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# HERALD of HOLINESS



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DISTRICT SUPERINTENDENTS CHURCH OF THE NAZARENE

## The Parable of the Talents

**F**OR the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth (Matthew 25:14-30).



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## SPECIAL STEWARDSHIP NUMBER

We present to our readers this week, a special Stewardship Number of the **HERALD OF HOLINESS**, and commend it to the prayerful consideration of everyone interested in the progress of the kingdom of God. Our purpose is to re-emphasize a much neglected theme and to call to the attention of our people the teaching of the Bible on this important subject.

The Stewardship Committee believes that it is possible to adopt a constructive plan of caring for the finances of the church which will relieve preachers and people from the constant and insistent pressure of money matters and enable the churches to devote themselves to their spiritual mission. If this number of the **HERALD OF HOLINESS** proves of any assistance in helping solve the problem of financing the Church of the Nazarene, even in a small measure it will be well worth the effort and expense which it has cost to prepare it.

## STEWARDSHIP AND THE MONTH OF PRAYER

It is to be regretted perhaps that through some inadvertency, the month for the stewardship campaign was placed at the same time as the month of prayer ap-

pointed by the General Superintendents. This arose largely from the fact that the General Board instructed the Stewardship Committee to put on a stewardship campaign previous to the close of the fiscal year May 1. It was impossible to prepare literature in the short time elapsing between the close of the General Board meeting and March 1, and for this reason the campaign was set for the month of April. And yet it may have been a providential ruling. If our month of prayer shall but deepen our conception of stewardship, and our faithfulness in stewardship give us easier access to the throne, God will make the month of prayer and the stewardship campaign mutually helpful.

## NECESSITY FOR STUDYING STEWARDSHIP

It is the testimony of the members of the Stewardship Committee and other general officers involved that the constant study of the problems of stewardship during the last two months has greatly deepened our sense of the importance of this great subject, and of its vital relation to the success of our spiritual interests. The Bible is full of it—not as a mere adjunct to spiritual things, but as striking into the very heart of the spiritual life. A study of the meaning of the term "stewardship" as used in the New Testament will bring an overwhelming sense of our responsibility for the success of the Church of Jesus Christ in the earth. Certainly the Church would not be in need while worldly business is prospering were the stewards of Jesus Christ, as a whole, faithful to their trust. There is a reckoning day coming and the sole test will be faithfulness. Will not every reader give this matter earnest and prayerful study, in the light of this future reckoning?

## AN APPRECIATION

We take this opportunity to express our appreciation of the District Superintendents and members of the General Board who have responded so cheerfully to our request for their pictures or statements concerning stewardship for publication in the special Stewardship Number. Some failed to get their pictures here in time, and some sent cuts thinking these could be used. Owing to the fact that it was necessary to make a single cut, we could use nothing but photographs. We waited until the last moment before sending the material to the engravers.

## SPECIAL MENTION

In order that the list of District Superintendents and members of the Board may be complete, we make special mention of those whose pictures we were not able to secure: District Superintendents E. Y. Davis, Southwest District; W. H. Phillips, San Antonio District; J. A. Ward, New York District; P. R. Jarrell, Arizona District; George Sharpe, British Isles District and J. I. Hill, Barbados. Members of the General Board, J. T. Benson, Nashville, Tennessee, and Dr. C. E. Hardy, Nashville, Tennessee; also Mrs. S. E. Fitkin, President, and Mrs. John T. Benson, Treasurer, of the W. F. M. S.

# Stewardship and the Spiritual Life

## The Stewardship of Peace

Worldliness is not confined to dress and personal adornment. The worldliness which opposes the Church manifests itself in nothing perhaps more than in the rush and hurry of the present age. The anxiety, the turmoil, the restlessness of this age has strangely invaded the Church, until ceaseless activity has become the goal and peace has taken her flight.

But is this a Christian conception? Is not this the very essence of worldliness? Do those who are so occupied even about the things of the church receive the most out of life? Does our Lord demand that, from morning until night, we be so occupied about His business that we have no time for quiet, unburied talks with Him, for the enjoyment of His glorious works in nature, or meditation upon the sacred pages of His Word? What is the meaning of "peace"?

Jesus in His farewell messages said, "Peace I leave with you; my peace I give unto you. Not as the world giveth, give I unto you." This bestowment of Jesus was intended to be a constant rebuke to the feverishness of the world, and a continuous testimony to the saving power of God. If we are too busy to speak a kind word, too busy to linger awhile in fellowship with hungry hearts, too busy to write a letter to loved ones, too busy to enjoy the beauties of nature, too busy to pray, too busy to study the Word of God, too busy to have time for the family, too busy to worship in the sanctuary—is a religion of such feverish haste likely to bring a message of peace to a feverish world?

A recognition of the stewardship of our time, might in many instances bring the sense of new values to our lives. "Peace is love reposing. It is love on the green pastures, it is love beside the still waters. It is that great calm which comes over the conscience, when it sees the atonement sufficient, and the Savior willing. It is unclouded azure in a lake of glass; it is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it."

## Stewardship in the Life of the Individual

Dr. Lightbourne, writing in the Herald of Gospel Liberty, says, "Today the individual is exploited. This exploitation confronts us at every turn and faces us from every angle. We elbow it on the streets and in the stores, and it invades the sacred precincts of the home when it stares at us from almost every newspaper and magazine we chance to peruse. On the one hand is a consistent insistence on individual development in terms of color, personality, magnetism, efficiency, preparedness and power; and on the other is a persistent challenge of individual capacity in terms of standards, appreciation and purchasing power. While much of the result may be more apparent than real, yet there

has been a general cultured progress that is bewildering.

"The terminology of this individualism is not new, but it has been popularized by an emphasis which became impetus and then momentum. Today the momentum has become overwhelming in its pressure and the individual is swept forward by it even in the face of his protest. This is, of course, a state of affairs for which to be thankful.

"The Church had difficulty in keeping pace. In endeavoring to do so, the old terminology was found inadequate to the new demands and the new insistence. And so an old term of more or less specific content was brought forth and given sufficient radius until the enlarged circumference embraced all the concepts of individual development in the Christian life. This term was 'stewardship.'

"If one is to develop in Christian life and attain unto that perfection which alone can bring inward satisfaction and outward effectiveness, then the claims of stewardship in terms of responsibilities, obligations, services, loyalties, and sacrifices as they relate to one's attitude toward, and use of time, influence, possessions, income and ability are vital."

## Stewardship and Faithfulness

"It is required in stewards, that a man be found faithful." His reward will be based, not upon his ability, but his faithfulness in relation to that ability. God has had, from the beginning, certain definite principles concerning the administration of stewardship, but the outstanding feature of New Testament stewardship lies in this—that we are responsible for the work of Christ in the earth, regardless of what it costs us. We are not only to take "joyfully the spoiling of our goods," but to count our lives as not "dear unto ourselves" that the work of Christ may prosper. The martyrs made the "supreme sacrifice" and did it gladly. Is it any great matter, therefore, that in this land of peace and plenty we count the prosperity of the Church our chief joy? Whatever others may do or not do, we are to be faithful stewards of our lives, our abilities, our time and our possessions.

## A Living Sacrifice

At the altar of consecration, we are to present our bodies a "living sacrifice." Too often this is nothing more than a mental attitude and in nowise is associated with practical life. Such feigned consecrations are utterly worthless and need to be repented of. When people present themselves at the altar as living sacrifices it means that henceforth they are not their own, and their all is devoted to God. To bring a "mental consecration" into the realm of actual life, and lift it to the plane of spiritual things is one of the purposes of this special Stewardship Number.

# The Stewardship of Life

By General Superintendent Chapman

**T**HE Christian's stewardship of life grows out of at least three considerations:

First, having been purchased by the precious blood of Jesus, shed upon the cross, we all, with all we are and have, properly belong to God. This is not a mere commercial matter, but is judicial as well. Death claimed us as its prey, but Jesus died to give us a new probation, so that we are alive today because He espoused our cause and purchased a stay of execution in our behalf. And since life itself is a gift of His purchasing, spirit, soul, body, time, talent and every endowment and possession of life are His, and we are but His stewards over them.

Second, when we sincerely consecrated to God, we acknowledged His righteous claim over us, and made our "quit claim deed," covering all "there is of me and mine" in His favor. The claims of God are not to be enforced at sheriff's order in the case of the fully consecrated Christian, for he has himself presented his body (the encasement of the soul and the token of all there is of life) a living sacrifice, holy, acceptable unto God as a consideration involving but a reasonable service. So in order to be true to his consecration vows, the Christian cannot account anything as his own, but must enter it all to the credit of God.

Third, the sense of gratitude for the past mercies and present immunities and blessings which God has given relieves the Christian's stewardship of any favor of "rigor and vigor," and makes its obligations privileges. The truly sanctified Christian does not require the enunciation of penalties to make the will of God effective; for he constantly and truly says, "I delight to do thy will, O God." In fact, if the sanctified Christian is intelligent, he may boldly say with David Livingstone, "I count nothing as having value, except as it will help to spread

and establish the kingdom of Christ." But very frequently the specific is lost in the general. We acknowledge ourselves as stewards of God over all we have, but in applying this principle we make too many exceptions—we may even lose all the practical facts in the rhetoric required to express the doctrine.

How must I conduct myself as the steward of God over myself and all I possess? What does this mean regarding my immortal spirit, regarding my affections, regarding my intellect, regarding my singing voice and speaking tongue, regarding my influence and my time, regarding my ability to produce and my money?

It means that I shall regard my life as in His keeping to such a measure that He may extend it or shorten its mortal span without violating any right of His or set choice of mine. It means that my heart's affections are all set upon Him as Savior, King and Lord supreme. It means that in my intellectual processes I account all things as coming from Him and that I meditate upon His law "day and night." It means that my voice and tongue are at His command and are reserved for His use alone. It means that my influence and time are devoted and are not to be employed for purposes of self-aggrandizement. It means that my ability to produce and the money which comes into my possession are not to be prostituted but are to be used and held in trust for God alone.

But the very fact of intelligence suggests that discretion is to be used in disbursement. This means that we are not only to live well, but that we are to live long and spend our energies, not in an act of suicide or in a spurt of service which breaks down our health, but in consistent, careful disbursements in due regard for health and proper reserves. Specifically, as regarding money, it means that I am to regard myself

## CONSECRATION

By MRS. J. G. MORRISON

*Dear Lord, must I my fondest treasure give  
That I a sanctified heart might have?  
Yes, my child, you must give all  
If you your soul would live obedient to my call.*

*O precious Lord, ask something else,  
But leave me this that to my heart  
Means such sweet bliss.*

*Ah, dear one, when I hear thy plea  
I love thee so to see thee grieve  
Doth fill my cup with pain and woe.*

*'Tis written, if thou this prize would win,  
Self must be slain, and each minute taint  
Of sin.*

*My Father, other treasures have I given  
That I might taste the bliss of heaven;  
But oh, this last choice idol, Lord,  
How can I with it part?*

*Its loss would crush my fainting heart;  
How could I live without its cheer?  
My life would be so lone and drear.  
No strength be left for fruit to bear.  
How could I live when joy had fled,  
When earthly hope lay withered and dead?*

*What should sustain in life's dark hour?  
He answered: "I will give thee power  
To live and love and sacrifice,  
Then bright will be now lowering skies.  
The Comforter thy heart will fill.*

*His presence sweet is better still  
Than any treasure thou dost surrender,  
E'en love of dear ones, fond and tender."*

*My Father, I am trusting Thee,  
Thou dost support and comfort me.  
This idol that to me was given  
I hand to Thee, and from Thy heaven,  
The Spirit comes to this heart of mine  
And my soul is flooded with love divine.*

not merely as an indifferent channel, but as a custodian and distributor. I cannot deny responsibility as to when and where and how I earn, hold and disburse. Just as suicide or excessive labor violate the basic law of stewardship of life and health, so the immediate education of myself to penury might violate the basic law of stewardship of goods. It is in this very matter that the conscientious Christian finds it convenient to adopt God's ancient law of the tithe as a basis for his minimum, current application of his increase to the work of God's spiritual kingdom. But this does not mean that the devotion of one-tenth of one's income to spiritual work releases the other nine-tenths for selfish

uses. Rather the careful devotement of the tithe is a method of acknowledging the Christian's position of steward over all—the nine-tenths is also the Lord's and is subject to His call without explanation or apology.

But let us not think of stewardship as an imposition. It is indeed a promotion and an easement. As a steward of God, I have right to claim Him as my Partner and Protector. He is interested in me because I am His property and possession, and my fidelity to the trust He has left me gives me ground for faith that He will never forsake me nor leave me alone.

## The Acid Test of the Success of a Pastor

By General Superintendent Williams

FOR a good many years the duties of the General Superintendency have forced me to sit in a chair and listen to the reports of pastors over the United States and in Canada. During these years of observation and study certain conclusions have forced themselves into my thinking. I have often asked the question, "What is it that determines whether a pastor has succeeded in his ministry or has failed?" There must be some fair test by which success or failure can be gauged. When has a man succeeded in his leadership over a local church? By what can we judge?

It is necessary to work such tests down to the fewest possible number in order to avoid unnecessary complication and confusion, and also in order to avoid injustice to a man of God who is giving his life to the ministry. The conclusions that have forced themselves into my mind through these years of observation and careful analysis of men and their work would lead me to present the following three simple facts for consideration.

The first test is that of membership. Has the pastor succeeded in winning men and women to God and influencing them into the membership of the church? It is wonderful indeed to hold altar services and get men saved and sanctified, but it is also necessary to get them to join the church and to take upon themselves those duties and responsibilities that will result in usefulness and stability of Christian character and experience. No man can be at his best without assuming responsibility and no man can carry his full responsibility without membership in some church.

What the pastor is after is not money. It is a reflection on any man's intelligence to accuse him of preaching for money, for any man that is capable of preaching for money and succeeding in getting it has brains enough to make more money at something else. Thus it is a reflection upon his intelligence to accuse him of giving his life to the ministry for material gain.

The minister is not trying to manufacture some article of merchandise and place it upon the market. In fact, his objective is not things, but persons. He is

trying to reach people, men and women, boys and girls and lead them to Christ and direct their energies in lines of greatest usefulness for the greatest good of humanity and for the glory of God.

If a man does not reach the people, if he does not win the people, if he does not succeed in getting them united in some definite organized way for the investment of their energies and lives, he has not succeeded in the work to which he is giving his life. One of the most discouraging things is to hear of a great revival, where hundreds are saved and sanctified and only five or six or a dozen join the church.

When a pastor stands on the floor at a District Assembly and gives his report, one of the final tests of his years' work is the test of his membership. If he has had a net loss of five members during the year he can figure out mathematically at that rate how long his church can continue to exist. If he has barely held his own he cannot feel that he has made great progress. But if he has increased his membership, if he has more human life, more human personality, more human beings in his organization at the end of the year than he had at the beginning, he has one evident mark of success to his credit. That is test number one.

The second test that will determine the success or failure of a pastor is that of finances. Has he been able to finance his local budget, pay all of his bills and give the church standing in the estimation of his community? Second, has he paid his District Budget? Does he believe in the organization of which he is a part? Does he want more revivals held and more churches organized? Does he believe in his own local church so as to feel that it would be a good thing for every community to have a church like his own? Does he believe in his District Superintendent and does he want his Superintendent to live and carry on the work to which the people have elected him? Does he believe in the interests of education and all other interests included in his District Budget? In other words, is he a part of a program and is he contributing to the success of that program, which represents the vision

of God's holy people for that district? Has he raised his District Budget? Third, has he raised his General Budget, 80 per cent of which is foreign missions? Does he believe that the missionaries ought to be fed and clothed and sheltered? Does he believe that the heathen ought to have the gospel the same as the people of the homeland? Has he, with his people, supported the general interests of the church and is he a part of that great world-wide program, with a vision that touches every nation and every interest of humanity? Or is he localized in his vision and satisfied if only the local church can carry on its work, regardless of the district or the general plans of the church?

If he has not raised his budgets, all three of them, local, district and general, why not? One of the failures of men is due to the fact they do not analyze their successes and also their failures. No doctor is capable of prescribing for a disease until first he has diagnosed that disease. It is a wise man who stops to ask the question when he has failed to raise his budget, "Why have I failed? Are the people to blame, or am I to blame?" A man should not always take the blame for every failure. But he should be willing to analyze the case and clear himself if he has not been the cause of such failure. After every success should be the question "Why?" After your failure there should be the same question "Why?" "How did I succeed or why did I fail?" If we can come to a just and correct conclusion regarding these two things we have the possibility and even probability on the one hand of avoiding future failures and on the other hand achieving larger successes. Every pastor should at least be able to say "I have done my best. I have made an honest effort."

A man who is a financial failure will see his work come to ruin. A man must pay his home bills, he must finance the local church and he must be able to help finance the entire program of the church. This is one of the tests in the life of every man. Have I succeeded financially? Have I raised our budgets? This is and must be one of the tests that determines whether a man succeeds or fails as pastor of a church.

The third test is that of spirituality. One of the questions in the report blanks for every pastor to fill out once a year is the question "What is the spiritual condition of your church and by what do you judge?" If a congregation is spiritual, how did the pastor succeed in making it so? If a congregation is not as spiritual as it should be why is not it more spiritual? Who is to blame? Does the pastor share responsibility in a situation of that kind? It seems to me that any man should feel that if his people are not where they ought to be spiritually, such a condition is more or less a reflection on the ministry of the preacher himself. Like pastor, like people, has much truth in it.

One pastor told me once that he was in his study, grieving and weeping over the fact that his church was not as spiritual as he felt it should be and he was wondering what kind of sermon he could preach that

would dig them up and bring them under pungent conviction, and while he was thinking and praying he heard the voice of God. The still, small voice in his soul said, "My boy, the trouble is, you are not as spiritual as you should be." "Consequently," said he, "I fell upon the floor on my face and I prayed all that day, weeping before God, until I received a wonderful anointing from heaven on my soul. Sunday morning," he said, "I preached with more unction than I had done for several months, and as a consequence the people melted into tears and rose to higher heights of vision, spirituality and devotion to Jesus Christ than for a long time." Said he, "I found the key to my situation."

