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THE RICH YOUNG RULER

AND he was sad at that saying, and went away grieved." He was not angry, but sad; he was not shocked or indignant, but grieved. His was a noble soul with a fine and subtle nature which Jesus loved. Had he been less noble and of coarser grain, he would have been moved by anger at the supposed unreasonableness of Christ's demands or by emotions of self-justification. His grief was not due to the demands made upon him, but to his own inaptitude and unwillingness to follow Christ into the larger spheres of life which like a sunburst had rifted the clouds of his narrow complacency. His difficulty arose from the fact that he had met the Christ and had held communion with Him. Had he never seen the Christ, he could have continued in the old life of piety and benevolence, but having seen Him, having felt the graciousness of His spirit, it stirred his soul with a vision which overshadowed the past.

The poet sang of the effects of a great passion in words which every soul in its deeper experiences readily understands,—

"There came a mist and a blinding rain,
And life was never the same again."

What is true of a great passion is equally true of a captivating vision. What soul has not experienced those moments of supreme insight,—a flash of light from the upper sanctuary, a glimpse of diviner things,—and life is never the same again! The soul must pass upward to higher things, or it must sense its disinheritance in the midst of its former conditions. Christ had touched the soul of the young ruler and amplified its vision, so that it must go forward or return in anguish to narrow inheritance.

The question which faced the rich young ruler, is that which faces every Christian at the present time,—the stewardship of his possessions. A spiritual light is dawning; and as the glory of this illuminating truth rises above the mountains of the past and bursts afresh upon the church, every true soul must face the light and move upward into the larger spheres of spiritual life and power, or turning from it, forever walk in the shadows of self-condemned weakness.

There is an old tradition that the young man who went away sorrowful could not endure the sentence of his own condemnation. The vision of the Christ constantly haunted him. He became to himself, a skeleton moving through a dumb show—his life, his obedience, his philanthropies, his associates—all passing into the chill of unreality. Through days and weeks he struggled to find again the satisfaction which accompanied his former pursuits, but all in vain. He had at last to meet the full demands of the larger life. And tradition pictures him going forth again to find the Christ, and having found Him, he took up the cross only to find that it turned into a magic key.

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PENTECOST AND STEWARDSHIP

This year marks the nineteen hundredth anniversary of Pentecost, and the churches are planning to observe the day, June 8, in some appropriate manner. To the Church of the Nazarene with its emphasis upon the dispensational truth that Jesus Christ baptizes men and women with the Holy Ghost, this anniversary makes a peculiarly strong appeal. Pentecost to us, not only represents a statement of belief in entire sanctification, but a heart experience, wrought by the baptism with the Holy Ghost through the meritorious blood of Jesus. But the true test of the validity of this experience can be found only in the results which attend its profession. Pentecostal blessings must produce pentecostal effects. One of the outstanding results of the pentecostal experience of the early church was a spontaneous stewardship of material things, in which no one said that ought of the things which he possessed was his own. It is appropriate, therefore,

that we present this second annual Stewardship Number of the HERALD OF HOLINESS from the viewpoint of Pentecost, and a stewardship resulting from genuine consecration to God—the outflow of divine love shed abroad in our hearts by the Holy Ghost which is given to us.

PROGRESS OF STEWARDSHIP

Those interested in stewardship cannot fail to rejoice at the rapid progress which has been made in the dissemination of this great truth, and the marvelous impression it is making upon the churches. At the opening of the period of modern history, the great cry which the Holy Ghost breathed through the church was for open doors in foreign lands that the gospel might be preached in its saving power. God heard this heart cry of His people, and doors like the iron gate which imprisoned Peter swung open of their own accord. The second great cry of the church was for young men and women who would volunteer for service on foreign fields. God heard and answered this prayer also, and the Haystack Convention marked the beginning of an unparalleled missionary zeal, in which thousands of young people from the colleges and from professional and commercial walks of life offered themselves for service on the field. This created a new problem—there was no money to send these young people. They waited with saddened hearts to fulfil their calling, but an empty treasury thwarted their holy purposes. The third great cry of the church is for the necessary finances to carry out the great commission to evangelize the world. Sacrificial giving is now the burden of the Spirit's intercession through the holy people. The present wave of interest in stewardship is therefore no mere chance. It is a Spirit inspired movement, as great as that which providentially opened the doors of every country on the globe to the preaching of the gospel, or that which moved upon our youth with a fervency of missionary interest and zeal. It begins to look as if the prophecy of Horace Bushnell would some day be fulfilled: "One more revival and only one more is needed, the revival of Christian stewardship; the consecration of the money power to God. When that revival comes, the kingdom of God will come in a day."

It is a matter of great joy, also, that within our own borders the sentiment in favor of tithes and offerings as a means of financing our churches is rapidly growing. There have been great victories won by many of our churches which have adopted this method of caring for their church finances. We can give attention to but one this year. Another year we hope to offer our readers a Stewardship Number filled from cover to cover with practical illustrations of what can be accomplished when, with a living faith and a strong purpose, pastors and people whole heartedly adopt God's financial plan. Will your church be listed next year among those which have won signal victories through faith in the promises of God?

STEWARDSHIP PRINCIPLES

Restatement of Principles

The Stewardship Committee last year adopted a few simple principles to guide it in the promotional work of the church, and very wisely, we think, refrained from undue discussion concerning the proper method of administering the funds received. These principles while simple, are comprehensive.

1. The individual Christian is the steward of his possessions and is responsible to God for his faithfulness.

2. He is under obligation to administer his stewardship for the kingdom of God.

3. The wisest and most economical method of administering the tithe is through the local church by means of a budget representing local, district and general interests.

During the year many problems have of course presented themselves, and many plans have been presented and discussed. On the whole, however, we believe the year has witnessed a marked gain in stewardship interest and a constantly increasing number of churches are adopting the simple plan of tithes and offerings. One of the problems which our pastors face is that of the "scattering of the tithe" on the part of their members. It is paid to every good cause according to the judgment of the individual and therefore is often wasted, or paid where no appreciable benefit is derived. We are therefore in this issue of the *HERALD OF HOLINESS* discussing some of the problems of administration, hoping that it may awaken our people to a thorough study of this subject, and that out of this discussion we may more nearly approach the ideal financial arrangement God has for the Church of the Nazarene.

Administration of the Tithe

We think that the wisest, most economical, and safest plan for the administration of the tithe is through the local church—the funds being distributed to the local, district and general interests on recommendation of those responsible for these interests. In practical administration this is worked out, *first* by the General Board submitting a budget necessary to carry out the authorized general program; *secondly*, the several District Assemblies approving or adjusting the amounts apportioned them; and *thirdly*, the amount of the budgets, both district and general being underwritten by the local churches. We believe that the strongest appeal to our people for the administration of the tithe through the local church will be found, not in an attempt to transfer the minutiae of Jewish legalism to the conditions of modern life, but in an application of successful principles involved in the very nature of stewardship itself. When our Lord gave us the parable of the talents, he made it clear that each servant was to invest according to his own wisdom, and placed his approval solely upon faithfulness

in proportion to ability. We submit the following reasons for the administration of the tithe through the local church for the consideration of our people. (1) It is a flexible plan and easily adapted to the varying needs of the local church and community. (2) The local church is that portion of the whole work of God to which the individual member is amenable for his character and conduct. It is but reasonable, therefore, for him to administer his funds through that body to which he is amenable. (3) It is the wisest and most economical method of administering the funds of the church for it is done under the counsel of godly leaders, chosen especially to represent the several interests of the church. (4) It develops a spirit of co-operation, and a common interest draws the membership closer together in spiritual fellowship. (5) The church is commissioned to evangelize the world, but cannot do it without money. If God has entrusted the church with this high task, why should its membership be afraid to trust it in the administration of the necessary funds to carry out the commission. (6) We trust the General Board to make out the budget for the year; we trust the district representatives to decide on apportionments; why not trust the local board to administer the tithe of the church, especially since both District and General Budgets are largely determined for them?

From the nature of the tithe law it has ever and anon needed to be republished. Its weakness "through the flesh" impairs its power over human hearts and obliterates its mandate from the memory of men. For this reason the law needed to be republished by Moses, and over and over from Moses to Malachi, by the prophets, priests and kings of Israel. And when the Lord himself appeared as the Prophet, Priest and King of a new dispensation, He reaffirmed its authority and inspired Paul, His great apostle, to confirm it to the churches. And still it needs, and ever will need, some new voice, or some new pen, to proclaim it anew. For never was a law weaker, "through the flesh" than now—never was the love of money so great as now—yet never did the cause of Christ need money more, or need more money. And yet, on the other hand, never has the Christian sense of obligation to God been more sensitive than it is at this hour. Thousands upon thousands, from whom this duty has been hidden, would gladly receive the tithe answer; and it ought to be a question as never before, How shall we present this principle to our fellow-Christians?"—N. L. RIGBY, "Christ Our Creditor."

We need some plain, simple device that will give the principle of stewardship a grip. The old law of the tithe is such a device. It is not the full expression of the principle, but its minimum expression.—ROBERT E. SPEER.

Ideal Stewardship in the Church of the Nazarene

By General Superintendent Chapman



THE boundaries of Christian stewardship include money, talent, influence, time and life itself—all that goes into the making of character and life. We have nothing at all that we did not receive, and all we have we hold in trust for God, whose we are and whom we serve.

And there is an individualism in stewardship which must never be overlooked. By this I mean that my own stewardship involves responsibility regardless of what my associates do. I cannot say I will tithe my income, give of my substance, dedicate my time, wield my influence for God and otherwise exercise myself in the duties of my stewardship if my associates will do so too.

And yet one cannot escape the effect of this environment, for environment affects responsibility. For example: A man is a member of a church whose program is dominated by modernism. It is not within our scope just now to say whether he should remain in such a connection. But for the moment he is there. This man has "goods" in his possession for which he has been made steward. How shall he dispense? Will the mere assertion, "Be loyal to your own church," settle his problems? Should he give of his time and influence to get people to hear the emasculated gospel which sounds forth from the pulpit of his church? Should he confine his tithes and offerings to the channels of an ecclesiastical organization which is set rather to gender doubt than to promote faith?

There are other such complications which might require an answer containing wherefores and exceptions, but we are thinking of stewardship as applied to Nazarenes who are members of the Church of the Nazarene, and here without hesitation or apology we assert that ideal stewardship in such a situation provides for investment through the channels and agencies of the church. The basis for this assertion is exceedingly simple. In substance it is this: "The program of the Church of the Nazarene is to spread scriptural holiness throughout the world, and in the providence of God sufficient agencies for the purpose in hand have become associated in this one body to fully occupy all the powers and capacities of the members making up the church, and on the basis of the genius and advantage of organization, one can get better returns on his investment through the channels of the church than by any other method." This is not simply the private judgment of the writer, but is the composite conviction of our founders and of our people in general.

There are two alternatives before a holiness man today. On the one hand he may unite with a church which is indifferent to the matter of promoting the doctrine and experience of sanctification as taught by John Wesley, and he may treat that church as a sort of "mission field" for his purpose, and in such relation he may hold to a loose attachment and scatter his efforts according to his judgment of the best promise of returns. Such a man, in spite of his "stick to the old church" doctrine, is in reality an independent. Or the man in question may hunt out a people who believe what he believes and who are seeking to do what he is seeking to do, and he may join himself to that people for the advantage of united effort in the accomplishment of the common purpose. And in the very nature of things, if that man has really "found his crowd," he should now concentrate his efforts. And if he refrains from criticizing those who "scatter," he should not be unduly condemned for "concentrating." Now it is too bad for one who is really a Nazarene to be compelled by force of circumstances to spend his energies in the service of an "independent." And on the other hand, one who is by choice and conviction an independent will chafe under the necessity of concentration. But if a man is to increase the income of his own Christian efforts by a share in the profits of a united program, then it is but fair to expect him to put the fruits of his increase back again into the common fund—this is the philosophy of organization and co-ordination of effort.

The Church of the Nazarene is bound, under the conditions involved, to furnish always sufficient outlet for the people's liberality. Failing to do this, it will break down the provision for stewardship and its people will break over again into independent distribution. But we are happy to say that at the present there is no room for complaint on this score. The Church of the Nazarene is not wanting for plans and purposes and has not the slightest aversion to expansion. Its program is so embracing that no matter what any of its members may want to do in the way of promoting scriptural holiness, the program and machinery of the church is prepared for it. There is no need for anyone to go anywhere for openings and for enterprises. All our people have room for all the implications and exercises of pentecostal stewardship right in the church itself. In fact the Church of the Nazarene is so rich in needs and in purposes that it reminds us of Napoleon who declared he had "plans enough for twenty emperors." But our church is what we ourselves have made it. It came in answer to our demand. It was born amidst the very conditions in which it must serve, it is yet flexible enough to take form for any emergency that may arise in connection with its fixed purpose to spread old-time, Bible, John Wesley holiness throughout the world.

Stewardship and its Effect upon the Native Christian and Family

By General Superintendent Reynolds

Apologetic



NOTWITHSTANDING the fact that objections have been raised by many to the use of the term "native," we are of the opinion that this article will be better understood by using the term "native" rather than the words Guatemalan or Indian.

Again, we are of the opinion that the word "stewardship" has been before our church and her friends for sufficient length of time and with such frequency that we will be understood by the word "stewardship" to mean, "Man's individual responsibility to his God with reference to his time, ability and money."

Tithing

Owing to the limited space allowed for this subject, the writer will confine himself especially to one phase of the matter of stewardship, namely, the effect of tithing upon the native Christian and family—which is only for good, spiritually, intellectually and materially. To demonstrate this, I will give you an incident that came under my personal observation:

During my first visit to Central America, in 1916, our District Superintendent, Rev. R. S. Anderson, asked me to give a missionary address to the missionaries and the native Christians—to which I gladly consented. Arrangement was made for this service on a Sunday afternoon. As was my custom in those days, I hung up a large chart upon which was designated our different mission fields. After I had done my best on the subject and had closed my address, I turned to the District Superintendent, who also was pastor of our church at Coban, expecting him to close the service by taking an offering for missions. But to my great surprise and for the first time in my experience, the pastor proceeded to close the missionary meeting without any offering. Although I was laboring under some embarrassment, not knowing the language, yet I soon saw that he did not purpose to take an offering. I at once asked him if he were not going to take an offering for missions, which question seemed to surprise him greatly. To justify his attitude with reference to the matter, he said, "Why, Brother Reynolds, I have been here many years and have never taken an offering from the natives." Upon hearing this statement, I asked him, "Why?" and the reason he gave was that "the natives are so poor." Then he pointed out to me a tall, fine looking native. He said, "That man is a first class carpenter and mechanic. He

can build anything from an ox cart to a palace. All he gets is twenty-five cents a day with a little hut and a small piece of land, and he has a wife and four children to support. How much could he give for missions?" I replied by saying, "He could give two and one-half cents a day, which would be fifteen cents a week, and sixty cents a month, and \$7.20 a year." But he said, "Brother Reynolds, I perceive that you do not understand how poor these people are. Do you see that poor Indian woman on the other side of the church?" I said, "Yes." I supposed she was about twenty-five years of age. He said, "That woman works for twenty-five cents a month and her board. How much could she give for missions?" I said, "She could give two and one-half cents a month and that would be thirty cents a year." Well, he said something in response—I do not know what it was. But I noticed that he put out some kind of a dish in front of the pulpit and in a very cold and seemingly indifferent manner told them that when they came for the night service, if they had any of the Lord's money they could come up to the pulpit and put it into the receptacle. The meeting then adjourned in its usual form.

