of Durham, has been in charge of 100,000 souls for over 25 years. No fewer than 14 of his family are active workers in the mission field abroad.

MINARD'S LINIMENT CURES DISTEMPER.

Rabbits, says a naturalist, have white tails so that the young may be able to distinguish their mother in case of pursuit. The color of the rabbit is so like that of the ground that it would otherwise be difficult, if not impossible.

CASTORIA.

The Kind You Have Always Bought Bears the Signature of J. C. & H. Stearns