Any man should know that if he is to get the people to a temperature of two degrees he must himself have a temperature of four degrees. He must be a leader in spirituality as well as in the application of truth. No church has success unless it is a Spirit-filled, New Testament church. It must have a vision of God, carrying a passion for souls and be Spirit-filled. This kind of church will have revivals and help to reach lost souls, if they can be reached.

It is not enough for us to have numbers, nor is it enough for us to pay all of our bills. We must be a devout, God-fearing, self-sacrificing, Holy Ghost filled church. Unless the church is in that condition it has not reached the high point in success. A church is pre-eminently a spiritual organization. If it fails there, other forms of success have little meaning.

Thus when the preacher comes to the end of the year and stands upon the floor to read his report to his District Assembly, he may pass sentence upon himself on three points. First, on the matter of membership. Has he increased the membership of his church or not? Second, on matters of finance. Has he paid his budgets or not? Third, upon the matter of the spirituality of himself and of his church. Are his people more spiritual and is he more spiritual at the end of the year than at the beginning. If he has not increased his membership, then why not? If he has not paid his budgets, then why not? If his church is not spiritual, then why not?

Many things could be said regarding the activities of the church, but these activities are absorbed more or less in the three tests that have been mentioned above, therefore we shall not go into the details of church activities. May God help the precious pastors of our church to make good, for in that lies the hope of the entire movement. They are the key to every situation. Whatever the General Superintendents, the District Superintendents or the evangelists do in matters of labor and ministry, all must finally depend upon the pastor as to whether he succeeds in winning the people, in raising money, in keeping the church at white heat of love for God and a lost world. On with the battle.



## Do We Really Pray?

By General Superintendent Goodwin

**R**EAL prayer, as we have thought about it, is soul communion with God. This implies: (1) harmony of nature; (2) submissive will to the Divine; (3) scriptural adjustments of our desires. In this consideration all selfishness and self-centeredness must be truly eliminated, and our desires center only in the glory of God. We are impressed in that most wonderful prayer of our Lord in John 17th chapter, that his desire was centered in the Father's glory. "Glorify thy Son, that thy Son also may glorify thee," and again, "Not my will but thine be done." "I delight to do thy will," is the expression of His heart. Then we can say as He did, "I know that thou hearest me always." Here we have the secret of holy communion.

While in San Diego, California, a few days ago, I was privileged to meet with an old friend of nearly forty years. As I looked into his face I saw a perfect likeness

istry, and I will gladly give my life." He then started in to pray and fast. On and on he prayed and fasted, day and night for three days. The boys held out to the last, when Frank broke down, crying for mercy, then Charles did, and today these two men have graced the ministry in their denomination for more than thirty-five years. I well remember the prayer this father made at the ordination service. Yes, prayer changes us and changes things.

The almighty factor which brought us into existence as a people was prayer. The one all-consuming need today is real prayer. Prayer that grips the soul that offers prayer. Prayer filled with faith. Prayer that has prayer, communion in it. Prayer that continues—holds right on through storm and trial.

Do we really pray? Are we saying like those of old, "It is vain to call on God"? Has it become a weariness

### FELLOWSHIP IN PRAYER

*I cannot tell why there should come to me  
Thought of you, Friend, miles or years away.  
In swift insistence on the memory,  
Unless for you, it needs be I must pray.*

*You go your way; I mine; we seldom meet  
To talk of plans and longings, day by day;  
Of pain or pleasure, triumph or defeat,  
Or special reason why 'tis time to pray.*

*We are too busy even to spare thought  
For days together, if the friend's away;  
Perhaps God does it for us, and we ought  
To heed the memory as a call to pray.*

*Perhaps just then, that one has fiercer fight,  
A more appalling weakness, a decay  
Of courage, darkness, a losing hold of right,  
And so in case he needs my prayer, I pray.*

*Friend, do the same for me! If I intrude  
In thought upon you on some crowded day,  
Give me a moment's prayer, as interlude—  
Be very sure I need it, therefore pray.*

*And as you bear my name before the throne,  
Perhaps in prayer for you I'll meet you there;  
Oh! let us not neglect this holy gift—  
What blessings God hath wrought through prayer!  
—Selected.*

of his sainted father. How this face reminded me of some praying men I have known. When this friend of mine was a wandering young man, far from home and mother, his father told me that he fully believed that God had called these two boys, Charles and Frank, to the ministry, and that they were running away or trying to run away from God. He then asked me to unite with him in prayer. I did not pray as this father did, but prayed some. At this time the father was pastor in New Hampshire. He opened a revival campaign with his friend as preacher. In the midst of this revival the boys came home. The two boys were still hard and unyielding. But this father was a praying man. How I have heard him pray, when it seemed that his mighty voice and strong frame shook the very platform and his mighty faith brought heaven and earth together. In the midst of this revival this father said, "Give me my boys and place them in the min-

istry to the flesh? If not, why is the prayer circle neglected? I venture to say that in some places, even among us, it will be possible to gather a larger number to a picnic than to prayer during the month of April. Why? Are there no needs? Do we not need a mighty revival? Are there no fathers and mothers with unsaved children? Look upon the fields! Are they not white, ready for harvest? "Pray ye the Lord of the harvest."

O Nazarenes, to the rescue! What a beautiful sight our dear people could give all heaven as they look upon us in the month of April, and behold thousands of Nazarenes with their many friends all united, praying for a revival. With this month of prayer, all bringing their tithes into God's storehouse, which is God's guaranty of the open heavens and a rich supply, we shall see results. Do we really pray? Let us stop and meditate, "Be still and know that I am God." "While ye are seeking me I will be found."

## STUDIES IN STEWARDSHIP

### The Antiquity of the Tithe

**A** SEVENTH of the time and a tenth of the increase are two principles of great antiquity in history as related to religious practices. God blessed the seventh day and hallowed it in the very dawn of history, and there were restrictions in the garden of Eden concerning the use of its fruitage. Cain and Abel offered sacrifices, the one accepted and the other rejected, because as the Septuagint translation has it, he failed to "divide aright." The tithe comes clearly into prominence in the case of Abraham and Melchizedek. Clay tablets have been found in the ruins of ancient cities which show that tithing was common in the time of Abraham, as far east as Babylon and as far south as Egypt. Dr. Adam Clarke states that "Almost all nations of the earth have agreed to give one-tenth to religious use." Grotius says, "From the most ancient age one-tenth was the portion due to God," and Montacutius records that "Instances are mentioned in history of nations that did not offer sacrifices—but none that did not pay tithes." The classical writers, Herodotus, Xenophon, Pliny and Hesiod also bear witness to the principle of tithing. Would not this argue that there must have been divine authority for the practice?

### The Significance of the Two Principles

The twin principles—a seventh of the time and a tenth of the possessions—can only be understood in the light of the distinction between "ownership" and "possessions" which is so clearly taught in both the Old and the New Testaments. The Old Testament bases its claim upon the divine "creatorship" while the New Testament has as its basis the "redemptive" work of Christ. The seventh of the time is therefore an acknowledgment of the divine government over us as free, responsible persons, while the tenth is the acknowledgment of the divine ownership of our possessions. The fact that the proportions vary, serves also to accentuate the relative value of spiritual and material things—God requires of us one-seventh of our time as persons, but a tenth only of our material possessions. Doubtless these principles were ordained primarily for man's physical and social welfare; and also to establish a continuous means of communion with God through a perpetual memorial of God's sovereignty. To refuse Him the seventh of our time is, therefore, to refuse acknowledgment of the divine government over us; to refuse the tithe is to deny the divine ownership of our possessions.

### The Purpose of the Mosaic Law

The principles of the seventh and the tenth did not originate with the Mosaic law, but were a part of that deeper and more fundamental law of love which ex-

isted from the beginning. The law of Moses reaffirmed the principle of the seventh in the words, "Remember the sabbath day to keep it holy." And it reaffirmed the law of tithes and offerings, establishing the holy tithe for the support of the priests and Levites and built up a ritualism on the basis of sacrificial offerings.

What then was the purpose of the Mosaic economy? The apostle Paul states it specifically as follows, *first*, it was added because of the transgressions till the seed should come to whom the promise was made (Gal. 3:19); and *secondly*, it was a schoolmaster to bring us to Christ that we might be justified by faith (Gal. 3:24). The law of Moses therefore did not originate either the Sabbath or the tithe—it was "added" as a law enforcement measure to compel obedience to fundamental law until Christ should come and establish a better covenant; and by compelling obedience to fundamental law, it served as a schoolmaster in that it revealed the rebellious nature of the human heart, and pointed forward to a time when, through faith in Christ the law would be written upon the heart, and men would keep the fundamental law of God, not by the outward compulsion of a Mosaic economy, but by the inner spiritual power of a new life in Christ.

### Was the Tithe Abolished with the Mosaic Law?

It is clearly evident that the abolishing of the Mosaic law did away only with that which was "added" to that fundamental law which existed from the beginning. The constitution of our government is known as fundamental law; but there are many other laws which exist solely for the enforcement of the constitution. For instance, the Eighteenth Amendment is "constitutional law," but the Volstead Act is a law enforcement measure intended to prescribe the manner in which the Eighteenth Amendment should be enforced. Suppose then, that the legislature should nullify or change the Volstead Act, would this in anywise affect the constitution? Not at all. The same relationship exists between fundamental law which found expression in the seventh and the tenth, and the Mosaic law which was added as an enforcement measure, until Christ should come and establish by a New Covenant a better means of enforcement—an inner spiritual life instead of an outward compelling power.

Many people object to tithing because it was a part of the Mosaic law, and therefore it appears to them that any attempt to establish tithing as a part of the Christian dispensation is a return to the yoke of bondage. There is at once an error and a truth in this position. The error lies in this—that the tithe did not originate with the law of Moses and therefore

could not be abolished by it. The truth is to be found in the fact that the abolishing of the law signified a change in method of enforcement from outward compulsion to inner spiritual life. Those who would compel obedience by legal enactment are returning in spirit to the bondage of the law. Those who preach the gospel of the grace of God will secure joyous obedience from the hearts of redeemed men and women.

### The Tithe Under the New Testament

The teaching of the tithe can doubtless be found as mandatory in the New Testament, but it comes to clearer expression in the teaching of stewardship which makes an appeal to the higher lessons of Christian giving. This "higher law" than the tithe is that of proportional giving and is distinctly stated as the rudimentary basis for the stewardship of property in 1 Corinthians 16:2, "*Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.*" "We should not confuse stewardship with tithing. Stewardship is more than tithing, but tithing is a distinct part of faithful stewardship. The tithe is not the full expression of the principle of stewardship; but it is the minimum expression of that principle. A man does not fulfil his stewardship of responsibility to God by paying the tithe. His tithe, however, is the acknowledgment of his responsibility for the rest of the nine-tenths. A man with an income of one hundred thousand dollars a year has not discharged his full duty as a steward by the payment of ten thousand as his tithe. God will hold him accountable for the ninety thousand and the wise disposition of the same."

### Some Lessons Which Need to be Relearned

Some object to stewardship because they think it will demand the tithe; some approve of stewardship because they think it will let them off with less than a tithe; and we know of at least one person who objects to tithing because he thinks it is too small a proportion for stewardship. Stewardship must not be confused with tithing; nor must tithing be substituted for stewardship. There is a lesson here which needs to be learned anew, and which if given thoughtful attention will dispel the confusion.

1. *Tithing is not primarily stewardship, but an acknowledgment of stewardship.* The setting apart of one-seventh of our time in the Sabbath is an acknowledgment of God's sovereignty over us as free, responsible persons, and of our duty to obedience in all things pertaining to the kingdom; the tenth of our possessions is an acknowledgment of the divine ownership, and a recognition of our position as stewards to administer the remaining nine-tenths wisely. Only in a minimum sense, therefore, can tithing be regarded as stewardship, for it does not go beyond the mere acknowledgment of it. Perhaps this will be strong meat for many church members.

2. *Tithing is God's plan for maintaining the dis-*

*tinction between the "holy" and the "profane" or common.* The Sabbath was "holy" (set apart or sanctified) and the tithe was "holy" in the same manner. If every day is treated alike, then instead of all becoming sacred, all become "common" or profane, and all lose their significance. When one day is set apart as "holy" then the sacredness of that day hallows the remaining days of the week. When the tithe is set apart as "holy" then it likewise hallows the remaining nine-tenths. And the reason is simple—that which is God's in contrast to ours, emphasizes ours in its relation to God, and stewardship springs at once into prominence, a higher value, therefore, is set upon both our persons and our possessions by virtue of the Sabbath and the tithe.

3. *Tithing is God's plan for safeguarding the soul against the two deadly sins of pride and selfishness.* God saw that the greatest danger of His people would come in the form of temptation to selfishness and pride, for these are of such a nature that their character is not easily recognized and the world regards them in the light of imperfection and social blemishes. No man who regards himself as a steward of God ever becomes proud or selfish while administering his trust. Why God set the proportion at one-tenth is not ours to question, but God evidently saw that this was the minimum margin to prevent the temptation to covetousness.

4. *Tithing is the first step toward the larger freedom of New Testament stewardship.* "Just as no man can enjoy the treasures of literature without first learning the alphabet, so the Christian comes to the New Testament 'cheerful giving' by practicing elementary tithing."

*To regard the tithe as the maximum of giving under the New Testament is to miss entirely the import of the Christian teaching on stewardship.*

### The Spiritual Significance of the Twin Principles

The law of Moses as a schoolmaster, pointed forward to the time when formal outward observances should come to their full significance in spiritual life. These observances may be gathered up under three heads as follows: (1) the Sabbath; (2) the Sacrificial Offerings and Ceremonies; and (3) the Holy or Levitical Tithe.

1. The Sabbath which was guarded by the stringent laws of the Mosaic economy fixed the idea of "rest" in the thinking of the people. The seventh day was holy; the seventh month was holy, in which occurred both the day of the atonement and the feast of tabernacles; the seventh year was holy; and the fiftieth year was a year of jubilee in which all property reverted to its original owners, every bondman was set free and every man given a new start. The author of the Epistle to the Hebrews treats specifically of the spiritual significance of the Sabbath as a "rest of faith" in which the soul ceases from its own works as God did from His. Only as man enters into this rest which remains for the people of God through



faith in Christ, can he ever come to the full recognition of the spiritual significance of the Sabbath.

2. The Sacrificial Offerings pointed to Christ, the Lamb of God. Whether trespass or sin offering; whether peace offering, meat offering or whole burnt offering—all pointed to His great redemptive work. The first two were sin offerings, wherein the bodies of beasts were slain without the camp; the last three were sweet savory offerings and typified the restoration of fellowship with God through the Spirit as a result of atoning blood.

3. The Holy or Levitical Tithe was God's means of providing for those whom He called to minister at the altar. This tithe which was paid by Abraham to Melchizedek, priest of the most high God, was taken up by Moses and set apart for the support of the priests and Levites who performed the services of the tabernacle. This principle was again taken up under the New Testament and by our Lord ordained as a means of support for those who minister the gospel. So evident was the application of the holy tithe to the ministry of the gospel, that the apostle Paul exclaims in surprise, "Do ye not know that they which minister about holy things [Levites] live of the things of the temple? and they which wait at the altar [priests] are partakers with the altar? Even so hath the Lord ordained [prescribed by authority] that they which preach the gospel should live by the gospel" (1 Cor. 9:13-14).

### TEACHINGS OF THE EARLY CHURCH FATHERS ON STEWARDSHIP

**T**HE close proximity of the post-apostolic fathers to the apostles themselves, makes their teaching valuable in establishing the practice of the Church in the earliest Christian centuries. For this practice there must have been apostolic precedent or apostolic command.

Iranæus was a disciple of Polycarp and Polycarp was in turn a disciple of John the apostle. Iranæus lived A. D. 120-202 and his writings carry great weight as reaching back to the apostolic age. He wrote, "The precepts of the perfect life are the same in each Testament. . . . the Lord did not abrogate the laws which also those who are justified by faith did observe previous to the giving of the law, but He extended them. Instead of 'thou shalt not commit adultery,' forbids even concupiscence; instead of 'thou shalt not kill,' He prohibiteth anger; instead of tithes, to share all with the poor. Now all these were not doing away with the law but extending it. Sacrifices there were among the people (the Jews); sacrifices there are, too, in the church; but the species alone have been changed, inasmuch as the offering now is made, not by slaves but by freemen."

The Apostolic Constitution, written c. A. D. 300 contains the following: "Of the firstfruits and tithes

and after what manner the bishop is himself to partake of them and distribute them to others. Let him use these tenths and firstfruits, which are given according to the command of God, as a man of God. . . . The Levites who attended upon the tabernacle partook of those things which were offered to God by the people. . . . You, therefore, O bishops, are priests and Levites, ministering to the church. . . . For those who attend upon the church ought to be maintained by the church. . . . Now you ought to know that although the Lord has delivered from the additional bonds and does not permit you to sacrifice irrational creatures for sin-offerings, etc., yet He has nowhere freed you from those obligations which you owe to the priests, nor from doing good to the poor."

*Jerome*, A. D. 345-420 wrote to Nepotian as follows: "I, if I am the portion of the Lord, and the line of His heritage, . . . like the priests and the Levites I live on the tithe, and serving the altar am supported by its offerings which of old used to be given to priests and Levites, understand also in the case of the church. . . . If anyone shall not do this he is convicted of defrauding and cheating God."

*Ambrose of Milan*, A. D. 340-397 wrote, "God has reserved the tenth part unto Himself, and therefore it is not lawful for a man to retain what God has reserved for Himself. To thee He has given nine parts, for Himself He has reserved the tenth part, and if thou shalt not give God the tenth part, God will take from thee the nine parts. A good Christian pays tithes."