We proceeded to the church early that night, as the writer was especially interested to know about the missionary offering. As we sat there some thirty minutes before time for the service to begin, we noticed that every adult person who came into the church came up front, passed around, and dropped in some money, and then went back to his seat. We had our evening service, but I made no inquiry with reference to the collection for missions until after breakfast on Monday morning. I then asked Brother Anderson how much he got in the missionary offering. At once the tears began to chase each other down his cheeks, while with great emotion he said, "Brother Reynolds, I don't know where these poor people got so much money. I know what Mrs. Anderson and I put in, but where the people got the rest of it I cannot tell. The offering was \$7.50.

Tithing Her Chickens

While we were talking a woman banged the door with the knocker. This woman, who was standing at the door, was the wife of the man referred to the day before as the carpenter who received twenty-five cents a day. Though the man was converted, I was informed that his wife was not—she being a very strong Roman Catholic. And frequently when things did not suit her, while he would be attempting to read the Bible or to pray, she would throw dishes at him or pick up a chair and beat him. However, she had been at the service on Sunday afternoon and was evidently

an attentive listener, for when Sister Anderson went to the door, the woman immediately said to her, "The missionary yesterday afternoon"—calling me a missionary—"said, 'if you did not have any money to tithe,'" for in my missionary address I had dealt upon tithing as one of God's methods of carrying on His work, 'perhaps you have eggs or chickens or sheep or hogs. Then you could tithe them—give one out of every ten.' " She said, "I went home after the missionary service and counted my chickens. I had twenty. Here are two, which are my tithe of the chickens."

While we sat there rejoicing and weeping and praising God, one of Brother Anderson's school teachers—a native Christian—came in and handed Brother Anderson what would be equivalent to about forty cents of our money and said to him, "Here is some more money for missions." Brother Anderson said to her, "You gave your tithe yesterday." She said, "Yes, I know I did, but I got so blessed and have been so happy ever since that I want to make an offering of this." In addition to this, she pulled out of her pocket about forty cents more, which she said a relative of hers had given her to give to missions. It came about in this way, she said, "I was telling her what a wonderful meeting we had yesterday afternoon and how happy I got when I gave my tithe in the collection last night and I explained what the money was going for. Then she gave me this forty cents to put into the missionary offering."

This was only the beginning of tithing in connection with our missionary work in Central America—as our very precious Brother R. S. Anderson would be glad to tell you. The effect of tithing for good upon the native Christians and their families has been most remarkable. As a result of his act of tithing the carpenter got sanctified wholly. His wife was gloriously converted and she also was later sanctified wholly. God called the carpenter and his wife to preach the gospel and they are now among our most enthusiastic, consistent, efficient Christian workers. They trace back this remarkable change to the time when they began to tithe—or when they recognized their stewardship.

We could produce numerous coincidents of the effect of tithing and stewardship upon the native Christians and upon their families. We will venture to mention one more. This is in connection with our work at Salama.

Church Built With the Tithe

A well-to-do farmer was converted. Under the influence of our missionaries in charge, Brother and Sister Ingram, and under their instructions concerning stewardship especially with reference to tithing, this farmer began tithing. One day he told the missionary in charge that if the other native Christians would buy a certain piece of land in the city and pay for it out of their tithes, he would build a church with his tithe. In due time they met him with their side of the tithe proposition and bought the land. It was my privilege, on my last visit to Central America, to preach in the

church which this man had paid for with his tithe. While I was at Salama on my last trip this man, under what I call my three bottle sermon, sought for and testified to having received the blessing of entire sanctification. One day, less than two years ago, this same farmer met our missionary, Brother Ingram, and placed in his hand what would be \$2,040 in our money and said to him, "This is my tithe. I have sold my farm and mules and I want this to go into the Lord's treasury."

As stated above, space will not permit me to multiply individual illustrations with reference to the effect of stewardship upon the native Christians and their families, but I will now mention an incident with reference to our church in Central America. In the year 1928 the native Christians of our Church of the Nazarene in Central America gave over \$1,200 of tithe money.

You ask, what is the effect that stewardship tithing has upon the native? I say, it is not only for good and only good to the native Christian, but it is to the benefit of our missionary movement in that country. Furthermore, the same year that our native Christians gave over \$1,200 tithe money into the work, several of the members of one of our churches felt the responsibility of stewardship, not only as to money, but with reference to helping spread this gospel to others. They inaugurated a missionary band of three members and purchased a mule, not for them to ride upon, but to carry their blankets, Bibles, and tracts, and sent them into Peten and financed the whole enterprise over and above their tithes with offerings. That missionary campaign resulted in the conversion of about eighty natives in Peten. The workers were gone about three months and reported some eighty converts. They were so delighted and so happy over the result of recognizing their stewardship of money and personal effort that they repeated the same proposition the following year.

It seems to the writer that any person seriously considering the facts stated in this brief article must be fully convinced that the effect of stewardship, especially with reference to tithing upon the native Christians and their families, is not only for good to the individual and to the local church, but works for the good of all our missionary enterprise.

Revival Follows Tithing

Since the native Christians began tithing there has been a continuous revival interest, which has not only reached into many new sections, but is evidently destined to affect the entire country. This is a source of great rejoicing to the church in the homeland. Paying the tithe, then, on the part of the native Christian, works to his individual good, to the good of his family, to the good of his local church, and to the more rapid spread of the great gospel of full salvation which the Church of the Nazarene feels God has raised her up to spread and conserve throughout the world.

Twelve Axioms on Christian Giving

By H. Orton Wiley



THE apostle Paul in his second letter to the Corinthians (chapters 8 and 9) presents us with a spiritual treatise on Christian giving which we have summed up in the following twelve axioms. It should be borne in mind, however, that the apostle is not primarily dealing with the question of the tithe but with an offering—a collection

for the saints; but the fact that he advises systematic and proportional giving as a means of providing this benevolent fund shows how deeply imbedded in his thinking was the principle of the tithe.

AXIOM 1. *Heroic giving on the part of some is necessary to inspire liberality on the part of others.*

The church at Macedonia was used by the apostle Paul as an example of heroic giving in order to inspire liberality in the Corinthian church which he addresses in this epistle. Notice the circumstances of this church: (1) they were in the midst of great affliction or persecution; (2) as a result of this persecution they had been reduced to "deep poverty"; (3) instead of becoming discouraged and crying "hard times" they were filled with an abundance of joy; (4) out of this "abundance of joy" they gave "beyond" their ability; (5) they were so desirous of having a part in raising the offering that they prayed the apostle with "much entreaty" that he would receive the gift; and (6) lastly, they began by offering themselves.

Here then, is the apostle's conception of true Christian giving—a church in deep poverty as a result of persecution, so filled with holy joy and anxious to help that they begged the preacher to come and take an offering. Who could measure the extent of our possibilities along the lines of missions, education and publishing interests were all of our churches measuring up to the apostolic ideal?

AXIOM 2. *The grace of giving is essential to symmetrical Christian character (2 Cor. 8: 7).*

The apostle enumerates the gifts in which the Corinthian church abounded. (1) They had "faith" which brought salvation; (2) they had "utterance"—they could sing and shout, pray and testify; (3) they had "knowledge" and were able to conduct the affairs of the church with proper decorum; (4) they were "diligent"—giving due attention to all means of grace; (5) they "abounded in love" to the apostle, and doubtless to all others. But with all of these gifts, the apostle writes them that they were lacking in one thing necessary to a symmetrical character—the gift

of benevolence of the grace of giving. How often we have seen Christians who could set a meeting ablaze with their songs and testimonies, but whose usefulness was marred because they had the reputation of "being close." Christian giving is not rightly estimated according to the apostle until it is viewed as a grace necessary to a well-rounded Christian character.

AXIOM 3. *The true motive for Christian giving is found in divine love (2 Cor. 8: 9).*

Infinite love and tenderness shine from every word of this remarkable verse. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." We understand well what the apostle means. He makes us feel that in order to be followers of Christ, we must, like Him, sacrifice material things in order to bring spiritual blessings to our fellow-men. Divine love alone forms the true motive for giving.

AXIOM 4. *A willingness of mind, must be followed by a readiness in the performance of duty (2 Cor. 8: 11).*

"Now, therefore, perform the doing of it," is the apostle's injunction. Convictions must be made practical. Pledges must be paid. So many say, "I wish that I was rich so that I could help you." We tell them that we prefer one dollar in cash to a thousand dollars of good wishes. Good wishes will not pay bills. God does not require of us anything impossible. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." If we can give but little, that is all God requires, provided we give it cheerfully.

AXIOM 5. *Giving serves the purpose of equalizing the burdens of God's people (2 Cor. 8: 13-15).*

It is by a distribution of the burden, that the church is able to carry on successfully her connectional interests. The apostle made it clear that those who refused to give to the connectional work of the church were in reality shifting the burden in an unbrotherly manner to someone who was perhaps not as able as himself to carry it. In a very tactful manner he refers to the Scripture illustration of the manna, and suggests that those who gather much, after all seem to gain nothing, and encourages those who give largely to rest in security for God has promised that they shall suffer no lack.

AXIOM 6. *Giving should be a matter of bounty and not of covetousness (2 Cor. 9: 5).*

Those who look upon an offering in the church as something to be dreaded, have either never risen to the spiritual conception of giving, or else are actuated by a secret motive of covetousness. An offer-

ing should be regarded as an opportunity, the apostle tells us, and giving should be a matter of bounty and not of covetousness. This is the true conception of Christian giving.

AXIOM 7. *The amount of our giving determines the amount of our receiving* (2 Cor. 9: 6).

Men often say, "If God will give me a good crop, I will give to His cause." This is not God's plan. God's plan is, "Give and it shall be given to you"—and that in the same measure. Man would ask God to trust him with prosperity and depend upon his faithfulness to give. Every experienced Christian worker can give instances of the frailty of man, in failing to meet his promises to God along financial lines after God had prospered him. God insists that men give of what they have. He asks that they show their faith in Him and His promises, that they which sow sparingly shall reap sparingly, and those who have enough faith to sow bountifully shall likewise reap bountifully.

AXIOM 8. *Giving must be in accordance with some heartfelt purpose* (2 Cor. 9: 7).

Thoughtless, careless, haphazard giving to everything which presents itself is unscriptural. The kind of giving which the apostle enjoins is that which is in accordance with a well-defined plan and a deep, heartfelt purpose. How often many of most deserving interests have suffered because someone had the ability to present in an affecting manner something entirely out of harmony with the most important issues, and carry off funds for some enterprise or institution destined to failure. On the other hand, we must keep a heart interest in the work of God, and it is remarkable what people can and will do when in answer to prayer God lays a matter upon their hearts.

AXIOM 9. *Giving, to be pleasing to God, must be accompanied by cheerfulness and holy hilarity* (2 Cor. 9: 6).

The word "cheerfully" may very properly be rendered "hilariously." God loves a hilarious giver. Our Christ is not a pauper. He does not need our paltry dollars. He looks upon the heart and receives the offering solely because it is an expression of our heart's love. If it is given grudgingly or of necessity, and not from a heart bounding with love and joy, it is not acceptable to Him.

AXIOM 10. *God guarantees temporal prosperity to those who give for the advancement of spiritual things* (2 Cor. 9: 6-10).

Christ promised that all other things should be added to those who seek first the kingdom of God and His righteousness, and the apostle prays for those who give bountifully, that bread may be ministered for food, the seed multiplied, and an increase in all the fruits of righteousness. God takes care of those who care for His cause.

AXIOM 11. *Giving is a means of spiritual blessing to others* (2 Cor. 9: 12).

The administration of this service, says the apostle, not only supplies the want of the saints, but is abundant also by many thanksgivings unto God. Whilst by the experiment of this ministration they glorify God for your professed subjection to the gospel of Christ, and for your liberal distribution unto them and to all men.

AXIOM 12. *Giving joins the people of God together in a close, heartfelt union, and lifts the mind to the great Gift of God, in Jesus, our Lord* (2 Cor. 9: 14).

People are interested only in that which costs something. Those who sacrifice and those who are partakers of the benefits of sacrifice are brought together in a close bond of fellowship. When money is received by the Lord's workers from the sacrifice of the poor, there comes an added feeling of responsibility in the administration of such funds, and earnest prayer to God for those who have made such sacrifices. The apostle sums up the results of sacrificial giving in the words, "by their prayer for you which long after you for the exceeding grace of God in you." Then catching a fresh vision of the hidden springs of sacrificial giving in our Lord Jesus Christ, he closes his discussion with a mighty shout of victory—"Thanks be unto God for his unspeakable gift." Sacrificial giving will never fail to bring the glory down.

GIFTS

By EUPLEDA BENJAMIN

*What if the silver throated birds
Should fail to yield us their music sweet?
What if the flowers should hold their breath,
That we might none of their fragrance greet?*

*Or the great round sun in eternal light
Bury himself from mortal sight—
Or the crystal springs lock their treasure sweet
From the thirsty world in the brown earth deep?*

*I doubt if the birds in their tiny throats
Could hold the rapturous songs they sing;
The flowers would smother in odors sweet
If they failed to yield us the fragrance they bring.*

*The mighty sun if shorn of his beams
Would blindly grope in the darkness chill,
And the springs would drown if they failed to yield
Their lives the river and ocean to fill.*

*What is the chorus that fills the air—
That with breath divine from the sod doth spring?
"Giving is living—the wide world through;
Who giveth his best is greater than king!"*

Pentecost as Observed by the Ancient Jewish People

PENTECOST is the second of the three "joyous festivals" commonly known as the Pilgrim feasts. It is usually known as Pentecost, a word derived from the Greek and signifying "fiftieth day." In the Bible the festival is known as "The Harvest Feast" (Exodus 23: 16), and the "Day of the Firstfruits" (Num. 28: 26). In post-biblical times it was given yet another name, "The Season of the Giving of the Law." In biblical times, however, the feast was exclusively agricultural, and marked the beginning of wheat harvest as the Passover marked the beginning of the barley harvest. To emphasize this phase or aspect of the feast two loaves made of new wheat were offered on the altar in the sanctuary (Lev. 23: 15-21). But Pentecost was a day of firstfruits in a larger sense, in that it marked the beginning of the period which extended throughout the entire summer, during which the Israelites fulfilled the command to bring the first ripe fruits of every kind to the temple in Jerusalem as an offering to God (Ex. 23: 19). The prayer which each Israelite was to recite as he brought his basket of fruit to the priest was as follows: "I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us" (Deut. 26: 3).

