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THE CHURCH

— and —

NATIONAL THRIFT



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PUBLISHED BY THE SAVINGS DIVISION,
U. S. TREASURY DEPARTMENT, WASHINGTON, D. C.

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THE CHURCH AND NATIONAL THRIFT.

The Treasury Department feels that if in its endeavor to bring before the people of the United States the value of thrift and to teach the simple principles of how to save, how to invest, and how to spend it can enlist the splendid efficiency of the church, this message of the meaning and value of thrift will reach millions of American homes.

The men who inaugurated this movement thoroughly believe that thrift has a vital connection with the principles of Christianity; that thrift may be taught with profit and propriety in every church in the United States, through the medium of the sermon, prayer-meeting address, the discussion of thrift problems in the young peoples' societies, and in the Sunday school.

STABILIZING INFLUENCE OF THRIFT.

In a recent issue of a medical publication the statement was made that worry is the cause of more breakdowns than any other ill that affects the human race. Probably no form of worry is so prevalent among men as financial worry. A man or a woman who is troubled in mind about money difficulties is seldom in a satisfactory mental state to listen with any degree of concentration to the messages of the gospel.

On the other hand, the individual who has cultivated the habit of thrift secures freedom from financial worries, and the very effort he has made to practice thrift has given him a vision of higher and better things, that makes his mind and heart receptive to the messages that come from the gospel of Jesus Christ.

In a similar manner this practice might be applied to a community. A thriftless community has less possibilities for the growth of religious and civic institutions because of wasteful habits. On the other hand, a thrifty community has the means to support and advance not only the church but all other civic and semireligious organizations that work for the upbuilding of the community's life.

In a discussion of this matter of thrift, a minister who is deeply interested in this movement remarked to one of the vice directors of the Savings Division: "Last night I was thinking over the work of your division, and I tried to picture what a thrifty United States would mean to the church. The material prosperity that would come as a natural result of our people being thrifty would remove a great

many obstacles that hold back the church and other religious organizations from inaugurating a more aggressive work."

"Of course," he continued, "I do not mean by the United States becoming a thrifty nation that all our people would become wealthy. What I mean is that when a man becomes thrifty, and he sees his savings growing, there is removed from his life the worry of how he will support his family if sickness strikes him down or death, or what will become of him in old age. With a man who has started to save, these dark shadows of the future gradually disappear. He may never be wealthy, but he can save sufficient to meet any ordinary emergency. This undoubtedly brings a certain peace of mind, and he becomes more easily interested in the things that make for the advancement of the kingdom of God. Almost unconsciously he will become interested in higher ideals of life, he will have a larger receptivity to spiritual influences, and he will soon appreciate the pleasure of belonging to and the satisfaction of supporting these institutions that bless humanity."

That is what this minister believed a thrifty United States would mean to the Christian church. He saw over a hundred million people comparatively free from one of the main worries of life, developing higher ideals of living, becoming more receptive to spiritual influences, and supporting generously the institutions for the upbuilding of mankind.

The whole campaign of thrift springs from a religious motive. Christ taught thrift in the parable of the loaves and fishes—the remains of the feast must be gathered up that nothing be wasted. In the wise and foolish virgins, he taught the folly of individual waste. In the Old Testament, Joseph is shown as an example of thrift, storing up the grain in preparation for a future emergency—a lesson in national frugality. Of Christ's 38 parables, 16 relate to thrift and the use of money. In much of his teaching Jesus used as a test the uses to which men placed their wealth, clearly showing the imperative necessity of a correct appreciation of its use.

Bishop Fowler in a sermon said: "I believe on the day of judgment more people will be condemned for the way they used their money than for any other thing."

The average thrifty man is usually temperate in all his affairs, not only in the use of money but in time, health, in everything that pertains to his every-day living. In nearly all cases the thrifty man is a mainstay in the support of the church, and ready to serve in any movement that has for its object the upbuilding of truth and right among his fellow men.