*Augustine*, A. D. 354-430. "Our ancestors used to abound in wealth of every kind for this reason that they used to give tithes and pay the tax to Cæsar. . . . We have been unwilling to share the tithes with God, now the whole is taken away. The scribes and Pharisees gave tithes for whom Christ had not yet shed His blood. . . . I can not keep back what He who died for us said while He was alive, 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven.' They gave the tenth. How is it with you?"

The testimonies of these earlier fathers of the Church, reaching back almost to the time of the Apostle John in an unbroken succession, must be admitted as conclusive evidence as to the custom of the earlier Church concerning the tithes and offerings used to support the ministry. In addition to this the church councils are uniform in their testimony on this subject. The Council of 585 A. D. contains the following statement: "The divine laws also taking care of the ministers of the church that they might have their hereditary portion, have commanded all people to pay the tithe, that the clergy, being unhindered by no sort of employment, may be at leisure for the spiritual duty of their ministry." In addition to this at least ten other councils mention the tithe as the means of support for the ministry.

## Pentecost and the Theory of Ownership

ONE of the results of Pentecost which has been given too little attention is the clear distinction which was made between "ownership" and "possession." In the clear light of the pentecostal experience, and under the immediate tuition of the Holy Ghost, this distinction sprang so quickly into prominence that none of the disciples said that "ought of the things which he possessed was his own."

Some have attempted to maintain that communism is taught here, and that the ownership rests with society rather than with the individual. Such teaching is groundless. The disciples recognized the distinction between ownership and possession, and with the reception of the personality of the Spirit were made to realize that there is a divine ownership of all things, and that man becomes a steward only of his possessions. They, therefore, acting under this impulse, disposed of their possessions and parted them as there was need. There was a compulsion, but a free, joyous sacrifice of possessions for the cause of Him who was their Master.

A recent writer says, "We have mixed up our ideas considerably regarding this matter of property. Our very word 'property' indicates a false notion of the ownership of the things which we possess. 'Property' comes from a Latin word meaning, 'that which belongs to one,' 'one's own.' This idea, as well as the word, is of pagan origin. Roman law, following the age-long custom of primitive peoples, interpreted ownership to mean not only the right to use or enjoy one's possessions but to have legal power, equivalent to absolute authority to hinder anybody else from using or enjoying them. This Roman doctrine of ownership became part of our common law with practically no change. Ownership then is equivalent to dominion or sovereignty."

In a small booklet published by the Layman Company entitled, "The Scriptural Basis for the Tithes," there is the following excellent discussion on "Divine Ownership" and "Human Stewardship." "The question under discussion is one of such importance, that a wrong understanding of it has actually caused tens of thousands of human beings to spend their lives in abject slavery, never having an opportunity for self-realization. Because of it ages of suffering have been endured by mankind; the Church has not done its work; the world is unevangelized; and millions of people have gone and are going to their graves without a knowledge of God or of Jesus Christ our Lord.

"We call attention to two theories of ownership, the Pagan and the Christian. The Christian conception is that God is the Sovereign Owner of all things, and that, therefore, man is only a steward of



his possessions. By the Pagan theory we do not necessarily mean the way the Roman, Carthaginian, or Hindu, thought about it, but the way even some Christians think about it today; that they are absolute owners of their possessions. It is surprising how much of Paganism has fastened itself like a leech on our modern civilization.

### I. Pagan Theory of Ownership

1. *Customs Crystalize into Laws.* "To the primitive man conquest gave the best title to property. Ownership depended upon physical ability to get possession and to hold. This primitive notion became a custom of the people. Their customs were the germs of civil law when they organized into states. Barbarism passed this theory of ownership to paganism and pagan Rome wrote it into her laws and passed it on to our modern civilization. . . . But the pagan conception still surrounds our ideas of ownership like a mist, and blurs the meaning of faith for millions of Christian men.

"Out of the pagan idea, that man is the owner have come two 'dark streams of error,' which carried the pagan teaching to the Middle Ages and bestrew them with debris like after a flood.

2. *Asceticism.* "The first of these is asceticism. This is the doctrine that the material world is essentially evil; that salvation is obtained by the mortification of the flesh; that one should renounce the material world, dress in rags, and withdraw from the world like a hermit. If human ownership is the true doctrine of property, asceticism is a necessity. The sin of covetousness is rooted deep in the human heart. How else can we get rid of it? If riches clog the higher life, the cure is poverty. Thus reasoned the pagan philosopher and the Christian ascetic. Under this conception there was no place for Christian stewardship; for property is considered an earthly treasure and not something to be held in trust."

3. *Feudalism.* "The second dark stream of error which flowed from the pagan theory was Feudalism, the curse of the Middle Ages. It affected the political and social life as asceticism affected the religious life. Under the Feudal System all land in theory belonged to the king. Under him were the feudal lords. Sovereignty meant not only the ownership of the land but the people on the land. This is the basis of autocracy and was the cause of the World War. No man can tell the whole story of the suffering endured by mankind because of this idea, or picture the woes that have followed in the train of the pagan conception of ownership. Yet this is the common idea even of Christian men in our day. When the World War broke out there was not one in thousands that considered himself steward of his possessions. Men considered themselves owners. But when the government began

to take on this enterprise and that and lay claim to what it would, thousands of men realized for the first time, that 'Nobody really owns anything.'"

## II. The Christian Theory of Divine Ownership

Bishop Griffith in a series of articles in the Free Methodist ably states the Christian position of Divine Ownership and Christian Stewardship as follows, "But is not what I own mine to use as I please? A deed gives you protection in the possession of your farm or home, but your claim to ownership to that property is subject always to two higher powers. The first of these is the state. As soon as you obtain title to property the state evaluates that property and assesses a tax. If you fail to recognize that civil sovereignty, your property will be taken from you. Millionaires *thought* their princely incomes belonged to them exclusively, but since the income tax law has been in operation, they are conforming to the law of civil stewardship—to have in the social order is to owe, to the sovereign, civil power.

"If you pay cash for a city lot, you have to pay a fee to secure a permit to build on that lot (which you claim is yours to do with as you please); your plumbing must be approved by a city inspector no matter how well it suits you, and you pay your street assessments or lose your title in spite of all the emphasis you place upon "me" and "mine." Even in the realm of civil affairs ownership is a relative term

and titles are subsidiary to sovereign authority. In the second place. God is the sovereign owner over all. Just as we acknowledge the supremacy of civil sovereignty through submission to the demands of that power, just so *ought* every man, and just so *must* every Christian, submit to the fundamental truth that the sovereign, personal God is the Giver, and absolute owner, of all things. "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is" (Deut. 10:14). If recognition of sovereign ownership is required under the state, how much more should such recognition obtain in the realm of sovereign Deity?"

"What is the Christian view of ownership?" "The Christian view of ownership recognizes the sovereign ownership of a personal God whose is the earth and the fullness thereof. It repudiates the pagan doctrine of ownership and recognizes possession, honorably acquired, as a token of confidence on the part of divine Owner, and as its own pledge of fidelity in return. It accepts what Pentecost revealed, i. e., that property, as well as all of life, is a trust, so that no man can say that aught of the things he possesses is his own, but a stewardship to be faithfully discharged. It recognizes that a man's life consisteth not in the abundance of the things held in possession but in the faithfulness exercised in the stewardship of said things."

## A LITTLE RHYME AND A LITTLE REASON

If a man would be a soldier, he'd expect, of course, to fight;  
And he couldn't be an author if he didn't try to write,  
So it isn't common logic, doesn't have a real true ring,  
That a man to be a Christian doesn't have to do a thing.

If a man would be a hunter, he must go among the trees;  
And he couldn't be a sailor if he wouldn't sail the seas.  
How strange for any member of a church to think that he  
Can stay away from worship and a worthy member be!

When you join associations, you must pay up all your dues;  
And you pay for all you purchase, from your hat down to your shoes.  
There are social clubs for women, and the same for men and boys,  
But the members all expect to pay for what each one enjoys.

Then how is it that the members of a church can sit in pews,  
And expect some few to run it without others paying dues?  
The costs of operation must be met in church the same  
As in home or corporation or in work of any name.

Let us honestly consider why this difference we find,  
Between our church relations and every other kind.  
Our business obligations must be met, the laws provide;  
But the church is not insistent, so we let the matter slide.

May we undertake our duties for our church and for our Lord  
With such measure of devotion as accords with His own Word.  
If our human obligations thus are recognized, why then  
Surely God should have our service now and evermore. Amen.

—Selected.



## Stewardship of Time

By J. G. Morrison

**T**O THE person waiting at an altar of prayer for the experience of entire sanctification there will be revealed the Spirit's first requirement, namely, *a complete consecration or abandonment!* If such a seeker ever receives the coveted heart cleansing for which he seeks, he must first lay everything he has, or hopes to have, at the Master's feet, to be disposed of as He deems best, and from that moment he becomes *the steward of Jesus Christ*. Not only of money, goods or wealth, but of his talents and time as well, and the Scripture says, "It is required in stewards, *that a man be found faithful.*"

It is of this *stewardship of time* that at present we desire to speak. If one remembers that he is not his own, but is bought with a price, and is expected therefore to glorify Jesus with the powers conferred upon him, the recognition of the stewardship of time is arrived at easily and certainly. Each day is to be ordered and its hours and minutes disposed of as we honestly believe would most please and glorify the Master.

1. We ought not to arise at an hour that would grieve Him. Having saved us with a full salvation, and washed us in His most precious blood, the hour at which we arise is a matter of concern to Him. Do we lie in bed so long that little or no time can be taken for prayer? No employer would be pleased to have an employee rise so late that in his haste he could not stop to consult with the one to whom he owed his very living. Nor is our Master pleased unless we consult with Him, the first thing in the day. Would the commander of soldiers be pleased to see a follower lie so long that when he did arise he had no time to seek or take directions?

Awake, then, friend steward, early enough so that the first moments of the day may be employed in refreshing thy heart and mind with divine communion. No experience of heart purity can retain its sweet and delightful freshness unless it is retouched morning by morning with heavenly dews. *You owe this to your Lord*, you owe it to your associates, you owe it to yourself, as much as you owe Him one-tenth of your income. Stewardship deals with money and property, but it also deals with time. See to it then that God is not robbed of the moments that are rightfully His.

2. We ought not to labor during the day so in-

cessantly that we cannot spend at least a few seconds of each hour in silent communion with our Lord. Whether plowing in the field, occupying a desk, blowing a bellows, wielding a hammer and saw, driving a car through country road or city street, or sitting in office or schoolroom, we clearly owe *as stewards* a few seconds of every hour for a bit of sweet communion with Him. Beware how you neglect or forget this. Practiced, it will return in ten thousand blessings of devotion and holiness. Neglected, it will show in a gradual estrangement between you and the Lover of your soul. It is said of John Wanamaker, the great merchant, that he invariably, despite the pressure of business, took a few minutes of every waking hour, in secret prayer. Bishop Asbury, who preached holiness and founded churches each year from the tidewater to the Mississippi, and from Maine to Carolina, till he was an aged man, followed all his life the custom of spending when possible *ten minutes of each hour in prayer*. His sanctity was as ointment poured forth.

3. Sanctified steward, you owe the Master one whole evening each week to meet with your church or some holy company in prayer. As a steward of your God-given time you owe that to Him. You have no right to work so hard for your own interests that you are too tired to go. It is your duty, your obligation, to plan to go. It is as obligatory to attend as it is to pay your debts. You are also obligated to go prepared in spirit to make some spiritual contribution to the occasion. You owe it to God and His cause to spend a few minutes with His Word or

in prayer before you go to prayermeeting, in order to prepare yourself. *This is a duty.*

4. The stewardship of time requires one to devote a goodly portion of the Sabbath to worship and spiritual recuperation. A sanctified steward has no more right to sleep later on God's day—with God's cause, and the interests of His house at stake—than he has to lie in bed on week days when his own employment and its interests are at stake. It is a frank misuse of time that ought to be employed for Him. Is not the salvation of the untold multitudes around you, some of whom can be reached only on that day, of sufficient weight to arouse you, stir you out of your slumbers and set you to doing a bit of extra praying? You are

### THE FINAL ACCOUNT

*And must I be to judgment brought,  
And answer in that day  
For every vain and idle thought,  
And every word I say?*

*Yes, every secret of my heart  
Shall shortly be made known,  
And I receive my just desert  
For all that I have done.*

*How careful, then, ought I to live,  
With what religious fear!  
Who such a strict account must give  
For my behavior here.*

*Thou awful Judge of quick and dead,  
The watchful power bestow;  
So shall I to my ways take heed—  
To all I speak or do.*

*If now thou standest at the door,  
O let me feel thee near;  
And make my peace with God, before  
I at thy bar appear.*

—CHARLES WESLEY.

eager to arise week days and labor for yourself. Why, then, sleep on the time supposed to be devoted to God and the salvation of souls? Will you not be required to answer for this at the judgment? Indeed, do you not already find that you have paid a fearful price for your theft of God's time, in lessened spiritual power, purity, tenderness, devotion and passion?

5. As the Master's steward, you owe it to Him to attend public worship on our Lord's day. You owe it to Him to be there on time. You owe it to Him to offer praise in song and prayer. You owe it to Him to search every sermon delivered for some good for your own soul, accepting the same thankfully. You owe it to Him to spend the day solely to His glory and praise, and not for your own enjoyment or profit. There ought, if one's sanctification is real, to be such hallowed union between you and your Lord that His praise and glory would coincide with your enjoyment and profit.

6. As a sanctified steward of your moments, hours and days you owe it to your Lord to attend the Sunday evening evangelistic services. You ought to pray for the service before you go, to lift mightily in supplication while the message is being delivered, to be ready with plea and personal work when the invitation is given, to linger in prayer and faith at the altar if there are any seekers forward. Don't deceive yourself into thinking that you can retain full salvation and lightly visit in the church lobby or hasten carelessly home while souls are seeking God at an altar of prayer. If you can habitually do this, you are a stranger to the passion for souls carried by the Master, and to lose that passion means to lose the experience of Holy Ghost fullness.

Does not the Word say, "*Redeeming the time, because the days are evil*"? Or to paraphrase it, "Seizing every opportunity to use a few minutes for him, because the age in which we live is a deadly one."

How few are faithful stewards of enough time to read prayerfully each day some tract, paper or spiritual book or to engage in family prayer! How faithfully most of God's children pore over the daily paper, filled with the crime sewage of a materialistic and unbelieving age! Does this please Him who has called us to be stewards? Who will dare say it does?

Solemnly the sacred writer echoes the warning in our ears: "*It is appointed unto men once to die, but after this the judgment.*" Every steward must "give account of his stewardship." To your own Lord and Master you must some day tell of wasted moments, of misspent hours, of whole days and weeks, literally lost to any spiritual return.

If such an unjust steward is saved, it will be as one scarcely escaping through the flames, with his works consumed by judgment fires. And if he is lost he can never forget in the darkest realms of the damned that once he was saved and sanctified, but because he was a faithless steward of his time, lost the pearl of great price and now is in a lamentable state.

## PENSIONS FOR MINISTERS

By E. J. FLEMING

In the stewardship of life's possessions one of the first principles laid down by the Word of God was the use, first of all, of the yearly increase to care for those charged with the administration of the spiritual interests of the Church. The *first* tithe was peculiarly sacred to the support of the Levitical order, and, through it the support of the Aaronic order. The Levites received the tithe as a heave offering from Israel, and out of that they in turn were to pass on to Aaron (the priest) a heave offering of a tenth for the support of the priests that ministered at the altar (Num. 18:20-32).

The *principle* of that stewardship was carried into the New Testament policy of church management and the support of the ministry made a *first* duty of the Church.

The *call* and ordination of the minister is *for life*. Because he is temporarily out of employment does not end his office as elder. When, by reason of the infirmities of age, he is no longer able to engage actively in performing the functions of the office of elder, the office does not cease. He is still an elder in the Church and remains an elder until death. His office of elder *scripturally* deprives him of the right to engage in secular business ventures to the *neglect* of the work of the ministry. His is to be a *lifetime* of *active* service to the kingdom of God. We have a right to question the *call* of any man who obtains ordination and then devotes *his life* to secular business using the ministry as a *side line*. The obligation of the Church to support the minister who sidelines his office cannot be proven. But, if he devotes his *entire life and service* to the work of his office as elder, until the infirmities of old age shall disqualify him for further *active service*, his right to an old age support is *inherent* and *scripturally* and *economically* proven.

The question of next importance in this dispensation is, "How can this obligation to provide for the old age support of the minister best be fulfilled?" This question has always met the Church—any denomination—squarely, but too often the old minister has been listed as an object of benevolence and a charity bestowed upon him *because* of his *poverty* and *need*. The plan of God gave him an *office*—the eldership—and provided him a *lifelong service* and laid upon the Church an *obligation* for his *lifelong* support. Therefore, his old age support should not take the form of a *benevolence* or *charity*—a recognition of his *poverty* and *need*—but the form of a *pension*—a recognition of *service faithfully performed*.

The recognition of that service demands a sane, businesslike *plan* for meeting the obligation. The operation of the *plan* should be *co-ordinate* with his service. That is, the Church should "lay by in store," while he serves, to provide for his old age. It should use every honorable method for increasing its pension funds.

The Pension Plan for ministers formulated for the Church of the Nazarene provides the *methods* by which each local church may bear its *just and equitable* share of this pension, assisted by the minister himself. The active co-operation of the Department of Ministerial Relief is given to both church and minister to make their contributions effective in assuring

both the church and the minister of an old age pension for the support of the minister.

Every minister in active service in the Church of the Nazarene should sign without delay the agreement to participate, and direct its officers to sign without delay the agreement to participate.