The Jewish Talmud gives an account of the picturesque ceremony of presenting the firstfruits as it was carried out by the country folks in Palestine in olden times. "The villagers would assemble outside the chief town of their district and encamp there for the night. At early morn they were aroused by the cry of the watchmen, 'Arise ye, and let us go up to Zion unto the Lord our God' (Jer. 31: 6). Those who had come but a little way would bring delicate fruits like green figs and grapes; those who lived at a distance would bring dried figs and raisins. The fruit lay in gaily decked baskets of willow; but the rich used caskets of gold. And so the pilgrims set forth to the sound of musical instruments. Before them went an ox destined for the sacrifice, his horns decked with gold, and his head crowned with olive leaves. At length they reached the suburbs of Je-

rusalem where the rulers of the city, accompanied by the workmen, came forth to greet them. 'Enter in peace,' they said. And so the joyous procession made its way up to the temple mount and there, even king Agrippa would come forth, and taking one of the baskets carry it on his shoulder. Arrived at the Court of the Sanctuary, they were received by the Levites with song, 'I will extol Thee, O Lord;' so they chanted, 'for thou hast lifted me up, and hast not made my foes to rejoice over me' (Psa. 30: 1). Then each pilgrim with his basket on his shoulder began the declaration in the twenty-sixth chapter of Deuteronomy. 'I profess this day that I am come into the land which the Lord sware unto our forefathers to give us.' Finally, the priest solemnly waved the firstfruits and placed them on the altar, and the worshiper, having prostrated himself, went his way."

The Profession and the Fruit

There is a close relationship existing between the profession of entire sanctification and its results in the practical affairs of life, which is beautifully set forth by the profession which every Israelite was required to repeat as he offered the firstfruits at Pentecost. "I profess this day that I am in the land . . . and here is the fruit thereof." No profession could be made without the accompanying basket of firstfruits—no fruit could be offered without the required profession. Sanctification is not only a deliverance from sin but a positive devotement of all of one's redeemed powers to God. When, therefore, one professes the grace of entire sanctification, God not only requires, but the world asks, "Where is your basket of fruit?" Those who cannot show the fruit are those who bring this great doctrine and experience into ill-repute by their false profession. Those who are in the land, can always show the fruit. The holiness people are sometimes charged with being emotionally strong but volitionally weak—with having consecrated the affections of the heart but not their wills. They are accused of being strong on profession and weak in practice. This may be true of those who have but a superficial experience, but those who have

BREATHE ON MY SOUL

By REV. H. B. GARVIN

*Breathe, O ye breath! Ye winds of heaven blow
Across the barren plains of my poor soul;
And life divine impart, and power bestow,
That I may stand while passing years shall roll.*

*I would not ask for paltry things of earth,
Nor ease, nor wealth, nor pleasure's gilded toys;
Since to my life these have no lasting worth
My thirsting soul would drink of sweeter joys.*

*Then breathe, O Spirit, breathe, till I shall rise
To live and walk by grace the paths of men;
By God supremely blessed, in conduct wise,
That I may bring a golden harvest thence.*

*Low at His feet I bow in Jesus' name,
And while my eyes with flowing tears are dim,
The breath of God my soul doth set aflame,
As consecration brings me close to Him.*

CHAMPAIGN, ILL.

died to sin and felt the death throes of the "old man" as he expired on the cross; those who have been plunged beneath the purple flood to rise in all the life of God—these never approach the altar of God in acknowledgment of His wondrous grace without presenting in full view of the people the choice fruitage of a holy life. "What do ye more than others," is a question which may be legitimately asked of everyone who professes to be wholly consecrated to God. Let the fruit ever accompany the profession.

The Meaning of Pentecost as Understood by the Jews

Rev. Morris Joseph, a Jewish writer of note and an authority on Jewish ritualism, sums up the meaning of Pentecost to the Jews as follows: "The religious purpose served by the command ordaining the offering of firstfruits is easily perceived. The precept admonished the Israelite that all good things came from the Divine hand, even the products of the soil, though he himself might have labored for them. He had ploughed and sown and reaped; he had delved and pruned and gathered; but success had crowned his toil only because God had blessed it. He was reminded, moreover, that God is the real master of all, that 'the earth is the Lord's and the fulness thereof'; and that men are but stewards of their wealth. Even when he laid his gifts upon the altar, he in reality only restored to God that which belonged to Him. It is a notable prayer that was offered by David when he had collected the vast store of materials for the building of the temple, 'All things come of thee,' he cried, 'and of thine own have we given thee,' and this was the sentiment expressed in the ordinance of the firstfruits."

Thus the Israelite was taught the great duty of hallowing his wealth—of hallowing it by a humble and wise use of it. What he had was his only by the grace of God. Therefore his heart might not be lifted up with pride when he thought of it. He dared not say, "My power and the might of my hand hath gotten me this wealth" (Deut. 8:17). To the Supreme he was impelled to turn in the hour of prosperity. And so it was that in the prayer which he offered when he laid his basket of firstfruits upon the altar, he remembered the low estate from which God had delivered him. He had been a slave, but the Almighty had set him free; he had been ready to perish, but the Almighty had placed him in a goodly land. And the firstfruits of that land he appropriately was giving to God in lowly gratitude. Moreover, the possession thus entrusted to him he was exhorted to employ wisely and dutenously. Wealth implied responsibility. It was to be used temperately for the gratification of innocent desires; it was to be used, too, for the relief of poverty and suffering, for increasing the happiness of others.

Pentecost and the Giving of the Law

But the most impressive part of the festival message has yet to be told. Pentecost, like Passover, is a historic as well as an agricultural feast. The day of Firstfruits is also the season of the Giving of the Law. Thus the festival has come to be the birthday of Israel's religions, just as Passover is the birthday of Israel's nationality. Viewed in this aspect, Pentecost becomes a most impressive celebration. In the synagogue the lesson or "portion" of the day is furnished by the nineteenth and twentieth chapters of Exodus which contain the Ten Commandments, and narrate the inspiring events that formed the prelude of their delivery. No one can read the great story unmoved. It is a fitting prologue to the majestic words which follow it. We seem to stand among the myriads of Israel who are assembled to receive the divine commands from the Supreme Himself. Once more the past lives for us, and we live in it. "It is as if," to quote the rabbinic legend, "the souls of all the Israelites yet to be born were gathered at Sinai on the day of the manifestation," so powerfully does the scene appeal to the Jewish imagination in every age.

But even grander than that scene, more inspiring than the quaking earth and the open heavens, are the Ten Words themselves. Their innate majesty impresses every heart; their warnings reverberate in every conscience. At Sinai, say the Rabbins, the commandments seemed to be spoken to the individual soul. "I am the Lord thy God," so the great declaration ran. Each of the assembled Israelites was but one among many myriads, and yet he was alone—alone with the Voice. And today the Commandments still continue to search out each heart, but each heart in a yet mightier company. Jew and Gentile alike confess their power. They are written on the walls of synagogue and church; they are engraven on the consciences of mankind. They are the world's law for all time. Never will their empire cease. The prophetic cry is true, "The word of our God shall stand forever" (Isa. 40: 8).

The first covenant, however, with all its grandeur pales into insignificance before the glory of the New Covenant in which the law of God is written upon the heart and mind by the gift of the Holy Ghost through Jesus Christ our Lord. The veil of sin still rests upon the heart of those who live under the law of the external commandment, but those who have been rendered free from the pollution of inbred sin now "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

No day is commonplace, if only we have eyes to see its splendor. There is no duty that comes to hand that does not bring with it the possibility of kingly service.—*Publisher Unknown.*

Me, Mine and God's

By E. J. Fleming



NEW Testament Christianity, whatever its varied followers may think concerning it, lays its deep foundations in the experiences gathering around the descent of the Holy Spirit on the day of Pentecost. That God trusts His best gifts only to those who are fully consecrated to Him is an accepted teaching of all Protes-

tant churches. That God's empowerments for service and enrichments of grace are trusted to definitely surrendered lives and consecrated talents is a primary principle of all true pentecostal teaching, because of which the general testimony of teachers of the grace of full salvation is that the act of a definite commitment of "one's all" to God in consecration is a prerequisite or condition to receiving the blessing of entire sanctification. That commitment has too often been in "blanket form" in the act of consecrating and subsequently the carrying into effect of its parts has been likewise too often in the nature of "blanket form."

One author says, "Put everything on the altar. . . . Become God's man by solemn covenant. Turn over everything to Christ that you are or have, and ever expect to be and have. Give him your whole self. . . . Put every faculty on the altar; place your money there, and your reputation and ambition." Another says, "Consecration is a voluntary, unreserved, and irrevocable dedication of ourselves to God, with all that pertains to us. . . . We must gather up every neglected and misused faculty and article, and place it in the hands of Jesus. It is an act of inventory and solemn transfer. . . . What a thought! Living, dying, or dead, we are the property of Jesus, giving away to Him, accepted and sealed by Him, and appropriated forever to His uses. . . . In the consecrated state we recognize the fact that we have passed out of our own hands."

This teaching is unquestioned. But an implication exists therein that is not designed, that is, that the act of consecration puts the items consecrated *out* of the consecrator's keeping and frees him from all responsibility except that of keeping the consecration vows perpetually intact. It is his to maintain a guard, to keep the fences up, to keep the goods in orderly array. It does not clearly distinguish between ownership and possession, ownership and stewardship. The emphasis is on the maintenance of faith with a passive condition and not on an active trusteeship of

that condition. The consecrated soul is brought into a delightful relationship but not taught to capitalize on a profitable copartnership.

Stewardship teaching sets forth the consecrated items, not as choice capital to be carefully guarded against loss, but as choice capital entrusted to the steward to be actively employed in kingdom building. Consecration says, "Lay your life on the altar." Stewardship says, "Put your life to work for God and increase its kingdom value." Consecration says, "Put your money on the altar." Stewardship says, "Put your money to the exchangers, that is, work it, that it may do the most *for* God." Consecration says, "I give myself to God." Stewardship says, "God created and redeemed *me*, I am not *mine* own, I belong to *God*; but God has entrusted to *me* the possession of *mine* as capital for the holy purpose of making *me* the active partner, whereby I not only am permitted to return to the Lord his capital with usury, but also to be so trained that I become a wide awake, energetic, diligent, tactful, intelligent, kind, patient, brave and absolutely reliable steward.

"The 'steward' is in fact a 'partner' with his master. He is also a 'servant' and 'employee,' perhaps a 'manager,' 'agent,' 'superintendent,' 'director,' 'executor,' 'trustee,' sometimes even a 'son,' but never a 'slave.' But when we attempt to translate these various expressions into terms of relationship with God we discover considerable lack of adaptability in every case. The word 'servant' is broad but it is also vague, for a servant may be an exalted and thoroughly trusted official or he may be most insignificant, inefficient, and trusted not at all. An employee is not always a steward. He may need watching and coaching and prodding and penalizing every hour of the day. No such employee could long continue as a steward. A trustee is in a sense a steward and so is an executor, but we think of both as restricted to certain narrow and prescribed lines of activity, largely bounded by insurmountable legal prescriptions. We feel the same general limitation in the case of an agent or a director in the business world, and of superintendent and manager in the industrial. A partner is not a steward; he is of right an equal, at least to the extent of his veto power, and legally stands in a higher relationship than a steward, even though he may be neither sufficiently competent nor trustworthy to be a steward. Men may always be collaborators with God, but only in the most highly figurative sense can they be partners with him. And 'now are we the sons of God,' but even sons are not always worthy or competent to be stewards.

"But the steward—consider now his honorable

station! He is absolutely trusted by his master—trusted with his property, his plans, his reputation; trusted when his master's back is turned, when he is absent, when he cannot trace the action; trusted with the interests, safety and welfare of his fellow-servants; trusted to carry on confidential and diplomatic affairs of high importance. Not only is his integrity involved, but his tact, his judgment, his business capacity, and particularly his initiative and energy. His opportunity is not alone to keep intact the things intrusted to him but to devise and effect the greatest possible enlargement and stabilizing of his master's interests.

"Integrity, initiative, independence, energy, loyalty, all within certain broad and well-defined limits of dignified responsibility—that is stewardship."

"So stewardship is not an irksome sacrifice to be made, not a weary, bootless burden to be borne; it is something exalted to which we must measure up, a privilege to be devoutly welcomed, a desirable and sacred trust that the best of men may well covet, an honor bestowed only on such as are worthy to receive it. Only Christians of quality are ever genuine Christian stewards, and a man is not to be commiserated but congratulated when he subscribes his hand to the responsibilities of stewardship."

With this idea in mind we catch a new vision of that climactic prayer recorded in John, the seventeenth chapter, wherein Jesus says, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do." In his humanity Jesus had finished the partnership activity. He brings in the results and lays them at the feet of the Father. Note the words, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." He could now say, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." He had completely fulfilled His work on earth as God's representative, He could now go to the cross to complete redemption's work.

We plead, not only for a consecration of one's all to God but for such a recognition of stewardship life that, like Jesus, every child of God may be qualified to say in his last hours, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me." The principles of true consecration and the principles of stewardship are both according to the fundamentals of the experience and life of holiness, and carefully observed will adjust and give direction to all questions of *"Me, mine and God's."*

LITTLE SERMONS ON GREAT TEXTS

Occupy Till I Come

Life in every respect is a trust. The duty of each is to occupy, i. e., make use of, this trust in such a way that will bring honor to God the giver, and bring reward to the user for faithfulness as a trustee. Life, as physical existence, is committed to us as a trust; God is its Creator and Preserver and to Him we must give an account of how we have used it; hence we cannot act independently of Him or fail to recognize our relation as a steward of life, and at the same time carry out the real purpose of life. The natural endowments, our talents and abilities which we possess, are also gifts from God. These are given that they may be developed to the extent of our opportunities. Failure to develop these talents is punished in a threefold way; forfeiture of the right of possession (to fail to use is to lose them); the loss of blessing and reward which would have been given had these talents been used; and the pronouncement of the disfavor of the Lord as the possessor is reproved and punished for hiding or failing to use his trust. How important it is that we occupy till He comes, or until we are summoned to go, this great trust of physical existence and natural endowments of talents and abilities.

The whole plan of salvation including the spreading of the gospel and personal salvation is given as a trust. We are familiar with the legend concerning a conversation between Jesus and Gabriel upon His return to heaven. When asked what plan He had left for the spread of the gospel and bringing salvation to the people, Jesus replied, "I told it to Peter and the disciples, telling them to preach it to every creature; and those who hear are to spread to others the good news." "But suppose they fail to tell it?" inquired Gabriel, "what other plan have you given?" "There is no other plan," replied Jesus. This gospel is given to all, laity and clergy alike, as a trust. We are to spread it to the ends of the earth. How ungrateful is that Christian who never invites his hungry and needy brother to "come share with him the wealth which he has found in Christ."