The Treasury Department is confident that if the church, the ministers, and all Christian workers get behind this thrift movement, it

is only a question of time when the stabilizing effect of thrift will be felt in every department of American life, and that it will also have a marked and beneficent bearing on the advancement of the church of the living God.

SAVINGS STAMPS AS AN INVESTMENT.

As a concrete medium for the purpose of enabling young people and people of moderate means to save, the Government has issued Thrift Stamps and War Savings Stamps. The Savings Stamps bear interest at the rate of 4 per cent compounded quarterly and are absolutely safe—the Government of the United States is back of them. There is a growing demand by people of moderate means for a Government security that pays a reasonable interest. It is to meet that demand and make Government securities accessible to young and old, that the Government has issued Thrift Stamps and Savings Stamps.

To provide safe and profitable investment for larger sums, the Government has issued Treasury Savings Certificates in \$100 and \$1,000 denominations. Each of these certificates is registered, making them proof against loss in any way. They are a larger denomination of the Savings Stamp, bearing 4 per cent interest compounded quarterly, and being redeemable at their cost plus interest, on 10 days' notice, before maturity.

The purchase of Liberty bonds in the open market also insures safe investment, and at the present (August, 1919) as high a return as 4½ per cent may be obtained thus.

THE OBJECT OF THE THRIFT MOVEMENT.

In adopting the campaign of thrift, it is not the purpose of the Government to urge upon our people to sacrifice, but rather to encourage them to save; not to discourage spending, but to encourage wise spending; not to restrict the little pleasures and joys of life, but to enlarge our people's independence.

The Treasury Department is endeavoring to encourage the people of the United States—

(1) To save first and to spend afterward; to put aside as their first obligation a part of their income for future use.

(2) To invest the money they save in Thrift Stamps and Savings Stamps—Government securities that are absolutely safe.

(3) To use the rest of their income so as to make every penny they spend buy something they really need and want, and which has a full penny's value.

(4) To use what they buy with as much care as if it were money itself.

Thus the object of the Treasury Department is to take to every child in the Sunday school, every workman in the factory, every clerk in the store, to every manufacturer, merchant, banker, clerk, farmer, housewife, the simple principles of how to save, how to invest, and how to spend.

HOW THE CHURCH CAN PROMOTE THRIFT.

During the past four years, the church has been of inestimable aid to the Government, and to-day the Savings Division, knowing the willingness of the church in the past, has no hesitancy in suggesting to the ministers certain methods by which they can advance this thrift movement. First, by introducing the idea of thrift into their sermons as often as possible. This would not mean thrift in money matters alone, but the elimination of waste in health, in education, in useless recreation and a score of other ways. The minister from his practical experience as a pastor will have at his hand a score of illustrations of the value of thrift. He can also inspire by his presence and words the different societies of his church to carry on this work.

The women's societies of the churches can take up, very profitably, the study of thrift. The department has published a booklet entitled "Ten Lessons in Thrift." The Ten Lessons in Thrift contain such subjects as "Thrift in the household," "Funds and investments," "The household budget," "Thrift in buying," "Family accounts," "Conservation of savings," "Conservation of things," and "Thrift in municipal affairs." This pamphlet has an introduction describing methods to study the Ten Lessons in Thrift, and also an excellent bibliography.

The women's societies might also organize savings societies for the sale of Savings Stamps among their own members. The Savings Division has published a brief, well-stated leaflet on the organization of such societies. The natural result of the interest taken by women's church societies in this movement would mean the exercising of their influence outside of the church to create a sentiment for thrift.

The young people's societies of the churches might organize savings societies and save money for some special object in connection with their church work. In one young people's society they have organized a savings society and are saving for a pipe organ. Young people's societies might also put on entertainments in which a short sketch based on some phase of thrift would be a part of the program.