## The Christian Conception of Stewardship

**A**TENTION to the meaning of the term "steward" as it is used in the New Testament will do much to furnish the inquiring Christian with a proper conception of his duties and privileges in the kingdom of God. Mr. Wesley says, "No character more exactly agrees with the present state of man than that of steward. Our Lord most frequently represented him as such, and there is a peculiar propriety in the representation. It is only in one particular respect, namely, as he is a sinner, that he is styled a debtor, and when he is styled a servant the appellation is general and indeterminate. But a steward is a particular kind; such a one as man is in all respects. The appellation is exactly descriptive of his standing in the present world, specifying what kind of service his divine Master expects of him. . . . Although a debtor is obliged to return what he has received, until the time of payment comes he is at liberty to use it as he pleases. It is not so with the steward. He is not at liberty to use what is placed in his hands but according to the will of the Lord. He is not proprietor of any of these things, but barely entrusted with them by another, and entrusted on this express condition, that he shall dispose of all as his Master wills."

Rev. Robert P. Anderson in his excellent little booklet entitled, "The Way to the Best," has the following to say concerning the etymology of the word "steward." "Steward is a word with an ancient history, and like many other English words has arisen to royal glory and sunk to the fellowship of common things. Once upon a time 'marshall' meant horse-boy; 'seneschal' meant 'old servant'; and 'constable' meant 'stall attendant' (*cons stabuli*). When kings grew in power, and the life of palaces became glorious, these common names became titles of honor. It was forgotten that 'mar' meant 'horse' (compare with English mare), and 'shal' servant, or that 'sene' was simply the word 'old,' as we have it in the Latin *senex*. Originally steward is derived from *stigu*, a sty, and *weard*, guardian, an origin low enough to suit the most humble taste, it would seem. The word rose in dignity and came to mean the person who had charge of the affairs of the household, and the steward of a royal house grew to be an important personage. Think of the difference between the humble stykeeper and the lord high steward of England!"

However, in the New Testament the word "stew-

ard" carried nothing of the menial or servile, according to Guy L. Morrill, who states that "The oriental steward was no flunkey, no kitchen scullion, no mercenary satellite. He was the trusted confidant of his master. No English word quite covers the oriental implications of affectionate, brotherly intimacy." Dr. H. R. Calkins gives this portrait of a steward in the thought of the East, drawn from his years of observation of oriental life as a missionary in India. "The word comes out of the vivid life of the orient. There is color in it, and the glow of living things. Trusteeship is similar in meaning, but this is a cold westernism; it lacks the glow and personality of stewardship, its eastern synonym. A trustee administers a trust under legal sanctions and restraints. He follows specific instructions from which he may not depart. In many cases he is carrying out the 'will' of a deceased testator, whose personal desire has lost its power, except as it is preserved in set phrases and iron restrictions. But the steward knows nothing of legal requirements. He is the personal representative of a living master. His keen ambition is to know his master's mind, and then unbidden, to fulfill his master's program. He is not a servant except in a high and confidential capacity. Like Eliezer in the tents of Abraham, 'all the goods of his master are in his hand.' Of the steward Joseph, in the house of Potiphar, it is written that the Egyptian captain 'left all that he had in Joseph's hand, and he knew not aught that he had, save the bread which he did eat.'"

A right understanding, therefore, of the term "steward" will do much to define in our thinking, the relationship which we bear to God. We are not servants, in the commonly accepted meaning of the term, we are "friends" for to us the Master reveals His will. We are not even trustees—we work under no legal restrictions, we are the personal representatives of our Master on earth, and our sole duty is to properly administer our lives, talents and possessions, which he has given to us, for His glory. As good stewards, we are to be more concerned about our Master's business, than what might in an accommodated sense be termed our own. As stewards we are to further the interests to Christ in this world, and what His cause demands we are to provide. It is required in a steward that he be found faithful. There is a reckoning day coming.



# You Are Not Your Own

By E. P. Ellyson

WE all do a great deal of faulty thinking and this leads to faulty conclusions. This has gone on so long that a certain number of these faulty conclusions seem to be so deeply imbedded in the universal consciousness that they are received as established facts. They are so taught to each succeeding generation and we grow up without ever thinking of questioning them. Some of these have given us a positively false conception of life's relationships and responsibilities, and so have hindered the prosperity of the work.

One of these deeply imbedded yet false conceptions is at the basis of that which has hindered most the progress of Christianity and the work of the church in the world. This is the universal misconception concerning ownership. We all think there are certain things that we own; we are all the time talking about *my* this and *my* that. We are thinking of ourselves as owners, when we are and can be nothing but stewards. If we appropriate things as our own we are thieves. What a world of thieves this is!

"The cattle on a thousand hills" that one man and another calls his own are not; they are God's; "the silver and gold" in the bank or in the safe or in the pocket that is called "mine" is not; it is God's. In fact, all "the earth and the fulness thereof is the Lord's." At best we can only have it to use for a time and all the ownership we may rightfully have is but a protection against other people of our right to use it for the time being. And even more, we ourselves are not our own. We are first God's by creation, and then "ye are bought with a price." We have no right to be more than a steward.

What is the result of this false conception? In thinking that we own things that which we possess we use them as we please and we use them selfishly, either in stinginess or in prodigality. Thus God's work is robbed of that which is absolutely necessary for its progress in the world. If men would but recognize their stewardship Christianity would go forward with leaps and bounds.

What is stewardship? It is the recognition of the truth relative to ownership, that we and all we have belong to God; it is the recognition of our right relation to the things we possess, our time and talents and skill and love and money and service; it is the administering or use of all these under God's direction, according to His plan, portioning them out as He desires—a proper portion given to the home, a proper portion to the business, a proper portion to the church, and the State. The church is no beggar. It has its rights that the steward must as sacredly guard as



that of the home. When men get the right conception of ownership and quit robbing God, then all of our needs will be adequately met.

How shall we correct this false conception? It is too late to wait to begin with adults. We have been wrongly taught and are "set in our ways." When we intellectually ad-

mit the truth we have our habits so well formed that we go on largely as we have been going. We are so in the habit of running our own affairs that after saying we are His and He may have His way, before we know it and almost unconsciously, we are back running things according to our false conceptions with but little thought of God and His plan. For large and permanent results we must make the correction by beginning with the child. When the women of the United States wanted prohibition, the children were trained that way, courses were put in the schools. When the church wakes up she will use her Sunday schools to solve her problems by teaching her children. The Sunday school must teach the truth relative to ownership, which is but stewardship; teach it by precept and example and then make it possible for the children to practice what they are taught.

There must be no narrowness here. It is not a stewardship of money alone. Money is among the less valuable of our possessions. While we are in a material world material possessions have a prominent place and stewardship compasses all material possessions, but the teaching must be, "I belong to God and must surrender to Him the possession and leadership of my life and recognize my stewardship of all my powers and all with which I have to do."

## "THE FIRST PLACE"

*"I was longing to serve my Master,  
I thought that His greatest care,  
Was to keep all His workers busy  
In reaping the sheaves so fair;  
But there in His lonely desert,  
Afar from the busy scene,  
It dawned on me slowly and sadly  
Where the awful mistake had been.*

*"My mind was so full of service,  
I had drifted from Him apart,  
And He longed for the old confiding,  
The union of heart to heart.  
I sought and received forgiveness,  
While my eyes with tears were dim  
And now, though the word is still precious,  
The first place is kept for Him."*

—Holiness Era.

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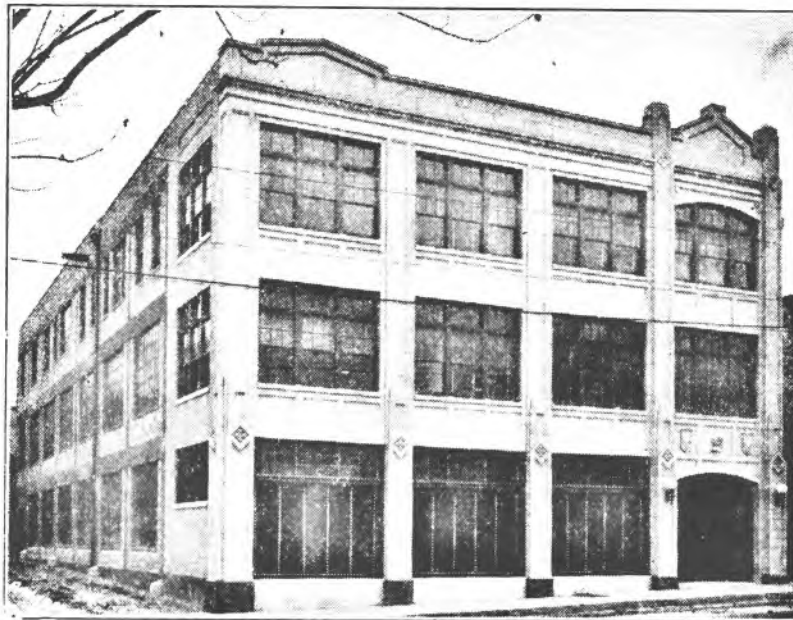


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## HOLINESS UNTO THE LORD





## On Various Mission Fields

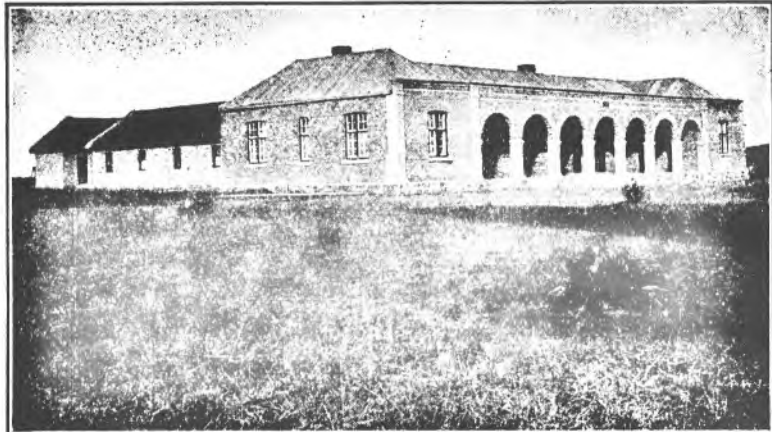


BRESEE MEMORIAL HOSPITAL, TAMINGFU, CHINA

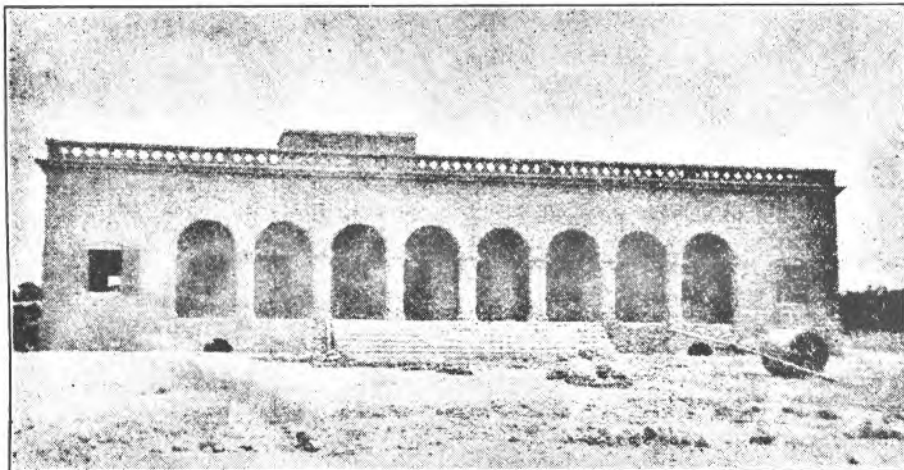
### OUR DEBT

WE are debtors to every man to give him the gospel in the same measure as we have received it.—P. F. Bresee.

WE are in the sunrise of the Nazarene movement, and the sun never sets in the morning. — P. F. Bresee.



RALEIGH FITKIN MEMORIAL HOSPITAL, AFRICA



NAZARENE MISSIONARY HOME, KISHORGANJ, INDIA



Uncle Buddie says, "I have but two texts, 'holiness' and the 'Herald of Holiness.'" Last year he secured over 3,200 subscriptions for the **Herald of Holiness** and so far this year, the total number has reached 750. A number of our enterprising District Superintendents have secured Uncle Buddie and Professor Messer for campaigns on the district to raise the quota of subscriptions necessary to bring the district up to "normal," that is, one subscription for every two members on the district.

# Uncle Buddie Robinson

By Raymond Browning

The people of this land ne'er saw a person half so quaint  
As Uncle Buddie Robinson, our weeping, smiling saint.  
He weeps a bit and laughs awhile then says some searching  
thing

As keen as any surgeon's knife yet never leaves a sting.  
A loghouse in the Cumberland of eastern Tennessee  
Is where his boyhood days were spent in direst poverty  
And when his drinking father died and friends laid him to  
rest

That mountain widow took her brood of children and moved  
West.

Far out upon the Texas plains where life was hard and rough  
Our Bud grew up a cowboy and the toughest of the tough.  
You've heard him tell how he was dressed when first he  
sought the light,

Trousers and shirt, pistol and boots, ready to swear and fight.  
But God had sent across those plains one of His brave good  
men,

A circuit-rider who would beard the lion in his den,  
And where he found these reckless men out on the wild  
frontier

Like Christ's ambassador he stood and bade them come and  
hear.

'Twas such a man that Buddie heard, poor crude unlettered  
boy.

I've heard him tell the story and have wept then laughed  
with joy.

Bud said, "That preacher preached on hell until I feared its  
woo

And then he preached on heaven until I surely longed to go."  
Down to the altar straw he fell and stammered out a prayer  
Then heaven broke upon his soul and Jesus met him there.  
And such a miracle of grace this world has seldom known  
For not a letter did he know and he a man full grown.  
But after work of day was done out on the moon-lit plain  
He learned to read his Bible first and through and through  
again

He read that book, devoured it, until his memory  
Was stored with truth. His mind became a royal treasury,  
And when that lapping tongue turned loose in sermon, speech  
or prayer

His sayings and his epigrams were jewels rich and rare.  
The Methodists were cautious when he asked the right to  
preach.

The licensing committee listened to his uncouth speech  
And one good sympathetic soul said "Don't turn Bud away.  
He hasn't sense enough to use the license anyway.  
He cannot hurt the church a bit and may be 'twould be  
wrong

If we should not encourage him. Let's help the boy along."  
Another said, "Some kind of test must show in our report.  
Let's ask some simple questions and be sure to make them  
short."

One said, "Buddie, tell us have you studied Geography?"  
"I didn't know there's such a thing," said Bud, "It's news to  
me."

"Now what's the longest river in the world?—of course  
you've heard?"

"River of life," came the reply, "I've read that in the Word."  
"And what's the highest mountain peak?" (This question was  
the last.)

"Mount Zion," came the answer—and the brethren said he  
passed.

Some years went by. There came a time when Bud was sanc-  
tified.

The campmeeting was all aglow and as the rising tide  
Swept sinners to salvation and saved ones to second grace  
Our preacher hungered after God and wore a troubled face.  
He knew he had been brightly saved and yet within his breast

The carnal mind would stir and rage and would not let him  
rest.

He sought the blessing, prayed for peace, yet still the fight  
went on

Until next day when in the field he prayed while thinning  
corn—

But let him tell the story in his ever-thrilling way  
Of what took place in that cornfield that memorable day,  
"All of a sudden tassels on the corn were turn to gold  
And Jesus in His chariot through that old cornfield rolled.  
His great hand took out of my heart the last remains of sin  
And flung them into Adam's grave and then the joy came  
in—

A hogshead full of honey in my soul and, don't forget,  
There's just a lot of beehives that I haven't robbed as yet."

No matter where this preacher went he set the folks on fire.  
The crowds turned out to hear him preach. He stirred the  
devil's ire.

Among the Texas Methodists there was a mighty host  
Who little knew of Wesley and less of the Holy Ghost.  
Some ministers of carnal mind and much of worldly pride  
Had fits and spells and nearly died when folks got sanctified.  
Of course they knew 'twas in their creed and so they kept  
professing.

That they "believed in holiness but not a second blessing."  
Now to the simple trusting souls this matter seems quite  
plain

That the "first blessing" is that grace by which we're born  
again

And then the Holy Ghost must come to cleanse from inbred  
sin.

This is that "second blessing" when the Spirit dwells within.  
However these blind leaders called poor Buddie to their court  
And tried him for such heresy and made proceedings short.  
They took his license, turned him out, their Pilate-hands  
washed clean

And that is why Bud Robinson became a Nazarene.

He's met the boasts of Ephesus and never lost a fight  
For years he's buffeted the storms and now the port's in  
sight.

He's nearing three score years and ten and still he preaches  
on.

We'll never see his like again when this brave soul is gone.  
Young men and women clothed and fed from his own meager  
store

And trained in school to teach and preach have gone to  
foreign shore.

The sun ne'er sets on these his words who number sixty-  
three,

And preach salvation from all sin with holy liberty.  
His books are sold by thousands and his sayings never fade.

When Bud got on God's altar then a genius was made.  
The final word on lodges by this humble man was said.

'Twill be retold a thousand times long after he is dead.  
"Some folks always follow the Lamb" (his lisp I cannot  
quote),

"And these folks are too busy then to ever ride the goat."

The chariot of the Lord will come for this good man some  
day

And tens of thousands will be sad to know he's slipped away  
But heaven will seem nearer and my soul with glory fills  
When I think of Buddie shouting on those everlasting hills.  
The scars of battle will be gone, the loneliness and pain.  
The tears he wept for all the lost will never come again.  
No more he'll wander through the land like one who had no  
bed.

Earth's sorrow is forgotten and eternal joy's ahead.  
And I can hear him saying in that concourse of the blest,  
"I didn't save them all, dear Lord, but I have done my best."