Fields of service in which these trusts may be profitably used are provided us by Christ. He has not called us to spread the gospel without placing us in a field with millions of needy men everywhere to whom this gospel appeals and to whose needs it is applicable. He has not provided us with means of prayer and faith without giving us encouragement by promises to answer our prayers, and placing needy objects for prayer within our reach. He has not endowed us with talents, powers and abilities without placing within our reach numerous opportunities for the development of these talents. His command to us, to whom He supplied life with all the necessities for its existence, endowments with opportunities for their development, grace and salvation to reach needy people about us; is to occupy these trusts in the field in which we have been placed.

—D. S. C.

Stewardship in the Early Pentecostal Church

By D. Shelby Corlett

THE practice of stewardship and the emphasizing of stewardship principles are not modern. They were deeply implanted in the soil of the early pentecostal church. There followed immediately after Pentecost the greatest manifestation of generosity displayed in the church of any day. The emphasis being placed on Christian stewardship today is simply a restatement of the ideals which governed the early church, so let no one reject it because he thinks the stewardship idea is a modern invention brought about because of the expanding program of the church and the ever-increasing needs facing us because of this expansion.

There are two simple but definite accounts given us of the early church showing stewardship in action. One is found in Acts 2: 42-47 and the other in Acts 4: 29-37. A brief study of these accounts will give us the true ideals of stewardship as practiced by these early Christians. The second account (Acts 4: 29-37) will serve better for analysis than the first; in a measure it is a repetition of the first. There were two great crises facing this infant church; one was the threatening by the Jewish council, vs. 18-21; and the other was the needy members of the church "as every man had need." Their prayer for boldness was answered in a special outpouring of the Holy Spirit coming upon them to meet the emergency. This mighty outpouring of the Holy Spirit had a very wholesome effect on the personnel of the church. "The multitude of them that believed were of one heart and of one soul" (v. 32); just as after Pentecost, "all that believed were together . . . they, continuing daily with one accord in the temple . . . did eat their meat with gladness and singleness of heart" (Acts 2: 44-46). "The church was integrated into a living body with 'one heart and soul'; it was no longer a mere mass-meeting of believers, but a living organism of the Spirit."—WALT N. JOHNSON. As a living organism with one heart and one soul, "neither said any of them that ought of the things which he possessed was his own; but they had all things common." Thus the poor of the church had their needs supplied.

This condition of poverty among the Christians existed because they were cut off from the temple supply for the poor. "It was customary with the Jews to call the poor together to eat of the sacrifices; but as the priests, etc., were incensed against Christ and Christianity, consequently the Christian poor could have no advantage of this kind; therefore, by making a common stock for the present necessity, the poor were supplied; so there was none among them that lacked."—CLARKE. There is no community idea or socialistic theory advanced in these verses. The

issue was not that all may share alike, but that "none lacked." Thus this generous act of stewardship, that of sharing with others more needy, was the outgrowth of the pentecostal baptism. Their hearts were so warmed by this experience that brotherly love flowed out unhindered, even to the extent of selling their possessions that others might have their needs supplied. This selling of their possessions fully met the second crisis for the time being.

There are several great fundamental Christian stewardship principles given us in this account: first, the proper view of possessions, "neither said any of them that ought of the things which he possessed was his own" (4: 32); and second, the position of trustee over these possessions, "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" (5: 4.) These statements and the use made of the possessions in this account emphasizes "God's ownership of property and temporary possession of it by men dealing with one another as sons of God and as brothers among themselves." It took the pentecostal flame of holy love to burn out of their hearts the selfish idea of ownership and implant there the idea of God's ownership and their trusteeship.

The Christian view of God's ownership and our relation to Him as a trustee is the first principle of stewardship. God has made all we have. He is Creator and Preserver, and lends them to us for the period of our life. We brought nothing with us into the world, it is certain we will take nothing away with us. "That man is not the owner of property is inherent in very Christianity itself. A man may think of God as impersonal, merely as force, mind, energy, love, justice, etc., that is, just be a pagan right on. But no man can face a personal God and give his own self to Him as the Christian does in repentance and faith and baptism (especially in entire consecration) and then after that claim anything as his own apart from God. The first Christians did not have to think this truth out; they felt it; they knew it; they were of one mind on this point, without dissent."—WALT N. JOHNSON. "They possessed as though they possessed not; each held his property as a trust from God."—MACLAREN. The act of Barnabas and others of the early church was carrying out strictly this idea. They were trustees of God's property; God's children were suffering with want and poverty; they sold God's property that God's children might not lack. We will not be called upon to exercise such extreme measures of sacrifice in the practice of our stewardship today, but the same principle or attitude toward our possessions must prevail. Ownership to the Christian is merely that of possessing God's property here. "Possession is the right to

hold and use as against other human beings. That's all it is. It does not touch animals, rabbits, buzzards, boll weevils; nor heat, nor cold, nor rain, nor cyclones, nor floods, nor earthquakes, nor God. But once God, the Owner of all property, becomes more real to a man or a church than property itself, the possession of property becomes a sacred right; it is then a right to possess for the sake of helping other men; it is a right for the sake of acknowledging God with it; it is a right akin to the right to sing praises to God; it is a right that may become as sacred as the right to pray to God. Property then becomes personal; it is then capable of spiritual uses."—JOHNSON.

The second principle here emphasized (5:4) shows that the possessor of God's property is guarded in his rights of possession. "While it remained, was it not thine own? and after it was sold was it not in thine own power?" No one is privileged to trespass on the rights of ownership or trusteeship of another. No person or group is to dictate how his stewardship is to be exercised. The early church did not demand that this property be sold, it dare not thus trespass on an individual's right to stewardship. This principle was carried out solely as a voluntary act by the possessor of land. But Christian stewardship emphasizes in what sense it was "his own." It was simply "his own" as he made use of it for the great Owner. It was committed to him as a trust, to be used and developed for the glory of the Owner. He blesses us in the use of it; sends the rain, the sunshine, the necessary providences to assure success. All He asks in return for these blessings is a proper recognition of our place as a trustee, and the small return of at least one-tenth of the income for His use and for the spread of His kingdom in the earth. It is "our own" in the sense that we must give an account of our possession of it, of how we used it, of how we looked upon it, whether it was placed as the center of our lives or not, and of how we glorified Him by the returns received from its use. This same principle carries out in all of life; we are stewards of our life, our time, our ability, our talents, our salvation, our all.

The principles of stewardship as observed by the early pentecostal church emphasizes the necessity of a personal baptism with the Holy Spirit to properly show us our relation to our needy brother; that the things which we possess are not ours, but loaned us by God, the real Owner; that these are ours as a matter of trusteeship to be used for His glory; that where necessity demands we are to even sacrifice what we possess as trustees that God's children may not suffer and that His cause may be advanced; and that the individual has sole right to the privileges of stewardship, he is not subject to the dictations of another in carrying out his stewardship, but he is strictly accountable to God.

TITHING

By N. C. Mac Donald

1. Lay by in store as the Lord has prospered you, upon the first day of the week. This is what God has told us to do, if we from His storehouse would seek.

2. The Old and New Testaments truly agree that this is the easiest way to finance His church and from burdens be free, to do as the Scriptures doth say.

3. If we have been able to labor and toil, it was God who gave us the strength; whether in shop or in office or tilling the soil, He has kept us the whole week's length.

4. It was He who gave us the work to do that our needs might be sweetly supplied. Take a tenth of the income to Him, it is due, and His blessing will not be denied.

5. If we bring all the tithes to His storehouse today, He told us just what He would do; He would open the windows of heaven this way and pour out a blessing on you, that there would not be room enough to receive it. For we would be filled to the brim. Just open your hearts and believe it, for tithing is pleasing to Him.

SOUTH PORTLAND, MAINE.

STEWARDSHIP

*It ain't in throwin' your cap in the air
And shoutin' your minister's praise;
It ain't in arguin' all day long
Until you are red in the face;
It's to pay as you pray
On collection day—
That's stewardship.*

*It ain't in swellin' a talk-fest brigade
And spoutin' out promises fair;
It ain't in yellin' encouragement
When creedsmen rant and rare;
It's livin' day by day,
In a God-honoring way—
That's stewardship.*

*It ain't in givin' advice,
Though it's free and without price;
It ain't in boastful braggin'
About spiritual heights attained;
It's to do your best work
And never play the shirk—
That's stewardship.*

*It ain't singin' Psalm tunes
Or repeatin' the Apostles' Creed;
It ain't in bombast or pharisaic pride,
Or in sayin' one is on the Lord's side;
It's prayin' and workin' and payin',
Always puttin' God's kingdom first—
That's stewardship.*

—WOMAN'S MISSIONARY FRIEND.

When the Nobleman's Pounds are Restored

By Rev. A. E. Sanner



WE read in the Gospel by St. Luke, nineteenth chapter, at the twelfth verse: "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou has been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them,

bring hither, and slay them before me." As in the parable a certain nobleman is named as the center of this story, so Christianity has its Nobleman who is its central figure. If we separate those two component words, and emphasize each, we have noble man, and Jesus is indeed the world's great Noble Man. His coming into the world heralded by the angels' song of "Peace on earth, good will toward men," was followed by a life of constancy and service, in Jerusalem, out of Jerusalem, over the Judean hills, or along the Galilean shore, doing good to all, speaking peace to troubled hearts, alleviating distress, forgiving sins, healing the sick, in life serving, in death forgiving His enemies, "leaving us," said the apostle Peter, "an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." "He alone," said Napoleon, "founded His empire on love, and today there are millions who would die for Him."

And as the nobleman went into a far country to receive for himself a kingdom, and to return, so Jesus has gone to a far country, and will return. Said the angels, Acts 1: 11, when Jesus had just been caught up from Mount Olivet, and a cloud had received him out of the sight of the disciples, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And Jesus gave assurance as recorded in John fourteen, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Then the nobleman just before departing called his ten servants, and delivered to them an obligation of stewardship in the trust of the ten pounds, with the

GIVING AND LIVING

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow.
His warmth he squanders on summits cold;
His wealth on the homes of want and sorrow
To withhold his largesse of precious light
Is to bury himself in eternal night.
To give
Is to live.

The flower blooms not for itself at all
Its joy is the joy it freely diffuses.
Of beauty and balm it is prodigal,
And it lives on the perfume it freely loses.
Not choice for the rose but glory or doom,
To exhale or to smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean.
The heart sends blood to the brain of command;
The brain to the heart its lightning motion.
And over and over we yield our breath
Till the mirror is dry and images death—
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother.
He doubles the length of his life long ride
Who gives his fortunate place to another.
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

—Selected.

commission, "Occupy till I come. While I am gone I want to intrust you, my servants, with my goods and possessions. The risk is all mine. Exploit these pounds, invest them, put them to work until I return, and see how much each of you can gain." So Jesus, in going away, has called, as it were, his servants around him and said, "I am leaving you now, but only for a while. While I am gone, I want you to carry on the great work of my church, the forwarding on of the gospel and the blessing of humanity. As the Father has sent me into the world, so now I send thee into the world. I deliver to your trust this stewardship of time, money, temporal possessions, moral duties, responsibilities, and obligations. Work till I come again. Be strong and of a good courage. My Spirit will strengthen you, and will never leave you nor forsake you."

But there were citizens who hated the nobleman, and said, "We will not have this man to reign over us." And strange as it may seem to a faithful and loyal servant of Christ, we are nevertheless surrounded today by the sad evidence of the many who refuse to live under the direction of Christ, or to work in harmony with His will, or to be motivated by His love, and who say by actions, if not in words, "We will not have this man to reign over us."

However, no matter whether citizens were willing or unwilling for the nobleman to reign, or whether the servants were faithful or unfaithful, be their lives and attitudes whatever they chose to make them, and let the days contain what they may of gains or losses; in the fulness of the time the nobleman, having received the kingdom, returns, and returns to reign. Then he has a day of individual reckoning with each servant when he inquires, "How much?" The first servant is called, then the second, and so on, until each has personally given an account of his own stewardship, replying each for himself to the question, "How much have you gained?" Not how little each had been able to give or do or be, of service and loyalty and devotion and with apologies and excuses get by with it, but "How much gain?" It was not a hard or harsh day, however, but a day of joy and reward for those servants, who, having done well the small tasks assigned them, and having been faithful in little, could humbly say, "Thy pound hath gained."

The application is obvious. Said Paul to the Romans, fourteenth chapter, "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and of the living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give ac-

count of himself to God." From the parable it is evident the Lord in that day will speak a word of commendation, and a word of condemnation. And it should be the earnest desire and expectation of every Christian to hear the word of commendation, and receive its reward.

But it is countered by, and it is the subtle suggestion of, the foe of all righteousness, "How can it be? Who is sufficient for such things?" And the way is made to appear difficult or even impossible. But the parable makes the way plain and easy for obedience, humility and faith. First, having become a servant of the Lord Christ by surrender to His will, gladly saying, "He can reign over me," it is required then only that I do well the task assigned me, be a good servant, and be faithful in a very little, or in that which is least, being assured that he that is faithful in that which is least, is faithful also in much; and he that is unjust in that which is least, is unjust also in much.

The earnest, faithful Christian is tempted to believe that because he cannot do that which is counted great, or the large tasks, or fill an eminent place, that therefore he cannot do anything worth while. But the great record of good and blessing and helpfulness and righteous accomplishment in this world is not the one of one single great and good event, but the sum total of the small and least duties, services, kindnesses, and obligations rendered and performed by a sincere and loyal devotion to the Christ and for the good of others. The Lord who distributes the pounds knows the abilities and capabilities of His servants, knows their limitations and weaknesses, and hence will make the trust commensurate with the same, and require only that which is reasonable and just.

Take for simple illustration the Sunday Bible school as one branch of Christian service. It is known as one of the great agencies of the church for good. What will constitute a successful school? Will it be the one single act of a large accomplishment by one person? No, indeed. The constituent parts of a good Sunday school are all apparently small; attendance, and attendance on time, a well-prepared lesson, a mind to learn, a readiness to help, a small offering, an earnest prayer, on the part of one person; it might seem a small thing for one person to be present on time, to have a well-studied lesson, a desire to learn, and only a dime or quarter for the offering; but let fifty, or a hundred, or five hundred do so, and the sum total is a busy, progressive, successful, live Sunday school; each member being faithful in that which is least, has been faithful also in much.

And so it is throughout all Christian living and service. The parable assures us it is expected of the Lord's servants that each do well his own task, serve his own day and generation, be faithful in his own small duties and responsibilities, and in so doing he will be faithful in much.

Stewardship in Action

By M. Lunn



IN THE beginning God created man, in His own image, to have dominion over the fish of the sea, birds of the air and over every living thing that moveth upon the earth. The wealth of the earth, the animal and plant life, was given to be utilized.

While man was given possession, nevertheless he was dependent upon God for his

every breath as evidenced in Daniel 5:23: "God in whose hand thy breath is, and whose are all thy ways." Possession is not always indicative of ownership, as you can possess, for instance, an article which may be the actual property of another. God being the Creator, we recognize that all things belong to Him. "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein" (Psalm 24:1).

