

QUESTIONS AND ANSWERS ABOUT THE NEW FINANCIAL PLAN

What is the need of a system?

Because God is not the author of confusion, but loves order and system. He ordained a system for financing His work and it has never been improved upon. What firm would succeed if its finances were left to chance or the moods and feelings of the public? How many people would pay their taxes if it was left to mere human emotion, or to one's likes or dislikes?

We need a system so there will be regularity in church financing. It is only fair to the preacher to set a sum that he can depend upon. What tradesman can you employ if he is told he must take "pot luck" and run his chance whether he gets any pay or not? What firm will take a contract with the understanding that they may be paid or may not, just according to the way the payers feel about the matter? No firm would do this. Business is not done that way; then why not have some business methods in the church the most important work of all?

2. Why adopt a minimum salary for our ministers?

Because it is always a help and inspiration to have a good set-up. Also it is the least possible amount that any man can exist upon. Some fear that this will injure the spirit of sacrifice. Let these rest assured that there is lots of room to practice sacrifice on five hundred a year.

Also it is unfair and too much out of proportion for one minister to get \$20.00 a week and another to get \$5.00. There ought to be a levelling up, and, if any change is made, increase the minimum.

3. Why should we call it storehouse tithing? Because this is the nearest to the Bible plan. The church must now answer to the Store House, and it has worked out as the best system ever tried.

If all the gifts of the people went through the church treasury, it would add greatly to the financial report, and increase the dignity and influence of the church. If people would put their tithes into the church, there would be enough to meet all obligations, and would eliminate drives and "begging" for money, a thing so many dislike.

It would also insure that the money would go to worthy objects, which is not always the case, when people's money is scattered here and there, often to questionable enterprises that have no connection with our work to spread holiness over these lands.

4. Why do we need a financial committee?

Because in some cases there would be considerable money to handle, when the Treasurer alone may not wish to take the responsibility of disbursing it, without advice from the pastor and other responsible members of the church, and because it is not always easy to assemble the whole church for a business meeting. Of course all the doings of the committee will be under the final sanction of the whole church.

5. Why pay a pastor a stated salary?

To save a lot of unnecessary dissatisfaction and needless criticism. It is as fair to the church as to the preacher. When the finances of the church increase, it is not fair for the minister to take it all, or more than would be fair, and it also leaves the preacher free to preach all he likes on giving, without someone unjustly claiming that he is seeking

to increase his own salary. When the matter is settled he is free to preach on giving, and all increase will simply swell the finances of the church.

Then when the preacher knows beforehand, he can budget his own finances and will have some idea where he is coming out. Besides all this, it evens up the risks and responsibility occasioned by hard times, and the fluctuations of prices. Why put all the risk and burden on the preacher alone, when a whole church could bear it better? Altogether too many are willing to put all the responsibility on the preacher, and then judge him critically if he cannot always pay his bills and keep cheerful.

This plan will also save the preacher from the loss of his offerings every little while because of a stormy Sunday or other interruption. I know of a case where a brother who was absent from his church and yet in the denomination at Beulah Camp, without pay for his work there, who received no offerings from his church for five Sundays. Another case I know where a man was supposed to get the offerings, but when the church was closed for two Sundays in succession on account of big storms, he got nothing, and when the third Sunday came, there was no extra amount put in. The preacher was fined for the stormy Sundays, and yet his expenses went on just the same. More might be said on all these points but space forbids.

H. C. MULLEN

THE OLD MAN

"The 'old man' of Ephesians 4:22, Romans 6:6, and Colossians 3:9, has certain definite characteristics according to the Scriptures and also according to universal experience. He is corrupt, deceitful, selfish, carnal, lustful, censorious. Inbred sin—sin in believers—is well described by the poet:

'The worst of all diseases
Is light compared with sin;
On every part it seizes
But rages most within.
'Tis palsy, plague and fever,
And madness all combined;
And none but a believer
The least relief can find.'

"Attempts have been made to educate the old man but that has proved a failure. Efforts have been made to 'church' him, but joining church brings on effective cure. The Bible method is crucifixion."—G. W. Ridout.

THE FIRE OF GOD

"We need more conversions and sanctifications that will set things on fire for God and souls. We have a lot of "average" experiences; people appear to get saved and sanctified up to the doctrinal standpoint. We pass them according to the orthodox standard. They can testify "saved and sanctified" but there is nothing especially of the dynamic, revolutionary, divinely emotional type. We have too much holiness of the static type. It brings nothing to pass. According to the Acts of the Apostles twelve men got the blessing and set Jerusalem on fire, Samaria also; Ephesus was thrown into an uproar and believers were added unto the Lord by the thousands—three thousand at Pentecost, five thousand at another epoch."—G. W. Ridout.

Temperance Column

Wine is a mocker, strong drink is raging. Whosoever is deceived thereby is not wise.—Prov. 1:20.

THE EVILS OF THE LIQUOR TRAFFIC

John Wesley said: "All who sell liquor in the common way, to any that will buy, are poisoners in general. They murder His Majesty's subjects by wholesale; neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large and sumptuous palaces? A curse is in the midst of them. The curse of God is in their gardens, their groves—a fire burns that burns to the nethermost hell. Blood is there! The foundation, the floors, the walls, the roof, are stained with blood."—Sel.

LETTING DOWN OUR STANDARDS

Looking at it one way, it would seem that all restraint is cast aside. The so-called "new" morality is sweeping the world.

Is there nothing wrong, when the United States has 225,000 more saloons than before prohibition?

Is there nothing wrong, when there are more girls employed as barmaids and entertainers than are attending our colleges?

Is there nothing wrong, when drunkenness has increased from fifty-five per cent to over 100 per cent?

Is there nothing wrong, when sixty-two per cent of our youth between the ages of fifteen and twenty-four are drinking?

Is there nothing wrong, when one must go hungry in a city, unless he eats where beer is sold?

Is there nothing wrong, when preachers, Sunday-school teachers and church leaders smoke?

Is there nothing wrong, when there is a murder committed every forty minutes and a robbery every ten minutes in the United States?

Is there nothing wrong, when the cost of crime has reached fifteen billion dollars a year?—Selected.

HOLINESS IN HEAD, HEART AND HAND

"Holiness consists in three things—namely: theory, experience, and practice. Theory is to be believed by the intellect, experience is to be enjoyed by the sensibilities, and the practice is to be lived by the will. Theoretical holiness has to do with a man's head; experimental holiness has to do with a man's heart; practical holiness has to do with a man's hand. Hence religion starts in at man's head, goes down into the heart, and there works its way out through the hands. Hence we have the head sound in doctrine, the heart pure in love, and the hand clean in the life. Yes, it is a head, heart, and hand religion we need.

"If this Trinity—theory, experience, and practice—is given the proper emphasis, it will produce a well-rounded, well-balanced Christian that will be an asset to Christianity. But if we stress either one of them unduly, at the expense of the other, we will produce something else. If we stress theory we will produce formalists; if we put too much emphasis on experience we will produce fanatics; if we say too much about practice we will produce Pharisees."