## Flailing or Cultivating?

By E. J. Fleming, General Secretary

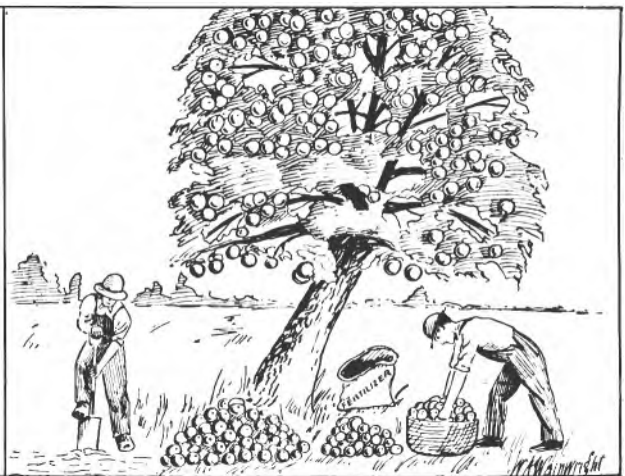
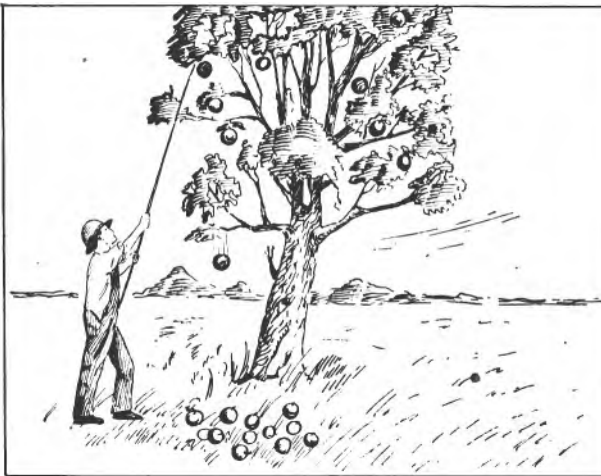
**T**HE Master's parable (Luke 13:6-9) brings to mind the process by which fruitfulness may be sought; that productivity is greatly to be desired, whether in nature or in grace, is admitted. The purpose of a fig tree in a garden is to produce figs—that is, fruit. If it produce fruit it only reaches its highest usefulness when it produces *much* fruit, *abundant* fruit—not only in quantity but also in quality.

The Church in all its ages and for its greatest usefulness requires both men and money as means to attain that end. In this article we raise the question of the best method for securing the monetary means for the purposes of the Church.

Did you ever notice the fruit tree whose gardener sought fruit thereon by going to the tree frequently and belaboring the branches with a long pole in his endeavor to promote fruitfulness—that is to obtain abundance of fruit? Did you notice the sorry condition of the tree top with its bruised branches, its

knowing the nature of such trees, used a *different method*. He belonged to that industrious tribe who say, "I shall dig about it, and dung it." Instead of using a pole to flail the tree to get off the fruit he does some good, old-fashioned, back-aching, hard work and spades up the ground about the tree and applies sufficient and appropriate fertilizer until the tree fairly bursts with new life which can only express itself in an abundant fruitfulness. Jesus said of the husbandman, "And every branch that beareth fruit he *purgeth* it, that it may bring forth more fruit." He did not "*pole*" it. He "*purged*" it—*cultivated* and *fertilized* and *cleansed* it "that it may bring forth more fruit."

We raise the question if it would not be worth while to consider these two methods as applied to the need of the church for money-fruit to carry forward the kingdom program? Is it not possible to *dig* around the tree of human heart with the *precious* Word of



broken twigs and scant, ragged foliage? Did you observe that some of the fruit, while juicy and luscious, was not large and when obtained was bruised by the poling it had received? After several seasons of such treatment that tree does not respond as it should with a fine crop. There's a reason. The repeated "polings," or "drives," move nature herself in responding to the inward urge to bear fruit, to put forth an unusual endeavor to renew that tree by growing new branches, new fruit-bearing twigs and new foliage. The life put forth to produce these cannot be utilized to produce fruit.

On the other hand, observe that tree in another gardener's orchard with its rounded, swelling top, full of waving branches which bend under the burden of numberless twigs filled with fragrant, juicy fruit. What makes the difference? Why does this tree look so healthy, so luscious in golden fruitage as to cause all to exclaim, "Isn't that a beautiful sight?"

The difference lies in the fact that this gardener,

God and fertilize it with the life-giving promises of the Father of bounties, until the tree shall become full to the bursting point of the life-giving sap of abundant grace that the soul branches of holy benevolence will bend low with an abundant fruitage of "this grace also"? Did Jesus have this method in mind when He said, "Now ye are clean through the word which I have spoken unto you." Note, if you please it was through the *spoken* or *preached* Word.

Would it not be well to preach on God's holy partnership in the management of material trusts committed to us and stir up soul soil with God's Word concerning our share in that partnership, and also our stewardship of the other Partner's portion? Then pour in the exceeding great and precious promises of God until the ground is *rich* with *promise*. Preach and teach, and teach and preach, not as apologizing slaves, but verily as the prophets of God. Put on a stewardship campaign in the local church. Water the fresh-dug soil with the tears of holy prayer.

# The General Assembly on Stewardship

By N. B. Herrell

ON PAGE thirty-two, under Special Rules, paragraph forty-one, we read in the new Manual, as follows: "Our people should recognize God's ownership of all things and our trusteeship, that we are but stewards of our own lives and in the use of *our time, means, and other possessions*; and that we are under the sacred obligation of *systematic and proportionate* giving of our *time and means* for the *support of Christian work*, and of holding and using all possessions sacredly unto the Lord. This being essential to the more abundant life, we should seek by all proper means to promote the practice of stewardship throughout the church."

## Stewardship

We come now to the consideration of the beautiful word *stewardship*, or "love slave" as we find its teachings in the Holy Scriptures.

"The Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath" (Luke 12:42-44).

When you speak of a lord, you at once connect him in your mind with a servant; and while the relationship of the lord to the servant is one of authority, will and guidance, the relation of the servant or steward to his master is one of obedience and loyal service. In the foregoing language of our Lord, the two words, *steward* and *servant*, are freely used. They both mean the same and really mean a love slave. The doctrine of scriptural stewardship is freighted with the supernal love of fellowship, friendship, partnership and family sonship. The harsh, legalistic spirit of carnal servitude cannot be found in the dealings of God with His faithful stewards. The Lord is a tender-hearted, loving Master. His stewards are faithful, devoted love slaves. He can guide them with His eye. They obey at the slightest intimation of His wish. He is their all in all. They are the apple of His eye. He honors them with the riches of His glory. They worship Him in spirit and truth. Stewardship is that beautiful tie that binds the Master to His chosen, faithful people. Without the sacred office of stewardship being faithfully filled by holy servants of the Lord, there can be no hope of permanent success or progress in the advancement of the kingdom of God. Bound up in this doctrine of stewardship is the whole of God and heaven on the one hand and the whole of man and earth on the other; the natural bound to the supernatural; the creature and his talents bound to the life-giving power of the Creator; the poverty of the poor bound to the wealth of the rich; God and man as

Master and steward of the universe; collaborators in the advancement of the kingdom of God. Amen!

## The Story of the Ages

The story of scriptural stewardship is the story of the ages. It begins with the first pair in the garden of Eden and weaves the checkered experience of each passing generation into a most interesting story of a loving heavenly Father dealing with a more or less wilful family of children. The story has the rich background of the great God, trying to burst through from the heavenlies upon His people with such blessings of prosperity as no nation on earth has ever witnessed, only to be checked and hindered in His holy purpose by the unfaithfulness of weak humanity in the hands of carnality and the devil. Time and again this story of the ages rises from the ashes of seeming defeat to the sublime height of apparent holy triumph. But alas! a wavering, a crash, and again the efforts of God and man lie in the dust of human failure with only a small remnant to save the cause from total wreckage.

There are but two classes of stewards mentioned in God's holy Word, the faithful and the unfaithful. Paul wrote, "Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:2). Our Lord asked the following question, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11). Ananias and Sapphira his wife are examples of unfaithful stewards (Acts 5:1-11). To be an unfaithful steward in this dispensation, one must lie to the Holy Ghost; for all the faithful servants of God have promised to abide by, and live up to, a practical consecration. Jesus said, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Luke 16:13). God has no pleasure in a servant that draws back (Hebrews 10:38). He has placed a curse on the unfaithful steward (Malachi 3:8, 9). While this is all true, yet God offers every possible inducement to encourage His stewards to be faithful (Deuteronomy 6:1-4; Matthew 24:45-47). Reader, are you a faithful or an unfaithful steward in the drama of life which is woven into this story of the ages?

## Personal Stewardship

We have two outstanding ideas of stewardship relative to co-operation of stewardship through the channels of the church: (1) The Catholic church viewpoint, (2) The Protestant church viewpoint. The Catholic viewpoint of stewardship is that of dictation from pope, to priest, to the lay members as a mass. Under this method the lay member delegates his



stewardship to the ministry of the church and does not need to bother himself of thinking how, where or when he should give time, talent or means. He does as he is told to do without any back talk. He is just a cog on the wheel of church machinery going around and around, he knows not why, he seemingly cares not why, for he is taught and trained to delegate his stewardship to the ministry. The Protestant point of view is that all men are created equal and have the right to know the truth, that not only sets them free from sin, but the knowledge of why, where and how, of stewardship in co-operation with and through the channels of the church. Protestantism is based on personal knowledge and can only thrive when enlightened. It is impossible to convince those who are born and bred Protestants, that they should delegate their sacred office of personal stewardship to would-be popes and priests and be led by blind confidence in mass to do they know not what nor why. Protestantism is built on education, enlightenment and illuminated leadership. The Protestant point of view of Christian stewardship lies in the fact that the individual member co-operates in the work of the church from personal desire because he has the knowledge of why he is so doing. Keep this personal knowledge from him and you will have but little or no co-operation from him. He is born and bred to believe that he has a right to know before he acts. This idea is fundamental with Protestantism and cannot be overlooked if success is to attend the efforts of Protestant church leaders.

In our own beloved Church of the Nazarene we find that our membership is mounting higher and higher each year, the wealth and earning power of our church is ever increasing, but the percentage of giving of our church is not increasing with the growth and prosperity of the church. Hence we look for a remedy. The General Assembly at Columbus placed in our Manual this article on Stewardship and the General Board at Kansas City created the office of Executive Secretary and gave him a Stewardship Committee representing various interests of our church to assist him in the training of our people in many phases of Christian Stewardship, in order that our people may be true Protestant personal Christian stewards of Christ in and through the channels of the Church of the Nazarene. It is the aim and intention of this Stewardship Committee to weave into all our departmental interests the glorious gospel of life stewardship.

The work of the holiness movement heretofore largely stopped at the altar with the obtaining of entire sanctification, but the Church of the Nazarene must step in and lead her sanctified hosts to the full and clear knowledge of life stewardship in order that they may retain the experience. Each sanctified soul in the Church of the Nazarene is not only entitled to a clear understanding of the why, where and when of their time, talents and means, but a cultivation in these things, until they personally have an interest

and conviction to give of themselves and their means to all the interests of the church, not from necessity, but from the inward urge of a convinced mind and loving heart. It is true that we have been too slow in launching this needed branch of our work, but we come now asking for the co-operation of all concerned to bring our seventy-five thousand Nazarenes to the highest possible efficiency in life stewardship that our profiting may appear to all in the promotion of the glorious gospel of Christ to a sin-wrecked world of poor lost souls.

"They seek for the light,  
But die in the night."

*All because of unfaithful stewards.*

### WITHOUT THE SOUND OF A HAMMER



The cost of Solomon's temple has been estimated by the Illinois Society of Architects at \$87,212,210,940. A recent account in one of our exchanges states, "The cost of Solomon's temple and its internal decorations and the paraphernalia was one of the wonders of the olden times. According to Villapardus, the talents of gold, silver and brass used in its construction were valued at the enormous sum of \$34,399,110,000. The worth of jewels is generally placed at a figure equally as high. The vessels of gold, according to Josephus, were valued at 140,000 talents which, reduced according to Chapel's reduction tables to everyday coinage, equals the sum of \$1,876,481,515. The vessels of silver, according to the same authority, were still more valuable, being set down as worth \$3,246,720,000. The priests' vestments and robes of singers, \$10,050,000; the trumpets were worth \$1,000,000. To the above add the expense of building materials, labor and the like, and some wonderful figures present themselves. Ten thousand men hewing cedars, 60,000 bearers of burdens, 80,000 hewers of stone, 3,300 overseers, all of whom were employed for seven years, and upon whom, beside their wages, Solomon bestowed \$33,669,885. If the daily food was worth 45 cents each, the sum total for feeding this army of workmen during the time of building totals up to \$344,385,440. The material in the rough is estimated as having been worth \$12,726,685,000. The several estimates show the total cost to have been \$87,212,210,840."—*Tabernacle Tidings*

But the most remarkable thing about this magnificent and costly structure is the fact that it was built "without the sound of a hammer." The skill of the workmen in quarry and forest was such that every stone was perfectly shaped and every timber perfectly hewn, so that stone could be laid upon stone, and timber joined to timber without rechiseling or reshaping. What a tribute, not only to the workmen, but to the 3,300 overseers! And the skill of the builders was such that not a stone was misplaced, or a timber used in a wrong position. No force was necessary—stone

fitted to stone and beam to beam without the sound of a hammer. Such an architectural and building triumph could scarcely be equalled in modern times with all the aid of instruments of precision and mechanical appliances which are at the disposal of builders.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). Ours is a spiritual mission and that which detracts from our main purpose must be remedied or avoid. There must be no drives, nothing forced—not the sound of a hammer. When the use of a hammer becomes necessary, either (1) the material has not been properly prepared; or (2) there is lack of skill on the part of the builders.

1. *The skill of the workmen.* While the temple was built without the sound of a hammer, doubtless there was both noise and confusion in forest and quarry. Our altars are our quarries. Here we are not building but blasting. Material must be secured before a foundation can be laid; preparation is necessary before building can be begun. But let every workman test his skill by these two things, (1) Does he furnish the church with living stones and live timber. However beautiful in appearance nothing substantial can be built with decomposed stone or dead wood. (2) Is the material properly shaped—are the converts so instructed that they will fit into a constructive program, or are they freelancers? When there is a lack either in consecration or instruction there will be the sound of a hammer somewhere in the course of construction.

2. *The skill of the builders.* But consecration alone is not sufficient, there must be proper organization or there will still be the sound of the hammer. Many of our so-called "drives" are not due to the lack of consecration on the part of our people, but to lack of proper organization on the part of our leaders. So imperfect has been our financial organization in caring for our spiritual work that progress has been slow and the sound of the hammer much in evidence. Our rapid growth has demanded such financial support that pastors have almost come to view themselves as financial agents instead of spiritual ministers; District Superintendents have assumed this financial burden as a matter of course, and our General Superintendents have found it necessary to throw themselves into situations in order to preserve the work. College presidents spend their time financing the institutions, and our missionaries are forced into deputation work instead of being given a much needed rest. The sound of the hammer must not be allowed to distract our attention, or call us from the glory of our spiritual ministry.

But a spiritual ministry includes within it all that is necessary of temporal things for the maintenance of that ministry. We cannot overlook it, but it can be

built into our spiritual program as an essential element. We must no longer regard financial matters as mere adjuncts—they must become an integral part of the work. Our first mission as a church seems to be that of proclaiming in no uncertain sounds the doctrine and experience of holiness; our second problem was to provide an organization which should conserve this work; and our present problem is that of properly financing this organization. It is the purpose of this paper, therefore, to present the great question of stewardship to our people, with the hope that in the near future our church may raise the finances without the sound of a hammer.

### THE PRINCIPLE OF THE TITHES APPLIED IN MODERN LIFE

THESE are certain underlying principles in the law of tithes and offerings which, if lifted into prominence and applied to the conditions of modern life, would supply the sinews of war for advance along the entire line of battle and conserve the proper proportions to every essential interest. As generally understood the law of Moses provided *first*, for a reaffirmation of the "holy" tithe which was devoted to the support of the priests and Levites; *secondly*, it "added" a second tithe for the maintenance of the national feasts; *thirdly*, it provided for a benevolent tithe every third year; and *fourthly*, it enjoined habits of liberality. The Mosaic law which was "added" as a law enforcement measure for the protection of twin principles of the Sabbath and the tithe, became too narrow to meet the expanding life of the people and was abrogated in Christ; but the principles remained, and under the New Covenant depend for their enforcement upon the law of love. A study of the principles underlying the Mosaic economy can but prove helpful to Christian stewards in adjusting the proportions required by the various interests of the church.

1. *The principle underlying the holy tithe.* The "holy" tithe was reserved sacredly for the ministry. The Levites had no inheritance in the land and no means of sustenance. The tithe, therefore, was given to them as an inheritance. This is a reaffirmation of the tithe as paid by Abraham to Melchizedek, priest of the most high God, and was ordained by our Lord for the support of the ministers of the gospel, who, withdrawing from worldly pursuits, devote themselves fully to the work of the ministry. Under the Mosaic economy this provided for the services of the Levites as well as the priests (1 Cor. 9:13-14) and, therefore, is to be understood as applicable to the ministry in the largest sense, whether pastors, teachers, evangelists, superintendents or missionaries; whether caring for the janitor service of the church or furnishing heat, light, water or other incidentals—in a word, the general operating expenses. But by no authority of Scripture or stretch of the imagination could it be made to include a building program or other invest-

ments in property. The temple and the synagogues were not built out of the salaries of the Levites, but by the offerings of the people.

Suppose this scriptural principle to be conscientiously carried out in modern life, what would happen? We would quickly send hosts of our young people to the foreign field, could put evangelists and home missionaries to work in neglected fields, could put pastors in large cities and support them properly until they could build strong churches, could flood the country with good literature and provide the best possible instruction for the youth in our colleges, to say nothing of the increase of pastors' salaries, and the salaries of other workers who find it all but impossible to live under present conditions.