Abel apprehended or recognized the sovereign ownership of God and acknowledged such by bringing the firstlings of his flock (Gen. 4:4). Abram gave expression to such acknowledgment by bringing his tithes to Melchizedek (Gen. 14:20).

Whether or not a person apprehends and acknowledges a stewardship relation, the fact remains that man is a steward and must give an account for all that is entrusted to him. Everyone, saint or sinner, will be required to render an account of his stewardship, but having been made the "sons of God," we are thrilled over the glorious privilege of the closer relationship of partnership with God.

Having accepted the fact that life is a stewardship—a trust from God, the administration should be considered. It is well to note that words ending in "ship" denote a definite relation between two persons or things (friendship—comradeship). Partnership is indicative of a complete understanding or agreement between two or more persons. "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends" (John 15:14, 15). When a commercial partnership is consummated, it is the practice to draw up articles of agreement to which all parties assent. In the partnership between God and man the articles of agreement have been given by the chief partner and when man through Jesus Christ places himself in the proper relationship he immediately has access to all the resources of God Almighty.

It is difficult for us to fully comprehend that by contributing our service, we will be accepted as a full-fledged member of this partnership arrangement where God has supplied the necessary capital and has made

provision for the future success of the enterprise. Truly we are made to exclaim, "What is man that thou art mindful of him!"

Every enterprise in order to succeed should have a definite objective, and what can be more satisfactory than to devote our lives to turning men from darkness to light? For "He that winneth souls is wise; and they that turn many to righteousness shall shine as the stars for ever and ever." If we could fully grasp the significance of this divine partnership, the personal pronoun "I" would largely disappear from our vocabulary and "we" substituted. How upright our walk; how guarded our conversation; how careful our expenditure of money and time; how considerate of others we would be if our Partner led and directed our activities.

The problem of attendance upon the church, Sunday school, N. Y. P. S., W. F. M. S., and prayermeetings would be solved. Likewise the many perplexing financial problems.

It is true that stewardship in the thinking of many is restricted to a method of raising money. Tithing cannot be substituted for stewardship, as it is only one of the expressions of that relationship.

"Do you know out of what I get my greatest satisfaction in life now?" said the engineer of a railway "flier."

"I get it out of being the Lord's treasurer. Before, I was converted I used, the first thing, to take out of my pay envelope enough to cover my booze bill. Now, as soon as I step off the pay car, I put a fixed proportion of my wages in a separate pocket, to be given away. Then, when I get back into my cab, I feel a new sense of partnership—that of the Lord's treasurer instead of only a locomotive engineer."

It is futile to appeal to men and women to give of their means and abilities unless love prompts such action. One can serve only to the extent of his love for the cause. Therefore stewardship cannot be installed as a method but it is a principle to be instilled which will be a permanent motivation, such as budgets, apportionments or drives can never be.

Much of our stewardship has not to do with money, however great a factor that may be in human affairs, but has to do with the common-place duties of everyday life.

Stewardship requires placing at God's disposal physical energy, talent, education, possessions, influence, experience, prayer, time, affection, achievements, loved ones, in fact, life in all its fulness. The physical, mental and spiritual are included within the scope of stewardship as one cannot be at his or her best in the various walks of life unless hands (physical), mind (mental), and heart (spiritual) are co-operating and "working together."

In 1 Peter 4:10 we are admonished to minister our gifts as good stewards of the manifold (variety, diversified) grace of God.

Ephesians 4:11 calls attention to the fact that He gave some apostles and some prophets, etc.; etc. This would indicate that God wants a great variety of work done. He endows folks to do what He desires, "each according to his several ability;" some as farmers, craftsmen, professional, musicians, laborers and executives.

Your ability is undoubtedly due to heredity; but education, influence of others, environment, have contributed their portion. Bear in mind the words of Jesus recorded in John 15:5, "Without me ye can do nothing." The development of special abilities should be of supreme concern. These special possessions, for such they are, should have special care, education, training and development. A musician, singer, business man, etc., cannot discharge his duty unless he uses his special ability and portion of time to help carry on the work of his church.

This emphasizes another phase of stewardship. While one may be possessed of five or ten talent ability, it requires training and development in order to secure the maximum results from such endowment. God will never be satisfied with one or two talent achievement from those possessed of five or ten talent ability. We will be held accountable and on that great day give account to Him who will judge everyone aright.

In order to attain unto the "measure of the stature of the fulness of Christ" (Eph. 4:13) we should not consider stewardship as an obligation but rather a privilege, knowing that "ye are not your own, for ye are bought with a price" (1 Cor. 6:19, 20).

*Lord grant that we may fruitful be
As thy beloved Son;
May we at last receive from Thee
Thy blessed word, "Well done."*

A BUSINESS MAN'S STEWARDSHIP PLATFORM

The following principles were adopted by the United Stewardship Council of the Churches of Christ in America and is an excellent statement concerning the stewardship of material things:

I. *Wealth Production, a Part of God's Plan.*

I believe that all work which produces true material wealth and serves genuine human need is an essential part of the divine discipline for the spiritual perfection of man and should be deemed a holy task.

II. *My Business, a Spiritual Service.*

I will recognize my own work, as employer or as employee, as a vocation to which I am definitely called of God to serve the highest interests, both of myself and my fellows. I will conscientiously keep under strict scrutiny all my business transactions,

both in their product and in the spirit dominating them, that in every particular of operation and management they may be conducted in complete accord with the principles and ideals of Jesus.

III. *My Possessions, the Tools of My Vocation.*

I will count all my talents and my business privileges and opportunities as God-entrusted equipment with which as a Christian business man faithfully and successfully to execute my God-given commission to produce wealth.

IV. *Not to Hoard, but to Share.*

I will devote myself to my business, not only in order to get material possessions, but in order also gladly to render the utmost service to my fellows, both in the getting of wealth and in its disposal. I will, in humility, good will and unselfishness, deal with my employees, my business associates, my competitors and my fellow-men everywhere in the spirit of Christ who said, "The Son of man came not to be ministered unto but to minister." I will avoid covetousness, foolish pride, unseemly luxury, careless waste and all excessive self-gratification in the use of money, remembering that it is a stewardship.

V. *Why I Acquire Money.*

I believe that God intends that my business should produce fair and legitimate returns, sufficient—first, to maintain my business on a sound, economic basis; second, to provide myself and those dependent upon me with an adequate living on a Christian level; third, to furnish all my business associates and their families income and leisure sufficient to enable them to realize a full and complete life; and fourth, to provide the resources needed fully to finance the agencies which promote the Christian program in my church, my community and in the world.

VI. *Keeping Accounts with My Divine Partner.*

I will acknowledge this stewardship of mine by carrying on the books of my business, or in my personal budget, a "Separated Portion Account." Into this account I will regularly set apart a definite proportion of my income, increasing it as my ability grows. This will be a constant reminder of God's sovereign rights in all that I am and have and a witness before my fellows of my desire and purpose to conduct my business as a stewardship, and will assure me an established and adequate reserve for giving. I will, as God's partner, administer this on his behalf with utmost care.

VII. *Safeguarding My Resources for Life's Full Purpose.*

I will, as one who recognizes that all possessions are a trust from God, carefully plan the use of all my resources—money, time, talent—so as to achieve life's full purpose in Christ. I will teach my family these stewardship ideals that they may live life as a great partnership with God in building His kingdom on earth.

Transmuting Gold into Character

By Basil W. Miller



STEWARDSHIP is the heart of practical Christianity. It exhibits Christian ideals of love and sacrifice. It is a divine discipline for the making of Christian manhood in the administration of those things which God has given us as a sacred trust. Money is one of life's most potent and romantic elements. Money is power which can

be used either to degrade or ennoble. It is the material out of which souls can be made. They may be shrouded with selfishness and greed, or Godlike, rich in love, good will and unselfishness. One's treasures on earth, of which we are God's stewards, may become the currency with which to lay up treasures in heaven.

Thus possessions become the instruments of carrying kindness, love, sympathy, and all the elements of the gospel out into a world of sin and darkness. The richest is not he who hoards the most gold and silver, but the man who gives the most to the world of his time, talents and possessions. He whose service is the greatest is then the richest.

The Meaning of Stewardship

Stewardship is more than a plan of securing funds. It is a fundamental principle, a deep-seated attitude which underlies the meaning of life. Stewardship enlists us as workers together with God. We are partners of God in our time, ability, special skill, educational and social privileges and opportunities, as well as in the use of our money. Life is a trust, a stewardship, wherein we become working partners with God in His plans for the world.

Stewardship is the use of our time in such a manner that every day, not only one in seven, will be employed to the greatest advantage in God's service. Time is a trust received from God, for which every man must render an account, as well as for his talents.

Christian stewardship is a life of fulltime service for God and humanity. The doctor, teacher, mechanic or farmer must fulfil his duties with the same consecration of all his abilities as a minister or missionary.

Stewardship is the consecration of our personality, with its talents, gifts, training and opportunities to God that He might direct their use in channels of service. These are not only blessings but obligations to our Creator and our fellow-men. All of the elements of our strength, physical vigor, intellectual

power, spiritual dynamics are trusts to be administered for God's kingdom.

Stewardship means that our business will be conducted in such a way that we shall not only make a living, but it will be managed to fulfil Christ's ideal of justice and service.

Stewardship means that we acknowledge God as divine owner of all our possessions, and that we make and employ our money as a trust from God. Christian stewards cannot measure out a small portion of their possessions for the service of the kingdom. They are divine partners. God gave His all, His only Son for our redemption. So must we give. This is a partnership which is satisfying and rich.

The Miracle of Money

Guy Morrill speaks of the "miracle of money," while Richard Roberts writes, "A coin is so much minted life, a holy thing. It is a sacramental thing like the bread and wine of the communion, the outward and visible sign of life fruitfully expended." One verse out of every eight in the Gospels has something to say about money or possessions. Money may become a blinder to hide the things of God, or a window through which we may catch a glimpse of Him.

Money is a miracle in that it is paper or metal which signifies so much energy, physical activity. It represents one's self to be administered for service.

Money is a miracle because it is stored power. On it we may preach the gospel around the world while we still employ ourselves in our daily tasks. "We can by our money," writes Morrill, "talk in all the languages and dialects of every people in every place and tell men the old, old story of Jesus and His love." With our gifts we stand with the missionaries as they lift up the banner of redemption to darkened nations.

By our money we can heal the sick, care for the fatherless, teach the ignorant and feed the hungry. We can open Sunday schools in Japan, dispensaries in India, churches in Africa and hospitals in China with our money. Through our money we can stand on the mountains round about Jerusalem and preach in the holy city through our missionaries.

Money is a miracle in that it can be Christianized and carry the gospel to the ends of the earth. It is a miracle for it can become a cross on which to die, or on which to live. Yes, it is miraculous because it increases when given away for God's service.

Around the World on a Dollar

We all would like to go around the world on such a sum. But our gifts consecrated to God's kingdom can carry our lives to the ends of the earth. Just a few paltry dollars spent for luxuries, automobiles,

finery, or jewels, scattered to the winds, but if spent in Africa when Schmelzenbach went there twenty years ago would today reach from your home in America to Africa and thence to the City Beautiful. Just a few dollars laid in the foundation of Bresee Memorial Hospital in China today in eternity will net you rewards beyond computation—rewards more lasting than silver and gold, eternal rewards in souls. Just a few dollars given to one of our colleges to found a scholarship for ministers in the years to come will be of far more worth than a gold mine.

"The green dollar bill in your hand may become one of the green leaves of the Tree of Life, which are for the healing of the nations. The lettering on it may proclaim as genuine an annunciation of redemption as that which the angels sang over Bethlehem," writes Dawson. That dollar from your hand may go to the ends of the earth, to nations of degradation and sin, and be your representative to thousands who have never heard the name of Christ.

Men Hungry for Service, Not Silver

What the world needs today is men hungry for service in the kingdom of Christ, and not men hungry for silver and gold. We should write it in our churches and colleges throughout the land: "WANTED—Men Hungry, Not For Silver, But For Service! Men who will dare to give until it hurts! Men who will give of time, talents, self, silver, that the world might be evangelized!

We need consecrated laymen who are hungry to have their dollars serve the Lord. If that hunger becomes as great as the desire of missionaries to go to foreign lands, a Schmelzenbach to return to Africa, or an Esther Winans to go back to her Andean tribes, then we will shake the world for God. If we would transmute our gold into character, this is the high and noble means to accomplish it. Dig out our paltry dollars, sell our few bonds, dispense with our excess luxuries, and donate our all to God to be used in the churches, to finance home mission campaigns, to establish mission stations. Then when eternity breaks in upon us, our gold is changed into character, into souls redeemed.

My Stewardship Creed

I BELIEVE:

1. That God is the owner of all things, my possessions, my time and my talents (1 Pet. 1: 18, 19; Gen. 14: 22).
2. That I am God's steward, accountable to Him for all that I have (1 Cor. 9: 17; Matt. 25: 21).
3. That I am required by God to give a definite portion of my possessions and my income to Him in acknowledgment of His ownership and my trusteeship (1 Cor. 16: 1; Rom. 11: 16).
4. That all the rest of my possessions, what I spend or save, I should employ in ways pleasing to Him (John 17: 10). PITTSBURGH, PA.

STEWARDSHIP AFTER PENTECOST

By Rev. J. G. Morrison



Stewardship, in a Christian vocabulary, is synonymous with *service*. Since its inception the Church of the Nazarene has emphasized spiritual experiences—rightfully so, for experience is the basis of salvation. But salvation, as soon as one is in possession of it, must be harnessed up to service or ere long it will grow stale and atrophy.

Stewardship is service related to Somebody. That Somebody, in the case of Nazarenes, is the Master. For Him we must work—to Him we must give an account. During His days of teaching He stated and restated the principles of His kingdom in terms of service. "Inasmuch as ye *have done it* unto one of the least of these."

As stewards of the dynamic of *prayer* He commanded, "Men ought always to pray, and not to faint" (Luke 18:1). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9). His teachings concerning the judgment clearly indicate that for the exercise of the talent of prayer, we must all give an account.

As stewards of *faith* He pointed out the astounding achievements which we may bring to pass if we will only believe. The removal of mountains; the upplucking of sycamore trees; the healing of the body, the accomplishment of even greater works than He performed; the obtainment of eternal life and the winning of life's battle. For the exercise of this amazing bestowment we are accountable at the last great assize, to our Judge and Master.

As stewards of the *experiences of justification and sanctification* He commanded us to go into all the world and preach this gospel. For the performance or non-performance of this obligation we must be called into account.

As stewards of *money*, He warned us that we cannot serve it and Him at the same time; that as faithful stewards we must use it to purchase heavenly treasure; that the possession of it will make more difficult our entrance to the kingdom; that when we donate it the size of the offering is not to be considered, but rather the amount which remains after the gift is made. For all these the judgment will require an investigation.