A number of Sunday schools have been highly successful in organizing savings societies. In one church, for example, the Sunday school (enrollment 300) has organized itself into a savings society and each class is a subsociety. Each of the 27 classes is saving for

some definite object. The investment of the savings in Government Savings Stamps makes it possible for a Sunday school class to start a fund that will mature in five years, to be used for some specific religious purpose.

The Government has the utmost confidence that ministers will be among the first to fully interpret the transforming influence the practice of thrift will have upon the people, and that, when they understand the object of the movement, ministers can be counted upon to take an active interest and to render a vital service.

READING LIST OF BOOKS ON THRIFT AND SAVINGS.

- "How much can you save?"*
"Are you conducting your household finances on businesslike principles?"
- ATWOOD, A. W. How to get ahead. Indianapolis. Bobbs-Merrill, 1917. 277 p.
 A popular treatment of individual and domestic economy and wise investment.
- BALDT, L. I. Clothing for women. Philadelphia. Lippincott, 1916. 454 p.
 Discusses selection of materials and the clothing budget.
- BROWN, M. W. Development of thrift. New York. Macmillan, 1899. 222 p.
 The purpose of thrift and the various agencies for saving money.
- CHAMBERLAIN, A. H. Thrift and conservation. Philadelphia. Lippincott, 1919. 272 p.
 Emphasizes importance of conserving goods and materials.
- CHILD, GEORGIANA. The efficient kitchen. New York. McBride, Nast, 1914. 242 p.
 Kitchen plans and equipment to save labor, fuel, and materials.
- DONHAM, S. A. Marketing and household manual. Boston. Little, Brown, 1917. 241 p.
 Buying of food and methods of organizing housework.
- FOWLER, N. C. How to save money. Chicago. McClurg, 1913. 287 p.
 How to attain personal economy; the institutions for thrift and savings.
- HALL, BOLTON. Thrift. New York. Huebsch, 1916. 247 p.
 A discourse on personal, community, and public economy.
- JACKSON-DEMING-BEMIS. Thrift and success. Thrift from many angles. Century Co. New York. 1919. 288 p.
- KEENE, E. S. Mechanics of the household. New York. McGraw-Hill, 1918. 383 p.
 Concerning heating apparatus, lighting, ventilating, plumbing, and water supply of the modern house.
- LEEDS, J. B. Household budget. Germantown, Pa. The Author, 1917. 246 p.
 Reports actual divisions of time and money in running a household with suggestions for saving both. Emphasizes the productive labor of the housewife.
- MACGREGOR, T. D. The book of thrift. New York. Funk & Wagnalls, 1916. 341 p.
 The various aspects of the thrift movement.

- MARDEN, O. S. Thrift. New York. Crowell, 1918. 92 p.
A popular treatise on personal economy.
- NESBITT, FLORENCE. Household management. New York. Russell Sage Foundation, 1918. 170 p.
Problems that homemakers who live in crowded city quarters have to meet.
- RICHARDSON, A. S. Adventures in thrift. Indianapolis. Bobbs-Merrill, 1916. 229 p.
On economical buying for the home.
- RICHARDSON, B. J. The woman who spends. Boston. Whitcomb & Barrows, 1910.
Her responsibility as the chief buyer of goods for the family.
- ROSE, M. S. Feeding the family. New York. Macmillan, 1916. 450 p.
Handbook on food problems presented especially from the point of view of nutrition.
- TABER, C. W. Business of the household. Philadelphia. Lippincott, 1918. 438 p.
Treats the financial problems of the home, budgets, and standards of expenditure, accounts, and investments.
- TALBOT, MARRION, and BRECKINRIDGE, S. P. The modern household. Boston. Whitcomb & Barrows, 1912. 93 p.
Discusses the conservation of living; more abundant life for each member of the household.
- WITHERS, HARTLEY. Poverty and waste. New York. Dutton, 1916. 180 p.
An exposition of the economic principles underlying personal and public economy.



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