2. *The principle underlying the offerings.* This provides for individuality in giving, and for the development of special interests. The second or national tithe was essentially an offering for it could be used for any specific purpose which the offerer desired. It is to be observed, therefore, that God himself indicates the amount of offerings which we may give to His work above our tithe, and yet adequately support ourselves, for God desires that we care for ourselves as well as others. Suppose this principle, likewise, to be carried out in modern life, what would be the result? There would be at least as much money expended for church buildings, colleges, hospitals, publishing plants, mission stations and mission schools, as was expended for the support of the ministry. With the freedom of individual choice, and under the direction of the Spirit, every phase of the work would have its sponsors and promoters, and all would blend into beautiful harmony and delight with its variety.

3. *The principle underlying the benevolent tithe.* According to most writers there was a third tithe paid once every three years and was intended to cover miscellaneous charities or other emergencies which might arise. The amount designated was three and one-third per cent annually. Supposing this to be carried into effect also—Nazarenes would estimate at least three per cent to be expended in the charities and benevolences of the cities in which they lived, or the needy among our own membership, our friends or acquaintances. The result would be that the Nazarenes would enjoy the reputation of being a generous people, and the profession of holiness would be given great weight in the community. Doubtless this is what the apostle meant when he wrote, "See that ye abound in this grace also" (2 Cor. 8:7).

4. *The principle underlying the harvest customs.* This was not a tithe but a habit of generosity toward human interests as such. There were many solemn and beautiful obligations for the care of the poor and for the encouragement of the laborers who garnered the sheaves of the fields. (1) The olive trees could not be shaken twice; (2) the vineyard could not be twice gathered—the second picking was the property of the poor; (3) sheaves of grain overlooked in the

field could not be gathered by the owner, nor could the grain be cut out of the corners of the fields. The land was allowed to remain idle every seventh year, and every fiftieth year given a complete rest, the volunteer crops being the property of any who had need. Applied in modern life, it would mean an attitude of generosity toward employees, proper remuneration, proper hours of labor, care for their spiritual welfare, and above all a substantial recognition for service well rendered.

## THE DIRECT METHOD

By M. LUNN, General Treasurer

HERE should be a definite purpose and logical reason behind every undertaking and the program of the Church of the Nazarene is no exception. This program is the result of a burning desire to proclaim full salvation to every creature and the apparent necessity for conserving holiness evangelism.

No activity of the church should even in a small measure have a tendency to interfere with the old-time passion for the salvation of men. This should apply to methods employed in raising the necessary money for all the interests of the church. No plan should be substituted for the cause itself. A plan is only a method by which to economically accomplish the end in view.

Some have deplored the necessity for "drives." However, to do without them, the funds for our general interests must come in regularly and systematically. While the overhead and appropriations may be reduced to the minimum, this in itself will not relieve the situation. In order to keep our missionaries on the field, and our home workers actively engaged in evangelistic efforts, it is necessary to regularly send them funds. Unless there are funds in the treasury, it will be necessary to borrow large sums, which draw interest, so that when the checks which have been sent to our "fellow-laborers" are returned to the bank for payment there will be sufficient funds on deposit to care for them.

Suppose, for instance, that a check issued to one of our missionary treasurers should be sent to our bank for payment and we would have no balance in the bank with which to meet it. The check would immediately be protested and returned to the bank on the mission field, marked "no funds." This would be a calamity as the standing of the Church of the Nazarene which the missionaries have been establishing on the mission fields would immediately be destroyed and thereafter our checks could not be cashed by our missionaries. From what source would they be able to secure the necessities (bread and butter) of life? Imagine yourself placed in a similar position with credit gone, no friends, no possibilities of securing financial aid and thousands of miles from your source of supply.

Shall we pay large sums each year for interest on borrowed money? If our people will systematically "tithe" and give "free-will offerings" this interest money could be used directly to finance more workers and thus augment our efforts to give the "gospel to every creature." Common honesty compels us to meet our obligations and every Nazarene desires the General Board, which represents our membership, to maintain the integrity of our beloved church. This fact, in the past, has necessitated intensive and strenuous appeals. We can wipe them out so far as the past can be wiped out by giving regularly and establishing standards that we expect to live up to in the years ahead. Paul, the great apostle, understood human nature when he mentioned, "Forgetting those things which are behind, and reaching forth unto those things which are before." Wonderful possibilities and opportunities lie before us. Shall we, like God's people of old, be strong and of good courage, and observe to do His will and purpose that we as a church may prosper? "Be not afraid, neither be thou dismayed; for the Lord thy God is with thee."

The church has given thoughtful attention to the raising of funds.

If the churches will carefully and prayerfully consider all the phases of stewardship, which includes the systematic and proportionate giving of our time and means, it will enable our churches to successfully underwrite the local, District and General Budgets.

There will be an even, uninterrupted flow of money into the local church treasury, and from there the district funds will go direct to the District Treasurer and the general funds direct to the General Treasurer in a businesslike manner.

Manufacturing institutions are employing engineers to study ways and means to increase production. They are constantly on the alert to devise methods of getting their merchandise to the consumer with as little handling and delay as possible. Duplication of work is eliminated. Manufacturing institutions in order to be successful must have sufficient capital to finance their enterprise. If they expect to continue in business, funds must be in the bank when it becomes necessary to draw on it. The church, in so far as its benevolent or General Budget funds are concerned, must likewise, as explained, have funds in the bank when checks are presented for payment.

To make this possible, the direct method of remittance has been adopted. This enables the local church to promptly remit funds set aside or given for a specific purpose to the General Treasurer, who in turn is enabled to finance the various interests.

The direct method will avoid the necessity of the District Treasurer's duplicating all the routine office work which must be done again at Headquarters. Suitable remittance blanks will be sent to every local church treasurer to facilitate the forwarding of remittances. These will be provided in duplicate form.

The original should accompany the remittance and the copy retained for the local church records. When this remittance is received at Headquarters, a receipt will be made in triplicate designating funds credited. The original will be sent direct to the church treasurer and one copy retained for our records. The other copy will be filed in a district folder and at the end of the month all copies of receipts for moneys received from all sources on any particular district will be sent to the District Treasurer. As soon as possible after the first of each month a complete statement of all funds received from the various districts will be sent to the respective District Superintendents. By the direct method the local church will automatically have a record of general fund remittances, the District Superintendents and District Treasurers will have a complete statement of all moneys received from their districts for all purposes, thus affording an actual check on the General Treasurer.

This method in itself will not relieve the situation, as it is but a means to an end. It will take thought and prayer and the fullest co-operation of the district officers, pastors and people with General Headquarters. Possibly it will not work to perfection at the outset. Henry Ford's first car did not do all that he had hoped for it at its first trial, nor did you get along so favorably in your first attempt to drive one of them. But time and experience have produced for him a machine that does operate, and patience has enabled you to become a good driver.

During the coming months let us verify God's promise as recorded in Malachi 3:10, "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, that there shall not be room enough to receive it." Shall we who love and serve God accept His solution to a perplexing problem?

By your hearty co-operation, not only will we conserve the work which has cost us much toil and blood, but we will be enabled to enlarge our program of holiness evangelism at home and abroad.

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Every child of God must seek to give the Father-Owner the maximum rather than the minimum. In order to judge what is a maximum we need to get the viewpoint of the Lord. Often the largest giving is done by people who contribute small sums week by week.

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The true steward gives at least a tenth, for he believes in proportionate giving. He gives intelligently and with discrimination. He seeks to know the world field as well as his local church work and his money is carefully distributed so that the world is blessed by the use of it. He is a steward in all that he keeps and in all that he gives.—F. A. AGAR.

## A CONSTRUCTIVE PLAN

**A**NY plan for successfully financing the church must take into consideration, *first*, that the individual member is a steward and responsible to God for the use of his possessions; and *secondly*, that God requires His stewards to administer their possessions for the benefit of the church.

**I. Individual Stewardship.** Stewardship must be a vital element of any true religion, and the use of money or other possessions a factor in consecration. A clear understanding of this is the first step to successful financial administration, and ministers are under obligation to preach upon this subject as upon any other. Robbing God of tithes and offerings is a more heinous sin than robbing men, though this would not be tolerated in any law-abiding community. A genuine consecration and a good conscience are basic elements, without which no financial plan can reach its highest success.

**II. The Church as the Recipient of Tithes and Offerings.** It is recorded that Abraham paid tithes to Melchizedek, priest of the most high God; the Mosaic economy took up this principle and enforced its payment for the support of the Levitical priesthood; and the same principle of the tithe was carried over into the New Testament and ordained by our Lord himself, for the support of the ministers of the gospel. But every member of a local congregation bears at least three relationships to the work at large, which he has assumed either directly or through representatives in the District and General Assemblies. There are, therefore, local, district and general interests. The church through its representatives has arranged for a General Superintendency and a General Board to care for its general interests; a District Superintendent and District Boards to care for the district interests; and a pastor and local church board to care for its local interests. It is as unwise as it is unjust to place responsibilities upon church officers without giving them proper representation in the control of the finances; and duly elected district and general officers must be given a voice in the administration of funds, if they are to properly discharge the responsibilities of the offices to which they have been elected.

**III. The Budget as a Plan of Correlation.** The budget plan provides admirably for the proper correlation of local, district and general interests, and presents to the individual steward a simple and equitable plan for the administration of his funds. The general officers have submitted the amounts necessary to provide for the general interests and this has been allocated to the several districts and by them modified or accepted. The district officers have in turn estimated

the amount of money needed for district interests, and both General and District Budgets have been underwritten by the delegates of the local churches. To this amount, the local church officers have added the local budget, and together, the local, District and General Budgets form a unified budget which is underwritten by the individual members of the churches.

When the budget is presented on "budget day" the well informed steward reasons as follows: "I have before me a printed budget in which the local, district, and general finances necessary for the propagation of the work have been properly adjusted by officers which I have helped to elect. These amounts have been further scrutinized in the District Assemblies. I will, therefore, underwrite my portion of each of these budgets, separately or combined as the church may present it, according to my ability as judged by the proportional amount of my income, believing that in this manner I shall most equitably support every interest of my church.

**IV. The Every-member Canvass.** Another essential step is that of enlisting the entire membership in the financial support of the church. For this purpose, the every member canvass is perhaps the most effective plan. Fixed expenses demand fixed revenues, and for this purpose nothing is better than to ask the individual members to underwrite the unified budget. The every member canvass not only brings the individual face to face with his responsibility, but it proves invaluable as an informing agency. The unified budget, properly adopted and worked, will prove to be the greatest informing agency we have in the church concerning local, district, institutional and general world-wide interests.

**V. The Unusual Tithe.** It often happens that there is great disparity of income among the membership of a local church, and the question arises as to what is the proportional share of the budget which each should bear. There is also the unusual tithe which comes from the increase derived from the sale of property and like business transactions. Doubtless this money could be turned through the church to the interests which the donor desired, *provided*, no undue pressure is brought upon him to divert it to other causes, and *provided*, no unkind remarks are made as to manner of its disposition. Great patience and wisdom needs to be used at this point.

**VI. Summary.** Let the ministers preach stewardship as the New Testament standard, and the tithe as the minimum acknowledgment of such stewardship. Let the stewards feel their responsibility in administering their stewardship for the church, and not for



widely scattered and miscellaneous interests. Adopt the unified budget plan, giving local, district, general and institutional interests their proper proportion, and ask the membership to underwrite this budget, using the every member canvass as an effective means of bringing this matter to the individual members and placing the responsibility upon them. Then care for the unusual tithes and special offerings in harmony with the wishes of the donor, respecting his right of individual stewardship in every instance, and God has promised to bless and prosper us. It is a simple, scriptural plan and it can be worked and is being worked successfully in many places and in many denominations.

### POINTED PARAGRAPHS ON TITHING

*Gleaned from many sources for our profit*

"The Bible gives large space to this subject. One in every six verses of the entire Book relates to the subject of giving. Of Christ's thirty-eight parables, sixteen relate to a man's attitude toward money. In the four Gospels one verse in every seven deals with this subject. Christ summed it all up in the great statement, 'Render unto God the things that are God's.'—'The Test of Stewardship.'"

"Another says, 'As Christians we are no longer bound to a tenth.' No, certainly not, for many a Christian is today giving far more than the tithe. But if the objector means that God will be satisfied with less than the very minimum prescribed to beginners in His kingdom, he is trying to break over the limits which God set as the least margin of safety to guard men from the pitfalls of covetousness."

"Another objects to the tithe as the minimum on the ground that it is not fair and rests unequally upon the rich and the poor, to which we must reply that while the tithe may be the *most* that the poor man can give, it surely is the *very least* that a rich man should give. We must not forget that Christian stewardship does not stop with the tithe but begins with it. Stewardship calls for giving in proportion to income, with the tithe as the starting point. This objection does not generally come from the poor themselves, but from the rich who hesitate to give the large amount required by their tithe. God in His mercy has promised a great blessing to the tither and neither the poor man nor the rich man can afford to deprive himself of that blessing."

"When a man has learned to tithe he has learned the a, b, c, of giving. That is the starting-point. The New Testament principle of 'proportionate giving' as God has prospered him is the next step in Christian stewardship of property and will mark a new era of spiritual growth in a man's life if accepted and practiced. Those whom God blesses with abundance of property, He expects to give in proportion to their blessings. Free-will offerings above the tithe allow the

rich man to give on as equitable a basis as the poor man's tithe. God wants the children of His kingdom to compute their benevolences on the basis of what they keep rather than what they give. A man whose income is reckoned by many thousands may be a tither and still be a soul-shriveling giver, because he keeps too much for himself. This second step in Christian stewardship lifts men up to the higher plane of voluntary giving out of gratitude and love."

"The tithe belongs to God and should be paid by everybody, rich and poor, high and low. But he invites the free peoples of His kingdom to make offerings out of a willing heart, and of their own free will in proportion as they have been prospered, and so he equalizes the giving of men, and enables all to abound 'in this grace also' (2 Cor. 8:7)."

### HOW TO PRODUCE TITHERS

"Teaching the Church to Tithe" is a new leaflet issued for free distribution by The Layman Company. Its subtitle is, "Guidance on the Road to Financial Freedom and Self-respect." It contains simple but tested suggestions of methods which can be used in any church, without breaking into or interfering with present activities. It is equally well adapted to Sunday schools, Young People's Societies, Woman's Missionary Societies, or other groups in the church. This leaflet will be sent without charge direct from the Layman Company headquarters, 730 Rush Street, Chicago, on request from pastors or others who are interested in unsectarian, simple and practical stewardship promotion.

### MY STEWARDSHIP TO GOD

By H. B. GARVIN

*God of all grace, I see, I see  
My debt of stewardship to Thee.  
It pains my heart, and grieves me so  
That I did not the sooner know,  
But oh the joy, as now I bring  
A willing tithe of everything.*

*Nor would I bring alone the gold,  
Of just the tenth of all I've sold;  
For stewardship I feel contains  
A strict account of what remains.  
Then cheerful offerings too must flow  
At Thy command where'er I go.*

*Then what I do and what I say,  
And what I have from day to day,  
And where I go, and when I come,  
Or what shall be when work is done  
I hold with upturned palms to Thee,  
With joy to go, or do, or be.*

CHAMPAIGN, ILLINOIS

## Uncle Buddie's Good Samaritan Chats



**BELOVED SAMARITANS:**

I wish to give you a few reasons why every member of the Church of the Nazarene should be a booster for the **HERALD OF HOLINESS**. First, it belongs to the members of the church

and is one of the best church supporters that we have. Therefore you should support your own institution. Because of this fact, every dollar that is made by the Publishing House over and above the actual running expenses goes to the credit and the support of the church at large. We have never invested a dollar in anything that has brought us as large returns as the money invested in the Publishing House.

In the second place, we could not run our church without the Publishing House. We must have our church paper, and we must have our Sunday school literature and we must have our Young People's Journal and we must have our Preacher's Magazine. There are a few things that are necessary to the building of the kingdom of the Lord Jesus Christ: and the one means of letting the world know of our great church and what we are doing, is by circulating the **HERALD OF HOLINESS**.

Now, in the next place, no local church could make a better investment in the way of building up your congregation and raising your church funds than to place the **HERALD OF HOLINESS** in, say, from ten to twenty good homes of your friends that are not Nazarenes, and inside of ninety days these people will visit your church and in the offering that they will make to the church will more than pay back every dollar that you spent in sending them the **HERALD OF HOLINESS**, and then you have their presence in your church services and their love and friendship and their good will; that within itself will more than pay for the few dollars invested in sending the **HERALD OF HOLINESS** to your friends.

Just suppose that 1,500 churches would be responsible for 15 subscriptions each, just look what that would amount to in building up the subscription list of the **HERALD OF HOLINESS**. Beloved, that would amount to 17,500 subscriptions. That could be easily done before the middle of May, and nobody hurt and everybody blessed and our subscription list doubled in the next thirty days.

We now have on the field as evangelists and Christian workers not less than three hundred workers and just think of

this, if they were to just send in two subscriptions for each month, that would amount to 7,200 subscriptions for the year and now, beloved, you could do that and not half try. Just think of the **HERALD OF HOLINESS** going around the world and carrying your name on the evangelistic list and the people around the world reading your name as one of our evangelists, and you not even sending in as many as twenty-five subscriptions in a whole year. Beloved, that would not pay for ink and the setting up of the type to advertise your slate. Don't you think now that you ought to get busy and send in a good list of subscribers, to the best paper on earth, to us at least?

We allow all other good people to believe and feel that their paper is the best one on earth and to us Nazarenes we feel that we have the best paper that is now published on the face of the globe. The **HERALD OF HOLINESS** is committed to the spreading of red-hot second blessing holiness and the **HERALD OF HOLINESS** is committed to the building up of organized holiness and we believe if second blessing holiness is not organized and conserved that the doctrine and experience as we teach it and preach it will be destroyed and driven out of the American church. Therefore we ask every Nazarene on the face of the earth to make one special prayer that God will help us to protect and conserve second blessing holiness, and the best way that we know to do the job is to put several hundred thousand people to reading the **HERALD OF HOLINESS**.