How did His followers fare in respect to stewardship after He had ascended? How well did they put His teachings into effect? What was the aftermath of Pentecost as it relates to this sacred truth?

As stewards of prayer, they interceded until the place was shaken where they were gathered together, and new outpourings of the Spirit occurred. Earthquakes shook jail doors open when Paul and Silas

called on God; bodies were healed, the dead were raised, and the gospel was speeded to parts unknown in answer to prayer.

As stewards of faith, they preached joyfully the gospel of a crucified supposed malefactor, in the teeth of fanatical Jews, voluptuous Greeks and iron-hearted Romans, winning converts by the thousands.

As stewards of the gospel of holiness they poured it out like a river, in spite of persecution and bloodshed, till it spread east, west, north and south, until from Cathay to Britain the church was planted and hymns and prayers sounded in the palace of the Caesars or accompanied the ringing steps of each marching Roman legion.

As stewards of money, not one of them said that ought of the things which he possessed was his own, but they laid their means in tithes and offerings at the apostles' feet, glad to assist in furthering the great salvation which had captivated them.

Service to the Master of life! *Stewardship* of every talent or possession toward a loving Savior and Redeemer, who is ultimately to be our Judge! Shall we not, in these modern days, catch up the contagious and eager service where they laid it down? Shall we not become faithful stewards as they were faithful? The eye of the Master is upon us! He is our Lord and we owe all to Him!

STEWARDSHIP AND YOUTH

By REV. E. P. ELLYSON

HELEN B. MONTGOMERY says, "Not more than one-fourth of the members of the average church enter heartily and adequately into the financial support of the church's objectives. The rest are contented deadheads—riders on passes. This state of things can and must be changed if there is to be a full functioning of the Christian life." How can this change be made?

Let us note first that this problem involves much more than the financial support of the church's objectives. There must be the support of this objective by the whole of life, the whole stewardship of life is involved. And what is stewardship but Christianity in practice in relation to one's possessions, his life and time and talents and other possessions as well as money. The whole problem is a correct consciousness and conviction as to his relation to his possessions and his life investment. How may we bring about this consciousness and conviction?

Miss Montgomery says again, "People must be taught and trained young if they are to develop into good stewards." We know that the case is quite difficult when we have to deal with those whose habits and ideals are already well formed. The only hope of any very effective reform or correction in thinking is in the coming generation. But if this becomes at all what it should be it must be the result of the teaching by the present generation. There is no more ef-

fective or quicker way to effect this change than by teaching the youth of today this truth of stewardship and getting them to accept it as the rule of their life as early as possible. The Sunday school teacher and the leaders of the society groups all have a serious responsibility here. They must all the time keep prominent the truth that we are not our own and that we are the stewards rather than the owners of our possessions. The reality of God and our responsibility to Him must be brought to the consciousness of youth just as clearly and just as early as possible.

To give to the boy or girl a nickel that belongs to someone else to take to Sunday school, or to hand them a quarter to put in the missionary collection does not teach the whole lesson. They must be taught responsibility in handling and giving that which is their own. Let the parents arrange for them a monthly or weekly allowance and teach them—not dictate—how to use it. A tithe should be sacredly the Lord's. Then there should be the offering above the tithe. The balance is for personal use; not to be spent foolishly, of course, and yet by the choice of the youth for that which is of interest to him. He may also be encouraged to do bits of work for others for which he receives pay and be taught to handle this money in the same way. He will thus be so trained that tithes and offerings will be his habit, and he will be careful with all his finances.

There are no lessons of life more important to learn than this one, but it is being sadly neglected.

The problem of stewardship with youth is as acute as it is with the adult. Youth is the time to form ideas and habits. Who can prophesy the results upon the church in but a few short years if we are now faithful in teaching stewardship to youth?

WILL JESUS FIND US WATCHING?

*When Jesus comes to reward His servants,
Whether it be noon or night,
Faithful to Him will he find us watching,
With our lamps all trimmed and bright?*

*If at the dawn of the early morning
He shall call us one by one,
When to the Lord we restore our talents,
Will He answer thee, "Well done"?*

*Have we been true to the trust He left us?
Do we seek to do our best?
If in our hearts there is naught condemns us,
We shall have a glorious rest.*

*Blessed are those whom the Lord finds watching,
In His glory they shall share;
If He comes at the dawn or midnight,
Will He find us watching there?*

—FANNIE J. CROSBY.

Christian Stewardship

By A. O. Henricks

THE great question of Christian stewardship ought to seriously engage every thinking man and woman. In the truest sense of the word all of us are stewards, and will some day have to give an account to God of our stewardship.

About all some people see in stewardship is a dollar (\$) sign. Every time you mention stewardship they think of dollars and cents. There is no question but that this is involved, but we need to realize that after all this is only an incidental, for Christian stewardship includes very much more than mere money. Most of us Nazarenes are not overburdened with money. If we were rated by Bradstreet or Dunn many of us would register zero minus (0—). After all, our money is but a small part of our stewardship. By this we do not mean that we are allowed to be careless in tithing our income. This, of course, we will do if we are real New Testament Christians, yes, and as much more as we can. "It is more blessed to give than to receive," said the Master.

Our inherent responsibility to God for the proper use of all we possess, even to life itself, constitutes the basis of our stewardship. A friend once asked Daniel Webster, "What is the greatest thought you ever had?" Said the mightiest of American orators, "The greatest thought I ever had was that of my personal responsibility to a personal God," and then he added, "The next greatest thought I ever had was my personal responsibility to my fellow-man." Mr. Webster's answer is the same as the reply Jesus gave the lawyer who asked him, "Which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Anyone who fully realizes his personal responsibility to God and his fellow-man should have little trouble in settling the question of tithing, and then giving as much more as his income will allow for the advancement of His cause and kingdom.

The scope of our stewardship takes in all of life—our money, our time, our talents, and our opportunities. There is nothing that enters into our earthly existence that is not comprehended in the scope of our stewardship. Money as a medium of exchange may express life values. But money, unless well invested, may become a liability rather than an asset. Money is a blessing only when properly used or invested. Are we putting our money where it will accomplish

the greatest good for the salvation of the lost and the advancement of His cause and kingdom, not only while we live, but after we have gone? Jesus said, "Lay up for yourselves treasures where moth and rust do not corrupt and where thieves do not break through nor steal, for where your treasure is there will your heart be also."

What man will set up a friend in business; furnish him with everything necessary, and ask only ten per cent of his net income? Who will furnish a man with a splendid farm, stocked with everything necessary for successful farming, and ask only one-tenth of the crop as his share? What would you think of a tenant who would rob such a friend of that one-tenth after all he had done for him? Is not this the position of the man who refuses to give His tenth? Is not God the sole owner of everything? And are we not all His stewards? Is it not true that everything we have—homes, money, business, farms, health and strength—comes from His loving hand? Dare we then to deny Him even the tenth? God forbid! Let us cheerfully give this and as much more as our financial circumstances will allow.

There is but *one essential characteristic of stewardship*, and that is *faithfulness*. "Be thou faithful unto death, and I will give thee a crown of life," says the Master. We cannot all be great or rich or handsome, but we can all be faithful. After all it is not great sermons we have preached or some great project we have put over that God is going to reward, but our faithfulness—up to the limit of our ability. He has given to each one of us according to our several ability, and all He requires of us is faithfulness, a proper return on the investment. The common laborer can be as faithful to God as a steward as the wealthiest banker. The simplest housewife can be as faithful in her sphere as the most noted singer or artist. Since this is so, why should we covet the ability or talents of others rather than to make good and proper use of the one we have? "To whom much has been given of him much will be required." Your little tenth or mine, which may only amount to the "widow's mite," is as important and sacred to God as the larger amounts of the well-to-do. And for our own sake we must not fail to give it, lest we lose our reward for lack of faithfulness. This is not only true in money matters but in everything else.

As a child we were naturally timid and backward. When God called us to preach we felt we never could face an audience, and we urged Him to please call someone else better able and fitted. But one day God came to our rescue through a simple but effective

illustration by Dr. Henry C. Morrison, that prince of holiness preachers. He was assisting Dr. Bresee in a revival meeting in First church, Los Angeles, some twenty-eight years ago. He told of a young evangelist in his home state who had a lovely wife and three daughters. The girls were seven, nine and eleven years of age. Unfortunately the youngest had sustained a serious injury in infancy that left her subnormal without the use of some of her faculties. The evangelist found that on his way to his next meeting he could make a short visit to his home, and so wrote his good wife. When he arrived at the station he telephoned to his wife to send the little girls to the end of the car line to meet him, which she did. Running along the way to meet their father the oldest girl decided to pick some flowers which she saw along the way, for her father. The second followed suit, and so did the youngest one; but not having the power of discrimination to distinguish flowers from other things, she would stoop when the others did and pick up whatever she chanced upon—dead leaves, sticks and straws—until her little chubby hand was full of all kinds of trash. Before they reached the end of the line the car came lumbering down the rails, and they all ran to meet their father. The oldest reached him first and presented her handful of flowers, and then came the second one and likewise presented her bouquet. The father kissed and loved them and thanked them for the lovely flowers they had gathered for him. By that time the little subnormal girl came up to him with her little arms extended and her little bundle of sticks and straws and dead leaves tightly grasped in her little chubby hand. What did that father do? What would you have done? He did not turn her ruthlessly away and say: "Don't insult me with such a handful of trash." No, he gathered her tenderly and lovingly in his arms, pressed her close to his fatherly heart of love while with his tears he bathed and kissed that little chubby hand holding the sticks and straws and dead leaves. He expressed his deep appreciation for the lovely bouquet that his unfortunate but darling little girl had so tenderly gathered for him.

When they reached the home, after having greeted his lovely wife, while seated in a comfortable chair, with one little girl on one arm and another on the other and a third standing in front of him with the mother, he said to his wife, "Bring me two vases for these lovely flowers." She did so, and placed them on the mantel. The little unfortunate girl kept eyeing her father as much as to say, "I wonder what he will do with my bouquet?" Finally, with deepest emotion he spoke and said to his wife, "Bring me the lovely cut-glass bowl received at our wedding. She did so, and then again bathing the little chubby fist that still held the sticks and straws with his tears and kisses, he said tenderly, "Put your bouquet in that lovely bowl." She dropped the handful in the bowl and the mother placed it on the center of the mantel

between the two vases. It had the place of pre-eminence because it was the token of love. I said then and there, "Lord, forgive me. I will nevermore ask thee to excuse me from doing anything." I will do my best to gather the little bouquet of sticks while others are gathering their beautiful bouquets of rare flowers: for I am sure that if I am faithful and do my best, my heavenly Father will not turn me away in that day, but will say, "Thou good and faithful servant, thou has been faithful over a few things . . . enter thou into the joy of thy Lord."

THE NEED OF THE HOUR

By Rev. J. T. Little

WE ARE writing and talking much these days about stewardship, but how few there are among us who are willing to launch out in the good, old-fashioned, Bible way and set the example. Who among us can say, "Follow me as I follow Christ"? There is danger also of selfishness developing, even in this most worthy cause. The general man is jubilant if the General Budget is paid, even if the district is left to suffer. The district man rejoices if the District Budget is paid, even if the local church suffers. The local man feels quite comfortable if the local needs are met, even if the District and General Budgets go unpaid. The special interests man rejoices evermore if his special interest is cared for, even at the expense of all the other interests of the church. One man cries out, "Support foreign missions and all other needs will be supplied." Another one says the only way to support foreign missions is to invest in home missions, and thus it goes, all seem to be sincere; but I have learned from twenty-six years of experience that it causes a great deal of confusion.

The need of the hour is a duplication of Pentecost. We need a mighty revival of old-time, Holy Ghost preaching of holiness; the kind that kills a man so dead that he does not have to die daily. The kind that separates a man so completely from this world and its allurements, friends and relatives, that he does not have to go through a baptism of suffering to fix him up for life's battles. The kind that makes a man so dead indeed unto sin and alive unto God that he does not have to go through any other process to fit him for the bridehood. Brother, sister, this is what we need, an army of preachers, holy men; men filled with the Holy Ghost and faith; men who have died the death and paid the price; men who are sent of God and who live in constant communion with Him, to go up and down this land of ours, and cry aloud and spare not. Cry against worldliness of every kind; cry against self-seeking and pride; cry against self-centeredness, cry against men spending so lavishly upon themselves; cry! cry! until men will not only go through the form of consecration but actually do the thing.

(Continued on page twenty-eight)

Reciprocity in Christian Stewardship

By Rev. N. B. Herrell



THE word *reciprocity* was coined by William E. Gladstone of England. It seems to have been the desire of Mr. Gladstone to produce a single word that would express with some degree of dignity the courteous relations two Christian nations should maintain. It is quite evident by the way the word has been used that its

meaning is intended to express the Golden Rule by which two Christian nations are bound together by the highest ethical ideals. The word would make the participating parties or nations say, "Your acts are expected to be sincere toward each other because your motives are pure. You are to be trusted because you are honorable. You are expected to seek peace and pursue it because you are a peace loving people." The peoples of the two nations are to be in thought, word and deed the spirit and expression of the treaty or covenant instead of the treaty or covenant being the expression of the people. The word is best expressed in the language of Paul the apostle, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another."

Reciprocity

Kindly affectioned one to another,
Happy relation without animosity;
Always in honor preferring each other,
This is the spirit of true reciprocity.

The Holy Scriptures are a treaty or covenant by and between God the Father, Son and Holy Spirit and the Church of the Nazarene, as well as all other Christian denominations, based upon the spirit of reciprocity. While the Holy Scriptures set forth God's attitude toward man, yet His attitude toward man is not true because it is written in the Bible, but it is written in the Holy Scriptures because it is true. His attitude toward man was fixed long before there were any Scriptures given. But, since His attitude was so fixed, and because He is the same yesterday, today and forever, His attitude toward man has been already set forth in the Holy Scriptures. God himself is much greater than all that is said about Him in Holy Writ. To know Him and His Son whom He hath sent is life eternal. To merely be versed in the Holy Scriptures about God is not sufficient. God can be satisfied with nothing short of a revelation of Himself to man through the Holy Spirit. The writer used to read love letters from his sweetheart,

but since we are married, he has a personal revelation of the bride that has revealed to him the fact that the woman herself was far greater than all that he had read about her. "Christ in you the hope of glory" is God's idea of salvation; nothing short of this.

God, in stating His attitude toward man in the Holy Scriptures, likewise sets forth man's attitude toward himself, which He will expect to be kept in the spirit of reciprocity. He expects His people to be more than Scripture quoting parrots. Legalism has no place in the life of the truly spiritual minded man or woman. The ethical side of the Christian life is not to be a reality in the life of the Christian because it is stated in the Holy Scripture, but it is in the Holy Scripture because it is the normal and expected fruitage of all the true children of God in whom dwells the love of God richly. God did not ask Israel to prove the Holy Scriptures in Malachi 3: 10. He said, "Prove me." Millions of people treat the Holy Scriptures like a woman looks at her cook book. Follow it for results. God expects His people to always recognize His divine presence. Man is to worship God in spirit and in truth, according to the Holy Scriptures. God and His Holy Word are one in thought, word and deed. Reciprocity in Christian stewardship is the spiritual tie that binds God and the whole of heaven to man and the whole of earth, into one mutual, co-operative organization, known as the *Church*, for the evangelizing of the world. *Christian stewardship* is the *how* we are to do the job. *Reciprocity* is the sincere and courageous doing the job. God is not passive toward man but active and positive. He expects His children to be active and positive toward Himself and His cause. Reciprocity in Christian stewardship knocks the letter "T" off the word "C-A-N-T," and changes the motto, "It Can't Be Done," into the victorious motto, "It Can Be Done."

Must Jesus suffer all alone,
His followers go free?
No, there is work for everyone,
A *stewardship* for me.

"The Stewardship of God" finds its origin written in His own glorious personality. From His authority on this subject there can be no appeal, because there is none greater than Himself. He confirmed the immutability of His own council, unto the heirs of His promise by His own oath, which oath, He declares, shall never be repealed. In this is revealed the vengeance of God against the rebellious as well as His approbation of the obedient and faithful.

"*God is a Spirit*," therefore the stewardship of God is by nature the outpouring of the Holy Spirit

upon the heirs of His promise. Hence, it is expected of all who receive of His most glorious stewardship that in the true spirit of reciprocity, they give in return for this favor bestowed, "to worship him in spirit and in truth."

"God so loved the world that he gave his only begotten Son." It is expected of those who are recipients of God's saving love and gift to obey in the true spirit of reciprocity the great commandment, "Thou shalt love the Lord thy God with all thy strength, and with all thy mind, and thy neighbour as thyself."

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	.50
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
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	1.00
Paper .50; Cloth 1.00	
Characteristics of the Christian Life —C. M. Bishop	.35
The Call to Christian Stewardship —J. E. Crawford	1.00
Boards .60; Cloth 1.00	
Stewardship in the Life of Women —Helen K. Wallace	1.00
Paper .50; Cloth 1.00	
Money: Thoughts for God's Stewards —Andrew Murray	.15
Money Talks —Albert F. McGarrah	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	.75
Paper .25; Cloth .75	
Money the Acid Test —David McConaughy	.50
Paper .25; Cloth .50	
Using the Heavenly Father's Gifts —Maud J. Baldwin	.30
Stewardship lessons for juniors.	

TITHING TRACTS

By Dr. J. W. Goodwin

What Is Tithing? The Nazarene Manual on Tithing; Storehouse Tithing; Did Christ Ordain Tithing?

Tithing Facts—By N. B. Herrell
100 for 25c

NAZARENE PUBLISHING HOUSE
Kansas City, Mo.

"The Son of man is Lord of the sabbath," yet He tells us that "the sabbath was made for man," hence, the Lord of the Sabbath expects the man for whom the Sabbath was made to honor Him in the spirit of true reciprocity by keeping the Sabbath day holy in devotion and worship to Him.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." In the beginning God gave man dominion over the earth and the fulness thereof. However, He reserved the authority of ownership; to man was given the co-operative possession of stewardship. Hence, God expects man to acknowledge His authority of ownership and man's stewardship by faithfully returning to Him in the true spirit of reciprocity the tithes of all material blessings.

"Prove me now herewith, saith the Lord of hosts." Upon the almightiness of God to bestow an unmeasurable blessing upon man, He challenges man in the spirit of reciprocity to put Him to the test. The keynote of the challenge is "herewith," in all the ramifications of its meaning, in the spirit of reciprocity, before he can hope to enjoy the fulfilment of the promise.

"ALL THE TITHES"

1. Tithes of love.
2. Tithes of devotion.
3. Tithes of service.
4. Tithes of testimony.
5. Tithes of interest.
6. Tithes of material things.
7. Tithes of desires.

"Bring ye all the tithes into the storehouse." The reason God gives for asking man to bring all the tithes into the storehouse is "*that there may be meat [means] in mine house.*" There is a difference between the "storehouse" and "mine house." The difference between the two "houses" lies in the fact, that the one supplies the need of the other; the "storehouse" is to supply "mine house," with all the necessary means to carry on the work of God. The local church is "the storehouse" to supply all the needs of the general interests of "mine house" (my church). There can be no substitute for this fact without sacrificing the whole of the promise. Wherever this promise has had its proper setting in the local church, thence to the general interests, both the local and the general interests have prospered. Is not this sufficient testimony? Just in proportion as this view and practice increase within our Zion will the spiritual and financial increase be noticeable. One cannot be divorced from the other and succeed. Reciprocity in Christian stewardship means that God and man are bound by the cords of mutual love, devotion, service, testimony, interest, finances and desires, to evangelize the world through the co-operative organization of the Church of the Nazarene and other like bodies. *It can be done.*

Stewardship in the Life of Women

Helen Kingsbury Wallace, who for a number of years was Field Specialist of the Stewardship Committee, Northern Baptist Convention, has written an interesting book entitled, "Stewardship in the Life of Women," in which she treats of the following subjects:

- I. The Woman with a Little Room
—*the Stewardship of Hospitality*
- II. The Woman with a Needle
—*the Stewardship of Sewing*
- III. The Woman with a Costly Offering
—*the Stewardship of Money*
- IV. The Woman with an Hour
—*the Stewardship of Time*
- V. The Woman with a Little Son
—*the Stewardship of the Family*
- VI. The Woman with a Message
—*the Stewardship of the Gospel*

Helen Barrett Montgomery, who wrote the Introduction, says, "Miss Wallace has wrought into her book the actual experience which she has had as field secretary in the promotion of the practice of stewardship among the women of her denomination. It comes out of her life, and speaks to life. It is direct, practical, concrete; it concerns itself specifically with stewardship as it relates itself to the interests and activities of the ordinary woman." We are giving a few extracts from this book as indicating the great possibilities for stewardship in the lives of women, but the book should be read entire.

Stewardship is being recognized of late as something more than accountability to God for the use of our money. Our conception of the meaning of the word has been broadened until now we think of stewardship as "an attitude toward life. We are beginning to realize that God has given into our keeping *many* trusts: strength, personality, influence, talents, time, money, prayer, and numerous other things. He, the Owner, expects us to administer them for Him. Whether we are faithful or unfaithful depends upon the use that we make of these possessions and abilities."

"Women have an intangible, but a very important, stewardship in the maintenance of a Christian atmosphere in the home. Every member of the family may make a contribution to it and has a responsibility to do so. But it seems to be the woman who really determines what the atmosphere of the home shall be."

"Modern women, too, have a stewardship of hospitality. They, too, may use food and shelter for God. A home may be a wonderful opportunity for such

stewardship. Or, it may be used selfishly, wholly for one's own enjoyment and the entertainment of one's friends. How are you as God's steward using your home? Is it merely a source of comfort and pleasure to you and your family? Or is it, in addition, really counting for God?"

"Not only the house, but the whole world has been filled with the fragrance of Mary's lovely gift, for wherever the gospel has gone, the story has been told of her. It is said that the vial in which Mary kept the ointment had a tiny opening through which the perfume might fall, drop by drop. But Mary did not wish to make such an offering to her Lord, so, shattering her alabaster box, she poured the spikenard forth, in all its sweetness, on His feet."

"A faithful stewardship of money on the part of all Christians would make unnecessary the prevalent and undesirable money-raising methods in the churches. If every Christian would give one-tenth of his or her income directly to the Christian enterprise, there would be plenty of money adequately to finance it, and the indirect methods of raising money would not have to be employed. . . . It is necessary to 'raise' money because the members are failing to give it, to bring their costly offerings to the Master. It is a matter of unfaithful stewardship. And behind the failure to give is a lack of real love for Him."

"It is not difficult for us to imagine Dorcas—her warm heart with its ready response to the needs about her, her sweet face and her swift hands. The flashing needle was always busy in service. No wonder that at the close of her life, those to whom she had ministered wept together in the upper chamber. Dorcas set a lovely example for the women of all centuries."

"Women find their hearts going out in sympathy to Martha as they read the story of Jesus' visit in the home in Bethany. They are a bit critical of Mary's lack of helpfulness, as she sat calmly at the Master's feet, hearing His word. But Jesus' decision must be final. He said, 'Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her.' When you plan your day do you give first place to the Master? He does not want the leavings, either of time or money. He wants the best; the first portion, the freshest hour. We so often let the many important demands upon our time, the urgent claims of our busy, twentieth century life, crowd out the one most important thing of all."

What Others Say of Stewardship

Christian stewardship is no affair of the fanatic and the faddist. To such it is a constant puzzle and a perpetual irritant. It is a rational, workable, everyday plan for God's great democracy of common people. The wayfaring man finds it a comfortable path. It puts us in such normal relations with our Father that it is fitted to all temperaments, talents and conditions. To the wise man it is strangely profound, to the unlettered delightfully simple, to the rich and strong a great unfolding opportunity, to the poor and weak a yoke that makes the burden lighter. A chief obstacle to its acceptance is the common failure to recognize how big it is, how rich its content, how high its ideal, and how universal its application. Physical energy, mental endowment, social graces, spiritual resources, as well as material wealth, must be reckoned with in stewardship computations. Infinite variety in human development, temperament, tastes, training and spiritual perception must be provided for in any far-reaching application of stewardship ideals. The "closed mind" and the fallacy of personal infallibility will be fatal to the spread of any truly celestial leaven through the mass of human society.—LUTHER E. LOVEJOY, *Stewardship Secretary of the Methodist Church and Editor of the Stewardship Spokesman*.

If we have any obligation to support the work of the Lord, that obligation requires that the support shall be adequate, systematic and dependable. No plan other than Christian stewardship is known ever to meet these requirements, while Christian stewardship in every instance meets every desirable condition. . . . The church can never come to the fulness of its power until it has accepted, and practices a financial system that will pour into our Lord's treasury a due proportion of the resources of His people everywhere. Where the influence of the gospel has brought a measure of prosperity and a general allegiance to His Church such that the local necessities for the worship of God become a merely nominal charge, large streams of locally surplus revenue must pour into the treasury of God, creating a great reservoir from which the spiritually desert place shall be abundantly irrigated until the whole earth shall become a garden of the Lord.—RANDALL, "Our Christian Stewardship."

In a chapter of Bishop Bashford's book on "Missions," republished in Zion's Herald recently, the parallel between the Sabbath and the tithe is set forth with convincing clearness and should command the thoughtful attention of those who are not clearly convinced concerning the divine authority of the tithe. He says, "As I have worked and prayed over this chapter the conviction has grown upon me that, in not

urging any proportion in giving, the church has made the same mistake that she would have made had she not fixed upon one-seventh of every Christian's time for worship, but had left every member free to set aside so much or so little of his time from business as might seem good in his own eyes. It is plain to all that had not the early Christians set aside one day in seven for the service of God, and resolutely abstained from their ordinary work on that day, Christianity would never have become one of the great world religions. It grows equally clear to me that were the Christians along with the devotion of one-seventh of their time to the Lord, to set aside also one-tenth of their income for His service, the world would be speedily evangelized.

Continuing his argument, the bishop says, "Every argument which can be used against any definite proportion in giving, every charge that such a rule is legal and mechanical, that it contradicts the whole spirit of the New Testament, has been used against the Lord's day. And indeed you can find a stronger argument against the maintenance of the Sabbath on the ground that it contradicts the free spirit of Christianity, and you can cite stronger arguments in both the words and works of Christ for the abolition of the Sabbath than for the abolition of tithing. In the case of the Lord's day you ask every Christian, no matter how poor he is, no matter how large his family, to abstain from his ordinary employment one day in seven and devote the time to the worship and service of God. The demand for the same amount of time from every Christian, whatever his condition, is more mechanical and legal than the demand for a proportion of his earnings. In time the poor man sets aside the same amount as the rich man. Proportional giving may not take one-fiftieth as much money from the poor man as from the rich man. But every man recognizes that the observance of the Lord's day, with proper exceptions for the works of mercy and necessity and the whole of it observed in accordance with the Master's injunction that the Sabbath was made for man, not man for the Sabbath—every man recognizes that the Lord's day so observed has brought infinite gains to our civilization. Who doubts that an equally universal observance of proportional giving, not in a mechanical or legal manner, not with the conception that one-tenth or any proportion discharges our obligation to God, but as a recognition that we have been redeemed by the life-blood of Jesus, and that all we have and are belongs to Him—who doubts that such proportional giving would prove an infinite gain to the church and to the civilization of the twentieth century?"

TITHING

By Bertha M. Todd

THE first time tithing came to my attention was during my school days, soon after I was converted in a Christian Endeavor meeting. I had given my heart to the Lord Jesus Christ, and trusting in Him for strength, had promised Him that I would strive to do whatever He would like to have me do. I had become an active member of the society and a few months later had become a member of the church. Being a Christian was a great joy to me and anything that would increase that new-found joy was eagerly welcomed.

Soon I was approached by an older member of the society who explained the teachings and principle of tithing and asked me to become a member of The Tenth Legion, a group of Christian Endeavorers whose loyalty to Christ and the church had caused them to dedicate one-tenth or more of their income to His use.

My income in those days was an allowance, the magnificent sum of twenty-five cents a week! Three cents a week seemed such a small sum to set aside for the Lord's use that I hesitated and felt embarrassed to become a tither, but after much persuasion that tithing was God's ordained plan for His church I consented to it, dedicated a nickel a week to the Lord, became No. 28,599 in the Tenth Legion, and received a certificate of membership which is before me now while I write.

"Unto God the things that are God's." That is the motto, and the teaching is that the tithe is the Lord's, by right of His own command.

School days were soon over and I became a busy worker for three dollars a week, thirty cents of which was given to the Lord as gladly as the nickel had been given, but by the time my services were worth four dollars a week something happened to shake my faith, my first warm love for Jesus had cooled off, and behold, forty cents a week was too much to give to the Lord!

For several years I blundered along in a backslidden condition, still claiming to be a Christian, but with little faith, and no blessing or victory in my heart or life.

God was good to me. When I was heartily sick of the life I was leading, finding no attraction in the world and no comfort in the church, He led me into the Church of the Nazarene, under whose ministry I speedily found a right relationship to God, and owned Jesus Christ as my personal Savior. Then, trying to serve Him rightly, one of the first things that came to my mind was "Unto God the things that are God's." What? Tithing? One of the first demands the Lord made? Gladly I responded and gave fifty cents a week out of my four dollars. This was just previous to the World War when work was scarce and wages were small.

Read Malachi 3:10 before you read any more of this personal experience. "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."

Scarcely had I again started to tithe regularly when my pay was increased to seven dollars a week, and in just a few years I was earning seven times my original wage. The blessings that God has poured out upon my life spiritually and materially since that time cannot be told or numbered, but by actual bookkeeping I find that God has enabled me in eight years to give one thousand dollars to our beloved church and five hundred dollars to other causes, to the poor and the needy.