With such a man as Dr. H. Orton Wiley as Editor of the **HERALD OF HOLINESS** and Dr. and Sister E. P. Ellyson as our Sunday school editors and Dr. James B. Chapman as the editor of the Preacher's Magazine and Brother D. Shelby Corlett as the editor of the Young People's paper and such men as M. Lunn and P. H. Lunn as the business managers and such men as E. J. Fleming and our General Board, to stand behind us, we ought to in a few months, have the **HERALD OF HOLINESS** going to fifty to seventy-five thousand homes. We have God the Father to back us in this great enterprise and the blessed Christ to lead us on to victory and the blessed Holy Ghost to fire us up so we ought to do some mighty good running this year.

Well, thank the Lord! Today is March 15. From January 1 to March 15 is just two and one-half months and I have already sent in to the Publishing House 645 subscriptions and I have already

gathered up enough to bring my list up to above the 700 mark and I am pulling for not less than 4,000 subscriptions for 1929. If I keep my health and strength I will land them. Glory to Jesus! Now let all hands go to work at once to double the circulation in the next few weeks.

The first reason why you should circulate the **HERALD OF HOLINESS** is because it is your own paper, and second, if you don't circulate it nobody else will, and third, it gives the information to the world that you want them to have, and fourth, you could not get the information to them any other way, and fifth, in circulating the **HERALD OF HOLINESS** you are building up the local church and Foreign Missions and Home Missions and also you are letting the people know about our colleges and the great work that we are doing in educating young preachers and outgoing missionaries. The only way that we can get the information to them is through the **HERALD OF HOLINESS**. Therefore let every District Superintendent plan a great drive on his district such as we have just put on over the Northern California District and let every pastor plan and work in connection with the District Superintendent and see if every church in the connection can double up its subscription list not later than April the fifteenth. We can do it and what we can do we ought to do.

Now let every evangelist see to it that he takes some time in every meeting that he holds and gather up a good list of subscriptions. I can talk freely to the evangelists for I have been one the most of the time for forty-nine years and any evangelist that has his slate in the **HERALD OF HOLINESS** ought to feel duty bound to help keep up the **HERALD OF HOLINESS** because of the benefit that we derive from the good people that read the **HERALD OF HOLINESS**, for it is through the **HERALD OF HOLINESS** that the people keep up with us and they can see what we are doing and then we get calls for meetings and the money received from the work supports us and our families. Therefore as evangelists we must help keep up the subscription list.

Well, amen, I feel that every pastor and evangelist will do his best in 1929, to make the best showing that we have ever made in our lives.

*In perfect love,*  
UNCLE BUDDIE.

## What Our District Superintendents Are Saying

### Prayer and the Ministry of the Word

"But we will give ourselves continually to prayer and to the ministry of the word." In trying to advance God's kingdom through building the Church of the Nazarene, I believe our greatest need is for a Spirit-filled ministry, workers of spotless character who give themselves to much prayer and preaching the Word with the Holy Ghost sent down from heaven. Our people are anxious to be led out into deeper devotion. They have come out from the old formal lines, they want a spiritual program, services where God bursts through upon His people. We as ministers must lead the way. We must come from our knees, where we have taken time to wait upon the Lord until His message is like fire in our souls, and we can pour out the divine truths that God has given us under the anointing of the Holy Spirit. Much prayer and fasting, with motives pure and holy, for the advancement of God's kingdom will bring the glory and unction on our ministry. Brethren, let us pray until the heavens open more and more on our souls, then when we preach the Word the heavens will open. Then the glory will sweep down upon our congregations. This will solve many of our problems. Faith and good works and mighty Holy Ghost revivals will follow, God's kingdom advance and our churches take on new life and spiritual beauty and usefulness. Heaven's forces are at our command, let us use them in this glorious warfare. Thus we will be blessed and be a blessing.—J. W. SHORT, Iowa.

### An Urgent Need

The urgent need of the church today is a greater spirit of sacrifice among those who constitute its membership. The apostolic attitude toward earthly possessions cannot be dispensed with today. Post-pentecostal giving practiced under present day opportunities would enable the Church of the Nazarene to evangelize the world in this generation. There is but one solution of the present financial problems in our church—a *consecration that includes the pocket book*.—H. J. HART, North Dakota.

### Solving Our Financial Problems

As the District Superintendent of the Kentucky District we are deeply interested in the progress of our great church, not only in this part of the country, but throughout the entire denomination. We believe as a church that we have very largely solved the spiritual problem and we are now making great progress solving the financial problem. We are in full sympathy with the program of the General Board and the Stewardship Committee in every undertaking to more fully establish systematic giving in both tithes and offerings. We most heartily believe in the Budget Plan and assure you that you will find co-operation in Kentucky District, where almost all our people believe in that Bible plan for financing our work, namely, tithes and offerings.—L. T. WELLS, Kentucky.

### Need of Finances

The one great present pressing need in all departments of our great Nazarene movement seems to be finance, to help forward our programs. We have as fine a body of ministers, evangelists, and Christian workers as are to be found anywhere in the world. They are ready to live or die, to spend and be spent for the cause we represent. On our great district, and no doubt with every other district we want to plant churches on the right hand and on the left, to lengthen our cords and strengthen our stakes. To do so we believe if our people will systematically and regularly tithe, and then those of our membership who are financially able to do more, make some splendid contributions to Home Missions, Foreign Missions, and other worthy and needy causes within the church, God will be greatly glorified, the cause will prosper, souls will be saved and brought in by the thousands. Jesus will see of the travail of His soul and be satisfied and all who have had a share in doing thus will have a rich reward in the great and coming day of the Lord.—GEO. BEHNES, Manitoba-Saskatchewan.

### A Plan and a Challenge

**Stewardship.** Stewardship affects service, time, prayer and money. We are our brother's keeper; our time belongs to God; He commands us to pray, and the tithe is His to begin with, and when we make our consecration to Him, the other ninety cents is turned over to Him. **The Plan.** Too bad the church has to beg and play the part of a pauper. We brag about our 75,000 Nazarenes. If one-half of them will join the Prayer and Fasting League, we will have one-half as much more praying than we now have, and if they will give the price of one meal, twenty-five cents, each week to the W. F. M. S. for fifty-two weeks, it will net us \$520,000, and this will not interfere with the regular offerings. **A Challenge.** If our Arkansas Nazarenes will hear the call and join the league, we will pray a mighty revival down on us; and if one-fourth of our membership will pay the twenty-five cents each week for fifty-two weeks, we will raise and turn over to the general treasury \$6,500, or \$1,500 more than our regular apportionment for the year. Which do we love the most, our stomachs or the Lord?—JOHN W. OLIVER, Arkansas.

### A Great Tragedy

There is no question in my mind but that God has raised up the Church of the Nazarene, and sent it forth on the greatest mission that the world has ever known. Now! The tragedy of all things, would be for God to say, "Give an account of thy stewardship, for, thou mayest be no longer steward."—S. H. OWENS, Eastern Oklahoma.

### Fatty Degeneration of the Heart

Little sympathy is available for the physical patient, and less for the spiritual one who dies of fatty degeneration of the

heart. In either case a very simple remedy would have brought about a rapid recovery. LESS TAKEN IN, and MORE GIVEN OUT in the way of diligent application to the task, would have spared the patient for further usefulness. For a church to succumb to this disgraceful disease is to well merit the caustic remark that king David pronounced over the corpse of Abner.—CHAS. E. THOMSON, Alberta.

### Redeeming the Time

In heartily commending the re-emphasis of stewardship, let me urge the importance of the devotion of time. A word spoken, an appeal, a short visit. Be gentle, but be in earnest. Be in a hurry, for you might be too late. Be uncompromising, but use common sense. Pray, work, and then expect results.—R. H. M. WATSON, Louisiana-Mississippi.

### God Holds the First Mortgage

"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." "And lest thou say in thy heart, my power and the might of my hand hath gotten me this wealth . . . thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth." Certainly we should pay Him the tithe, give a portion of our time to His service in helping others, and take time to pray and be holy men and women.—C. W. DAVIS, Colorado.

### Heartily Commends Stewardship Program

I most heartily commend the stewardship program of our beloved church. Thank God for leaders who have the vision of our responsibility; and who dare attempt the solution of our great problem. There is but one step from stagnation to damnation. God forbid that we Nazarenes should fall into the error of the wicked and become unfruitful.—S. C. TAYLOR, Central Northwest.

### Approves the Plan

We feel that a proper apprehension of the principles of stewardship as outlined by our beloved General Superintendents will largely solve the major problems of our church. We heartily approve their efforts to impress this great truth upon our people and assure them of our fullest co-operation.—CHAS. M. HARRISON, Carolina.

### God's Plan

We believe the tithing plan is God's plan, and we shall never make a mistake by following any of His plans. The plan mapped out by the General Assembly at Columbus is a wise plan; first, because it is God's plan, and second, because it will succeed in proportion as our people are true to God and the plan He gives us. We can do anything if we mind God.—HOWARD ECKEL, Florida.

### A Timely Campaign

The adoption of the Budget System was the first great step taken by our

church toward stabilizing and balancing our finances. The Stewardship Campaign is an earnest effort to sell the Budget System to our people. It is a timely campaign. It can only mean a better working budget and thereby a more stable financial condition in the church. The Tennessee District is delighted to help make the campaign a success.—S. W. STRICKLAND, Tennessee.

#### God's Appointed Plan

God is a great giver. We should give as prospered because we are the children of God, to be in harmony with the divine plan which is "Give and it shall be given you," and also because it is appointed that in this way the need of Christ's Church on earth shall be supplied.—J. T. MAYBURY, Washington-Philadelphia.

#### Stewardship Spells Success

Stewardship spells spiritual success. Stewardship is the concrete acknowledgment of God in all our life. It means that we will put Him first in prayer, in service, in giving. It will mean spiritual energies released through the stewardship of prayer; human instruments pliable in God's hands by the stewardship of service; ample funds to exploit the world for God from the stewardship of money.—H. V. MILLER, New England.

#### A New Stewardship Emphasis

We are glad that the General Board is re-emphasizing Stewardship, and adopting a plan for placing in operation the advanced and advancing budget adopted by the last General Assembly. This is our job. God will delight in us if we sacrifice to put it over. We can, and by the help of the Lord, we will.—OSCAR HUDSON, Georgia.

#### A Call to Advance

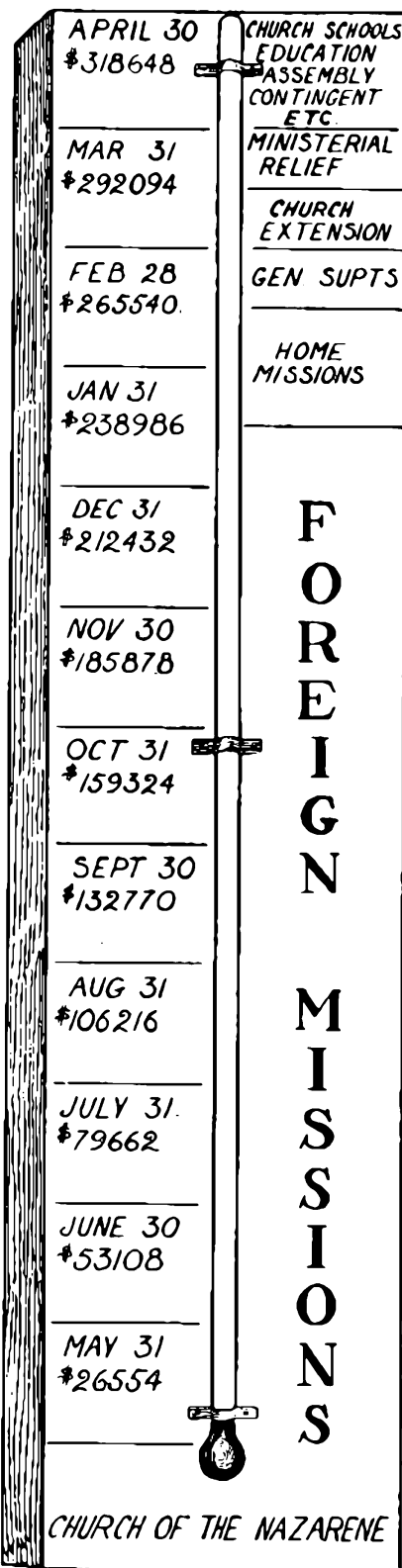
Can we advance in our giving? We are advancing along all other lines, why not in our giving? How? Paul said, "Upon the first day of the week, let every one of you." That is the secret. Everybody at it and at it now. We have the job to do. We can do it. Let's do it now.—A. F. BALSMEIER, Kansas.

#### No Time for Retrenchment

We are glad to report that we as a district are one hundred per cent back of the general church in any plan that they put on for the salvation of souls and the upbuilding of our beloved Zion. This is no time for retrenchment. Our slogan should be, "Everyone on the job, and all lifting at once, and over the top we will go."—H. C. CAGLE, Hamlin.

#### A Program Which Thrills Loyal Nazarenes

The enlarged and enlarging Nazarene program of missions and evangelism adopted by the Columbus General Assembly is one which thrills every loyal Nazarene heart with its challenge and possibilities. It is our denominational opportunity to reply to our Nobleman, when He returns and asks, "How much?" "Lord, thy pound hath gained," and to hear the most prized of all commendations, "Well done, thou good and faithful servant."—A. E. SANNER, Idaho-Oregon.



The General Treasurer has prepared the General Budget thermometer, intended to keep the churches informed in regard to the status of the general funds. On the right is shown the proportional amounts appropriated to the several interests as indicated by the amount of space given to them. On the left is shown the total amount of receipts necessary to bring up the budget in full to the close of that month. This thermometer will be run each month and the indicator will show the status of the budget to that date.

#### Workers Together with Him

There is no one truth more clearly stated in Scripture than that God does call redeemed men to co-operate with Him in the building of His kingdom. Grace and wisdom God provides. Men and money we must furnish. "For we are workers together with him." Let us not fail God in this holy partnership. He can count on us.—R. V. STARR, Michigan.

#### Approves the Program

I am sure that I voice the feelings and willingness of pastors, laymen and our friends of Chicago Central District in pledging you our prayers and whole-hearted co-operation to the fullest extent of our ability to help put over successfully any program that is approved and arranged by our General Superintendents, General Board, Dr. J. G. Morrison and our Stewardship Committee to raise our General Budget.—E. O. CHALPANT, Chicago Central.

#### Stewardship of Life

The stewardship of life is one of the most outstanding facts of a Christian's relation to God. Whether it be the stewardship of time, of money, or of service, it is both scriptural and reasonable. It is the very essence and manifestation of true Christian devotion. As a Christian I cannot render less unto my Lord.—C. J. QUINN, Indianapolis.

#### Fitting into God's Plan

Jesus Christ came with a plan. He had a purpose in coming. He did not accidentally stumble onto the scene. Through the atoning merits of His blood, we are saved for a purpose. Not saved just to keep us out of hell, but saved and sanctified, that we may become God's stewards, giving our time and our money and rendering service, that shall help to save a lost world.—C. WARREN JONES, Pittsburgh.

#### A Safe Investment

Giving is investing—every thinking person wants his investments safeguarded. There's no safer investment than this. "Lay up for yourselves treasures in heaven." Nazarenes should invest heavily here. What you give now you save for eternity. The budget makes systematic investment possible. Let's pay our budget!—W. D. SHELOR, Rocky Mountain.

#### We Must Not Fail; We Need Not Fail

Men's plans fail, God's do not. His plan is, "Tithes and offerings," "Honor God with our substance and first fruits of all our increase," "First day of week, every one lay by in store, as God has prospered him," has and always will succeed. Faithful stewardship is the key to success.—J. E. GAAR, Alabama.

#### Faithful Stewardship Will Solve Financial Problems

In Matt. 25:14-30, the doctrine of Christian stewardship is beautifully set forth. To the three classes mentioned

were given talents according to the ability of each, which represents the whole church in action. 1 Peter 4:10 mentions the "gift" which must be ministered one to another as good stewards. A failure at this point may mean great loss now and loss to all eternity, while obedience brings rewards. Faithful stewardship with all God's people will solve financial problems together with all others. Our editor is right in emphasizing stewardship.—FRANK B. SMITH, Northern California.

#### Expression of Appreciation

Western Oklahoma District has utmost confidence in the financial plan as voted by the General Assembly: that our work be supported by tithes and offerings. *If brought into God's house* as suggested in God's Word, (2 Chronicles 31:10; Nehemiah 13:12, 13; Malachi 3:10; 2 Corinthians 8:12-14; 9:6-8) will make possible resources from which if judiciously expended local, district and general interests may share proportionately; making it possible to outline a definite, workable financial program.—J. WALTER HALL, Western Oklahoma.

#### An Appeal for Loyal Stewardship

It has been the stewardship of prayer and of faith, together with that of self-denial and giving, that has enabled the Church of God to surmount the many difficulties which she has encountered down through the ages. The needs of the human family are as numerous and as dire as they have ever been. Men have long since become dissatisfied with mere human gratifications, and are longing for soul rest. God is no less desirous of man's redemption than when His love for mankind forced Him to give His Son to atone for their iniquity. The atonement of Christ is still sufficient. The blood is efficacious and by His grace our needs are met. Christ still occupies the media-

torial throne, and is now making intercession for us with groans that we are unable to utter. The Holy Spirit continues to seek entrance into the soul that He may bring man to God, shed abroad His love in their hearts and there take up His abode. With the banks full of money, and with men everywhere seeking safe investments, and doors on every hand opening up to us, bidding us enter with the gospel that we preach, is it not an appeal to loyal stewardship, and does it not call for action, such as will promote an unshaken confidence in our God? Let us go forth in full assurance of faith, trusting God for every need of the church to be supplied.—MARVIN S. COOPER, Nebraska.

#### What God Expects of Us

The activities of a life after conversion are those of stewardship: spiritually, socially, financially. Financial stewardship concerns us greatly just now—it so vitally affects others. God tells us the amount He expects of us: "tithes and offerings," and with the help of the Nazarene system of storehouse tithing we will succeed in this line of stewardship.—EDWIN E. HALE, New Mexico.

#### SUNDAY SCHOOL LESSON FOR APRIL 21, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Comfort for God's People.

LESSON TEXT: Isaiah 40:1-11.

GOLDEN TEXT: *As one whom his mother comforteth, so will I comfort you* (Isaiah 66:13).

**A**S we ponder upon this lesson we are lifted out and away from the cares that distress and perturb us, into an atmosphere of calm restfulness. The tenderness and beauty of the text together with its blessed promises assure us that God, even our God, is "the

source of true comfort." This life so full of disciplinary measures for our good, mixed with a strong sprinkling of tribulation and sorrow, would be dreary indeed were it not for the consolation that God gives. This is why, when surrounded by earthly besetments and hindered by necessities, the Christian soul is truly happy. "Only those who know the Lord can know real comfort."

The prophet Isaiah is here commanded to speak words of comfort to the Jews, who were at this time in captivity in Babylon. A glorious change awaits the exiles consisting of a new and generous manifestation of Jehovah's presence; for which His people are exhorted to prepare. God is coming, and this captive people, called in our lesson Jerusalem, must prepare the way for His coming.

The comforting announcement which Isaiah makes to Jerusalem is first, that her cup of affliction was full and had therefore come to an end. Second, she had atoned for her iniquity and God's justice was satisfied. The compassion of God regarded what His justice had been obliged to inflict on His disobedient people as superabundant. This is but the negative side of the consolation. Israel is to take care that God shall find them in such an inward and outward state as will enable Him to fulfill His purpose, the revelation of His glory.

When the way is prepared for the coming One, the glory of the God of salvation will be unveiled. This revelation is made for the sake of His people, though not secretly, or exclusively, for "all flesh" will come to see the salvation of God. The truth of this prophecy is confirmed in the fact that: "The mouth of the Lord hath spoken it."

The very nature of the religion God has given is to inspire comfort, as it is the very nature of the sun to diffuse light and heat. This comfort is not like worldly sympathy; it is spiritual, soul-satisfying and lasting. It extends to the hard

## Books and Pamphlets on Stewardship

The following is a selected list of books and pamphlets on Stewardship. The list includes material for preachers and church leaders also worthwhile reading for laymen.

Tithing the Touchstone of Stewardship—J. W. Goodwin .10  
Scriptural Stewardship—N. B. Herrell .05  
Stewardship of Life—F. A. Agar .75  
Adventures in Stewardship—R. S. Cushman .60  
Excellent illustrative material for preachers.  
Message of Stewardship—R. S. Cushman 1.00  
Stewardship for All of Life—L. E. Lovejoy .75  
Stewardship in the Life of Youth—R. D. Williamson 1.00  
Concerning the Collection. By Monroe E. Dodd  
A Scripture reference, a comment, a story and a prayer for each week of the year on the subject of Christian giving. 1.60

Stewardship Starting Points—H. R. Calkins .50  
Man and His Money—H. R. Calkins 1.00  
Jesus' Teaching on the Use of Money—I. C. Brown, Paper .50 Cloth 1.00  
Characteristics of the Christian Life—C. M. Bishop .35  
The Call to Christian Stewardship—J. E. Crawford, Boards .60 Cloth 1.00  
Stewardship in the Life of Women—Helen K. Wallace, Paper .50 Cloth 1.00  
Money: Thoughts for God's Stewards—Andrew Murray .15  
Money Talks—Albert F. McCarrah 1.25

Stimulating studies in Christian Stewardship.  
Life as a Stewardship—Guy L. Morrill .25  
A five-chapter course for study groups. Fine for young people.  
The Larger Stewardship—Charles A. Cook, Paper .25, Cloth .75  
Money the Acid Test—David McCaughy, Paper .25, Cloth .50  
Using the Heavenly Father's Gifts—Maud J. Baldwin .30  
Stewardship lessons for juniors.  
Four Tithing Tracts—By Dr. J. W. Goodwin  
What Is Tithing? The Nazarene Manual on Tithing; Storehouse Tithing; Did Christ Ordain Tithing? 100 for 25c  
Tithing Facts—By N. B. Herrell 100 for 25c

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.



# Books of Our Own Publication

- Achieving Faith.** Morrison  
A stirring challenge to undertake great things for God. \$1.00
- After Holiness, What?** Anderson  
Sound advice and safe counsel for those who have just entered into the experience of holiness also very helpful to those who are older in the sanctified life. 1.00
- At the Cross Roads.** Minnie E. Ludwig  
An interesting, decidedly wholesome story with a definite religious background. Emphasizes the folly of sin and the realities of salvation. For young and old. 1.00
- The Beauty of Holiness.** Haynes  
A masterpiece on the doctrinal and practical side of holiness by the former editor of the Herald of Holiness. .25
- Best Things in the Bible.** Christman  
Outlines of Bible Readings on different subjects—Prayer, Faith, Holiness, etc., etc. .50
- Bees in Clover.** Robinson. Sermons and brief articles on various themes by "Uncle Buddy." 1.00
- Behold He Cometh.** Miller and Owen  
Inspirational messages on the second Coming. .50
- The Bible Christian.** John Short  
The Bible standard of Christian experience outlined. .75
- Bible Doctrine of Punishment and Reward.** Messenger. Where are the dead? The justice of God. .10
- The Bible versus the Tongues Theory.** Neely. Logical, convincing, fair. Nothing better on this subject. .25
- The Book's Own Story.** McConnell  
In two volumes. The Bible narrative divided into separate units. Excellent for study purposes, for reading at family altar or for reading aloud to children. Each volume 1.50  
Both volumes for 2.50
- The Bride of Christ.** Hollenback  
Messages on the Second Coming. .25
- Burden for Souls.** Summers  
How to get it and maintain it. .15
- Catechism**  
Compiled by Dr. J. B. Chapman. 2 for .05; 12 for .25
- Children of Israel.** Adams  
The Old Testament for small children. Illustrated. .75
- Chundra Lela**  
A touching story of a Hindoo girl in her search for God. .05
- The Coming Superman.** Messenger  
The Anti-Christ in the light of Bible prophecy. .50
- The Crimson Stream.** Aycock. A sermon on the Blood of Christ. .25
- Crossing the Dead Line.** Hudson. .10
- Cunningly Devised Fables.** Miller and Harding. Modernism refuted and exposed. .75
- Effectual Prayer.** Herrell. .25
- Emmanuel.** Breese .25  
Two sermons on Jesus.
- Entire Sanctification.** Jernigan  
Questions and answers with Scripture quotations. Unexcelled for inquirers. .10
- Evangelistic Comments on Acts.** Christman. A text book for individual or class use. Thorough and orthodox on Holiness. .75
- The False Guide.** Verner  
Picturing the awful results of rejecting or opposing holiness. .10
- Five Hundred Bible Questions.** Widmeyer. With answers. For Sunday school or Bible drill work. .25
- From Prairie Schooner to City Flat.** Jernigan. The interesting life story of a pioneer holiness preacher. 1.00
- Future Punishment.** Belew. .05
- Gleams of Glory.** Miller. Inspirational messages on Gospel themes. .15
- Gospel Dynamite.** Hudson  
Dynamic evangelistic sermons. 1.00
- The Grand Old Book.** Aycock  
Sermons on the Bible. .25
- Happy Day.** McConnell  
A religious story, involving conversion, a call to the mission field, holiness. Not a dull page. .50
- He Filleth Not.** Hoke. Autobiography of Mrs. Edna Wells Hoke. 1.00
- He Giveth More Grace.** Chapman  
Selected editorials by Dr. Chapman. .50
- History of the Church of the Nazarenes.** Chapman. .50
- Hoosier Happenings.** Wines  
Reminiscences of the life and labors of J. M. Wines. .50
- Hot Shot.** Hudson  
Pointed, convicting messages on present day evils. .10
- How to Keep Sanctified.** McClurkan .10
- Impressions.** Knapp  
One of the most helpful books for Christians ever published. .75
- An Invisible Partnership.** Chambers  
A scriptural discussion of the will, the affections, the intellect. .50
- Jesus the Way**  
A pamphlet for Christian workers or for inquirers after salvation or holiness. 2 for .05; 12 for .25
- Keeping Faith With the Past.** Corlett  
A plea to stand for the faith of our fathers. .15
- The Last Voyage of Two Souls.** Flower. Relating a dream depicting the destiny of a saved and an unsaved soul. .25
- Lectures to Professing Christians** (Abridged) Shelhamer  
An abridgment of Finney's well known book. Paper .50; Cloth .75
- Life and Works of Mary Lee Cagle.** (An Autobiography) 1.00
- Listen Girls.** Dell Aycock  
Helpful talks with girls. .50
- Living for Jesus.** Ludwig  
Heart-to-heart talks to children on the plan of salvation. .50
- Living Signs and Wonders.** Goodwin 1.00
- The Lost Frontier.** McConnell  
A religious story of frontier days in the Dakotas. 1.00
- Love Never Fails.** Bennett. An exposition of 1 Corinthians 13. .15
- Mental and Spiritual Lifting Jacks.** Hoffman. Quotations from various sources on topics of interest to every thoughtful person. 1.00
- A Message to Men.** Shelhamer. .50
- The Miracle of Pentecost.** Goodwin  
A discussion of the gift of tongues. .05
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Nothing else just like it. Every Christian mother should read this book. .50
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An unanswerable argument to the "sinning religion" theory. 1.00
- My Life's Story.** Robinson  
Bud Robinson's autobiography. Just off the press. 1.00
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- Object Sermons.** Dell Aycock. .50
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An intensely interesting religious story which young and old will enjoy. 1.00
- The Pilgrim's Pilot.** Ketcheson  
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- Pioneer Days of the Holiness Movement in the Southwest.** Jernigan. .50
- A Prince in Israel.** Girvin. A complete biography of Dr. P. F. Breese. 2.50
- The Queen Esther Circle.** Bennett  
A series of devotional articles. .25
- Radio and the Spirit Filled Life.** Goodwin. Interesting and helpful parallels. .25
- Samuel Morris.** The touching story of a converted Kaffir boy. .10
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- The Sanctified Heart.** Isaacs. .10
- Satan's Subtle Attack on Woman.** Morrison. .05
- The Scriptural Sabbath.** Cowan. .50
- Scriptural Stewardship.** Herrell. .05
- The Second Man.** Read. A devotional, inspirational book on Jesus. .50
- The Secret Place of Prayer.** Goodwin  
In which communion with God is urged and explained. 1.00
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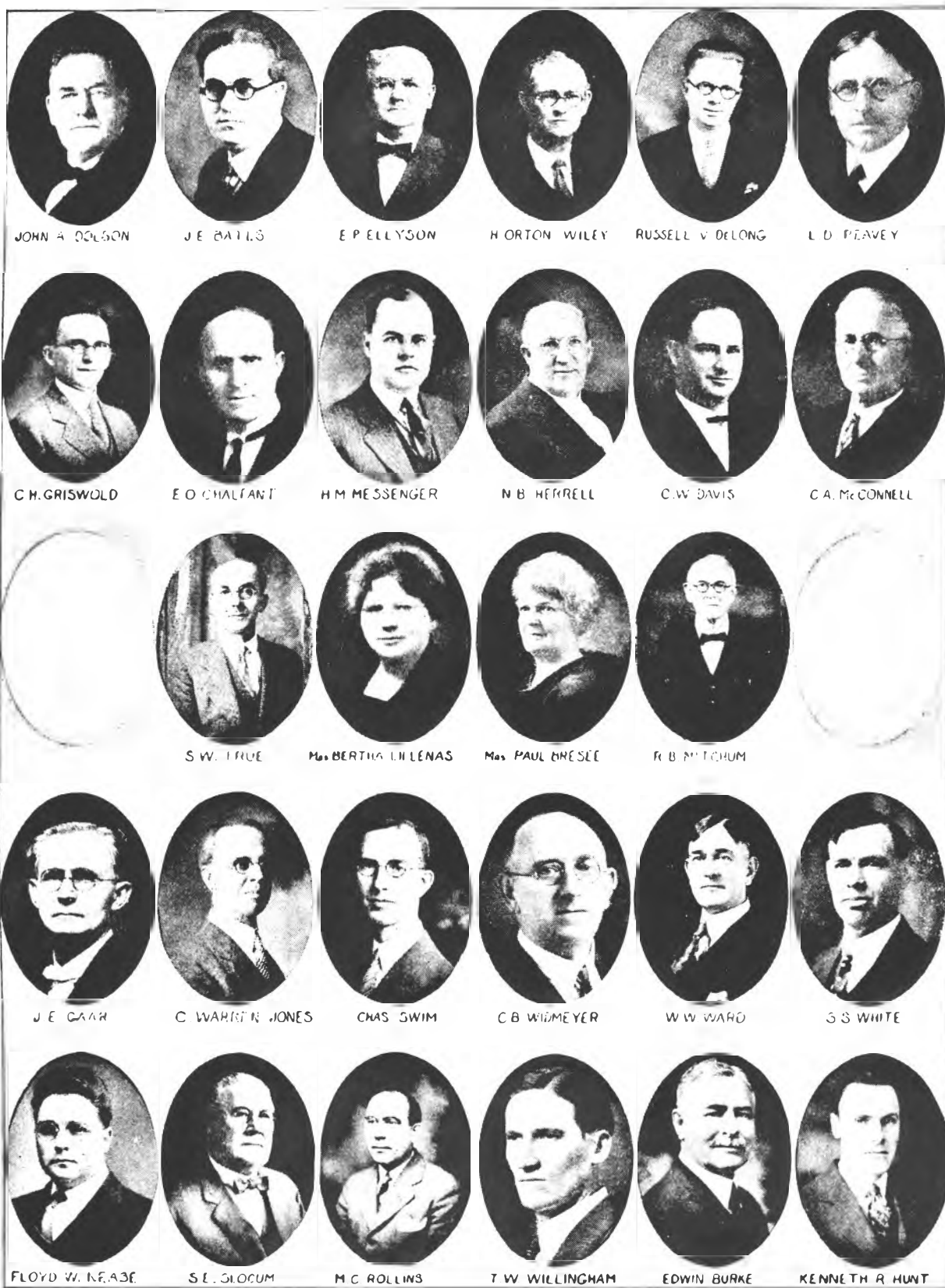
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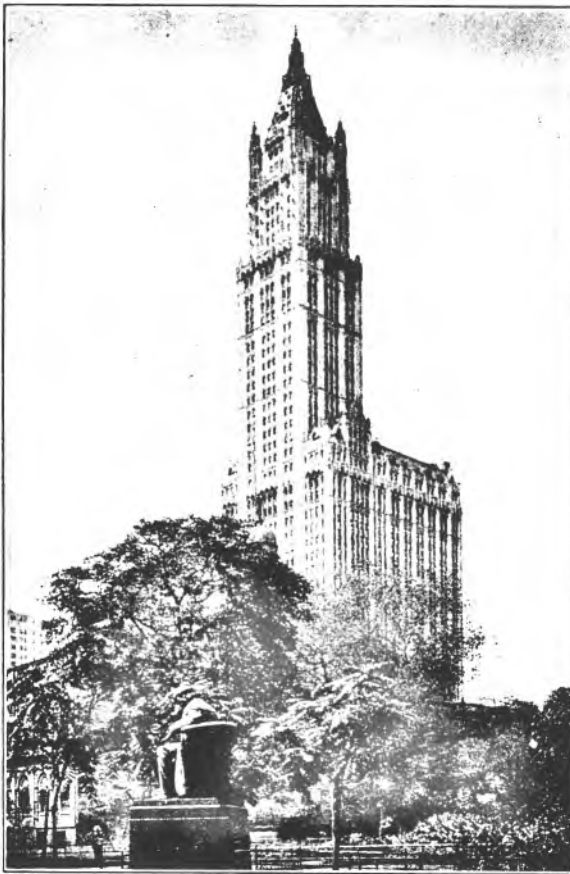
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 Rev. and Mrs. J. A. Williams, B. 1, Box 67, Connersville, Ind.  
 George M. Wilson, 210 Bloomington St., Green-castle, Ind.  
 Lon R. Woodrum, 1928-18 St., Lubbock, Texas.  
 E. H. Wrede, Song Evangelist, Cloverdale, Ohio.  
 Emmett Wright, Thruway, Ohio.  
 Lola Young and Louise Cornell, Route 1, Camp Chase, Ohio.  
 A. M. Youngblood, R. 2, Box 275, Ft. Smith, Ark.  
 Dale G. Zeits, 516 Linden St., Lima, Ohio.



GENERAL BOARD CHURCH OF THE NAZARENE



### THE TESTIMONY OF THE TOWER

"What does it mean, that nickels and dimes have erected this tall building in New York? Only this: that when business can get money from the many in regular, frequent, small amounts there is no limit but the sky to that business. Woolworth has taught the crowd how to spend money steadily without feeling it. The tower which compels the eye in America's first city testifies that Woolworth has acted according to a great secret of success. Tithing puts into the business of partnership with God, this same secret of success; small amounts, from many people, paid regularly, and paid unceasingly. The tower testifies that this is good business."—Layman Company.

### WHAT IS THE RELATIONSHIP BETWEEN TITHING AND STEWARDSHIP?

**T**ITHING is the first step toward the goal of stewardship. Better take the first step first and one step at a time. That is God's method. Tithing is the alphabet of stewardship. We do not start a child on Kant's Critique when learning to read, but at the alphabet. In music we start them with the staff and scales, not at one of Beethoven's sonatas. Tithing is a short cut to stewardship, and if you want stewardship, get your people to tithe, for the peculiar thing about this divine method is that people no sooner begin to tithe than they want to do more, and are now ready for the second lesson in stewardship. For tithing is stewardship as far as it goes. It is the practical, the very real acknowledgment that another owns the plantation. After that the way is easy. The undeveloped soul can understand the tithe for it is essentially a reasonable proposition. For this reason you can both teach it and expect people to come across with it."—Layman's "What we Owe and How to Pay It."