There is one way to convince the world that God is faithful and His word is true. When a Christian, a church member, a Nazarene perhaps, accepts the promises of God, tests them, proves them, and has the blessed results shining forth in his own life, the whole circle of people who come under his influence are aware that God's promise is true.

Tithing is a divine tonic, it deepens spirituality, it

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promotes generosity, it develops liberality, until the tither unconsciously becomes the cheerful giver whom the Lord loveth, and this in turn reacts upon the faith and trust which originally enabled the tither to become the recipient of salvation, thus rounding and developing the whole Christian life.

If all Nazarenes tithed nothing could stop the growth of our church, no power that exists could stop our mighty organization from sweeping the world with revival fire and salvation. Why? Because all we need is money; we have Jesus Christ for our Head, we have

the Bible for our standard, we have a glorious church made up of the finest people in the world, General Superintendents, District Superintendents, missionaries, pastors, and lay members. God is our God, holiness is our watchword, and salvation is our banner in every church and assembly, in every college and camp-meeting throughout our denomination. We have our own great Publishing House to send out the glad tidings of salvation anywhere and everywhere.

We are doing a great work but why are we not doing it more speedily? Why are we hindered? Why is our budget a source of anxiety? And why are the inspired plans of our great leaders not more quickly put into operation?

Let us Nazarenes rise in our Christian strength and put the kingdom of God and His righteousness first in all our plans and ambitions. One dollar out of ten, two out of twenty, three out of thirty, our reasonable service to our gracious Lord who liberally gives us not not life only, but salvation, and all the comforts and blessings we enjoy.

Who will? How many will? The Lord will keep the record. How many new tithers will enroll?

THE NEED OF THE HOUR

(Continued from page twenty-two)

How I do like the preaching of holiness. I was about to write "true holiness," for it places us all on the same level; no Greek nor Jew; rich nor poor; for every man must go dead broke in order to get the blessing. "Here I give my *all* to thee, friends and time and *earthly store*, soul and body thine to be, *wholly* thine forevermore." Thus he gives all he has at present and all his ability might bring in the future.

Now then, if God could get an army of soldiers like this, they would turn the world upside down. All they would have to do would be to seek out men of good report who would look after this holy business; and all that the rest of us would have to do would be to come and lay our offerings at the apostles' feet, and distribution would be made to all as the needs demanded. There would be no special interests then. There would be no extravagant expenditures of money, but all would be done to the glory of God. Who is there that can rise up and say that a repetition of Pentecost would not bring these glorious results.

I long to see the day when all of our periodicals will be filled with glowing reports of mighty Holy Ghost revivals, telling of how the people really prayed through, how the fire fell, how Brother Smith or Brother Jones sold his farm and laid the price thereof at the apostles' feet. How others brought in of their treasures, gold, frankincense and myrrh. Oh, it was love, true love for Jesus and all hearts were aglow with the holy flame.

When we can get reports like this, then we shall not need to make so many appeals for money, but until that time does come, please pray for us that we may hold out faithful.

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Northern Bible College, Chas. E. Thomann, Director, Med River, Alta., Canada.	
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Pasadena College, O. J. Nense, President, Pasadena, Calif.	
Trevecca College, C. E. Hanly, President, Nashville, Tenn.	

TELEGRAM

Just as we are going to press we received the following telegram from Cincinnati, Ohio: "Mrs. M. W. Knapp went to her reward one thirty this morning (Feb. 1).—M. G. Standley."

EVANGELISTS' SLATES

Mack and Ethel Anderson, 129 E. 7th St., Butchinson, Kansas	
Woodward, Ohio	Feb. 12 to 23
Webb City, Mo.	Feb. 25 to March 9
T. M. Anderson, 805 Lexington Ave., Wilmore, Ky.	
Los Angeles, Calif.	Feb. 9 to 16
Seattle, Wash.	Feb. 21 to March 2
Nampa, Idaho	March 9 to 23
Esbridge, Mass.	March 30 to April 13
Hammond, Ind.	April 20 to May 4
Jarrett E. Aycock, 2923 Troost Ave., Kansas City, Mo.	
Yakima, Wash.	Feb. 16 to March 2
Moscow, Idaho	March 9 to 23
Seattle, Wash.	March 26 to April 9
C. H. Babcock, 1148 Victoria Ave., Los Angeles, Calif.	
Santa Rosa, Calif.	Feb. 2 to 16
Berkeley, Calif.	Feb. 23 to March 9
Ran Francisco, Calif.	March 16 to 30
P. P. Belew, Olivet, Ill.	
Ott City, Pa. (Gen. Del.)	Feb. 5 to 23
R. E. and Dorothy Bridgewater, 1014 N. Plum, Hutchinson, Kansas	
Hutchinson, Kans. (home)	Feb. 10 to 23
Mineral City, Ohio	March 2 to 10
Steenberville, Ohio	March 18 to April 4
C. C. Burton, Delmar, Ky.	
Redford, Ky.	Feb. 6 to 23
Penson, Ky.	April 6 to 20
M. M. Bussey, 224 W. Palm Ave., Monrovia, Calif.	
Portales, New Mexico	Feb. 2 to 17
A. B. Carey, Beacon, New York	
Hampton, N. H.	Feb. 11 to 23
Jack and Ruby Carter, Peniel, Texas	
Rolan, Texas	March 2 to 23
C. R. Chilton	
Syracuse, N. Y.	Feb. 11 to March 2
Binghamton, N. Y.	March 3 to 23
Harvey and Marie Chrysler, Webb City, Mo.	
Atodoc, Ind.	Feb. 12 to March 1
Stella B. Crooks, 237-61st St., Chicago, Ill.	
No. Attleboro, Mass.	Feb. 9 to 23
So. Portland, Maine	March 2 to 16
Henryetta, Okla.	March 23 to April 6
Muncie, Ind. (First Church)	April 13 to 27
M. E. and Nina Devall	
York, Neb.	Feb. 2 to 16
Parnam, Neb.	Feb. 16 to March 2
Eustis, Neb.	March 9 to 30
H. M. Dickerson, 2608 Newman St., Ashland, Ky.	
Whiting, Ind.	Feb. 24 to March 9
Marion, Ind.	Feb. 24 to March 9
Morristown, Ind.	March 16 to 30
C. M. Dunaway, 216 N. Candler, Decatur, Ga.	
Rock Island, Ill. (First Church)	Feb. 16 to Mar. 2
Canton, Ohio, (First Church)	Mar. 9 to 23
Barberton, Ohio (1st Church)	March 30 to April 13
Lakeland, Fla. (Nazarene Tab.)	April 20 to May 4
Charles Dye, 4 Rindale Ave., Plaquemine, Ohio	
Columbus, Ohio (3rd St. Mission)	Feb. 9 to 23
Bloomington, Ind.	Feb. 23 to March 16
Chester, W. Va.	March 23 to April 6
Ricknell, Ind.	April 13 to 27
Springfield, Ohio	May 4 to 18
J. R. Edwards and Wife, Box 29, Elmore, Ohio	
Warwick, Ohio (Church of Nazarene)	Feb. 23 to March 9
Rogers, Ohio (Church of the Nazarene)	April 13 to 27
Edwards Evangelist Ladies Quartet	
Bentonville, Ark.	Feb. 14 to March 2
Hoxie, Kans.	March 7 to 23
Hominy, Okla.	March 28 to April 13
Britton, Okla.	April 18 to May 4
Harry J. Elliott, Nampa, Idaho, Route 4	
Los Angeles, Calif. (Boyle Heights)	Jan. 30 to Feb. 18
Van Nuys, Calif.	Feb. 23 to March 9

W. E. Ellis, 9313 Laurel St., Los Angeles, Calif.
Colton, Calif. April 27 to May 11

Theo. Eisner and Wife, 789 St. Marks Ave., Brooklyn, N. Y.

Miami, Fla. Jan. 25 to March 10
Charlotte, N. C. March 14 to 23
Alliance, Ohio March 25 to April 6
Elkhart, Ind. April 13 to 27
Lansing, Mich. (1st Church of the Nazarene) ..
..... May 4 to 18

Bona Fleming, 2952 Hackworth St., Ashland, Ky.
Kenmore, Ohio Feb. 3 to 16
New Brighton, Pa. Feb. 23 to March 9
Sligo, Pa. March 10 to 23
Bedford, Ind. March 30 to April 13
Sapulpa, Okla. April 27 to May 11
Shawnee, Okla. May 12 to 25

John Fleming, 2813 Holt St., Ashland, Ky.
Toronto, Ohio Feb. 11 to 23
Cochorton, Ohio Feb. 24 March 9
Coffeyville, Kans. March 12 to 23
Cincinnati, Ohio March 30 to April 13
Oklahoma City, Okla. April 20 to May 4

C. B. Fugett, 2017 Moore St., Ashland, Ky.
Wellington, Tex. Feb. 10 to March 2
Atlanta, Ga. March 9 to 23
Franklin, Ohio March 30 to April 13
Wellsville, Ohio April 15 to 27

Gaddis-Moser Evangelistic Party, 4805 Raranna St., Cincinnati, Ohio

Wilmington, Ohio Feb. 16 to March 2
Kewanee, Ill. (Church of the Nazarene) ..
..... March 4 to 16
Troy, Ohio (Church of the Nazarene) ..
..... March 17 to 30
Roanoke, Va. (Pilgrim Church) April 4 to 20

Ralph C. Gray, 837 E. Elmwood, Ft. Worth, Texas
Eastland, Texas Feb. 7 to 23
Harvey, Ill. March 2 to 18

Lewis E. Mall, Nampa, Idaho
Burns, Oregon Feb. 16 to March 2
Hemlock, Oregon March 9 to 23

A. O. Henricks, 1430 E. Washington St., Pasadena, California

Portland, Oregon (East Side) Feb. 16 to Mar. 2
Stockton, Calif. March 9 to 23
Oskaloosa, Ia. Mar. 27 to Apr. 11
Chicago, Ill. (1st Church) April 13 to 27
Richmond, Ind. Apr. 28 to May 11

J. E. Hughes, Kingswood, Kentucky
Logansport, Ind. Feb. 15 to March 3

Allie and Emma Irick, Box 918, Bethany, Okla.
Bartlesville, Okla. Feb. 16 to Mar. 2
Sublette, Kans. March 9 to 23
Sulphur, Okla. March 30 to April 13

K. Hawley Jackson
Plattsburg, N. Y. Feb. 13 to March 2
Jamestown, N. Dak. March 9 to 23
Valley City, N. Dak. March 25 to April 6

C. B. Jernigan, 944 West Cabal Ave., Nashville, Tenn.
California, Pa. Feb. 13 to March 9
East Liverpool, Ohio (with Vaughan Quartet) ..
..... March 12 to 30

G. E. Johnson, 575 N. W. 52 St., Miami, Fla.
Princeton, Fla. (care Rev. F. W. Koehler) ..
..... Feb. 2 to 23
Miami, Fla. (576 N. W. 52 St.) ..
..... Feb. 24 to March 29
Cleveland, Okla. (care Rev. I. D. Farmer) ..
..... April 18 to 27

Lum Jones, Ada, Okla.
Fairbury, Nebr. Feb. 16 to March 2

Clayton Kidd, 2829 Stanley St., Detroit, Mich.
Alma, Mich. Feb. 9 to 23

C. C. Kniggers and Sons Evangelistic Party, 106 Jefferson St., Natchitoches, La.
Orange, Texas Feb. 10 to 23

The Lehmans and Son James, Barborton, Ohio
Northern Indiana District, Feb. 12 to March 5

W. W. Lovelless, Route 5, London, Ohio
Monroeville, Ind. (Gen. Del.) Feb. 15 to Mar. 2
Christianburg, Ohio (Gen. Del.) Mar. 8 to 23

Theo. and Minnie E. Ludwig, 172 N. Euclid Ave., St. Louis, Mo

Phoenix, Ariz. Feb. 11 to 23
Brea, Calif. March 2 to 16
Alhambra, Calif. March 23 to April 6
Burbank, Calif. April 10 to 27

Mabel R. Manning, Nahant, Mass.
Bath, Maine March 8 to 30
Bristol, R. I. April 6 to 20

Ernest B. Marsh, 2329 19th St., Cuyahoga Falls, Ohio
Newton Falls, Ohio Feb. 11 to March 2

J. B. McBride, 112 Arlington Drive, Pasadena, Calif.
Portland, Ore. (Sellwood Church) ..
..... Feb. 23 to March 9

L. C. Messer, 2923 Troost Ave., Kansas City, Mo.
Carleville, Ill. Feb. 13 to 23
Webb City, Mo. Feb. 25 to March 9
Gary, Ind. May 8 to 18

Edward E. Mieras, Nampa, Idaho
San Jose, Calif. Jan. 26 to Feb. 14

L. G. and Bertha Milby, Box 327, Danville, Ill.
Mishawaka, Ind. (Gen. Del.) ..
..... Feb. 11 to March 2
Portsmouth, Ohio (Gen. Del.) March 12 to 30
Uhrichsville, Ohio (Gen. Del.) .. April 6 to 20

James Miller, 1115 North Holmes Ave., Indianapolis, Ind.

Buffalo, Kans. Feb. 3 to 16
Muscatine, Iowa Feb. 23 to March 9
Indianapolis, Ind. (Home) March 10 to 20
Bloomfield, Iowa March 23 to April 6
Des Moines, Iowa April 9 to 27

W. H. Miner, Bethany, Okla.
Elk City, Okla. Feb. 9 to 23

G. C. Morgan, York Nebr.
Newton Falls, Ohio Feb. 11 to March 2

W. O. Nease, Olivet, Ill.
Dover, N. J. Feb. 2 to 16
Elidred, Pa. Feb. 23 to March 2

Aug. N. Nilson, 3270 Madeline St., Oakland, Calif.
Cadillac, Mich. (Church of the Nazarene, 608 N. Bimoo St.) ..
..... Feb. 6 to 23

Will M. and Lillie B. Merry, 2923 Troost Ave., Kansas City, Mo.

Ridgefield, Wash. Feb. 16 to March 2
Newberg, Oregon March 9 to 23
Oak Harbor, Wash. March 30 to April 13

Edward C. Oney, Rusb, Ky.
Newell, W. Va. Feb. 2 to 16
Terrace, Pa. Feb. 23 to March 9
Greentown, Ohio March 31 to April 13

Eddie E. Patzsch, 624 Oak St., East Liverpool, Ohio
Eastern Nazarene College Jan. 14 to April 1
West Collingswood, N. J. April 6 to 20
Richmond, Va. May 4 to 26

D. M. Peffley, Route 6, Brookville, Ohio
Wooster, Ohio Feb. 6 to 23
Omaha, Nebr. (Central Church of the Nazarene) ..
..... March 2 to 16
Columbus, Ohio (Shepard Church) ..
..... March 23 to April 6
Oatsville, Ind. April 7 to 20

Lawrence Reed, Route 1, Salem, Ohio
Marion, Ohio Feb. 12 to March 2
Lincoln Place, Pa. March 4 to 16

Lewis J. Rice, Richmond, Ky.
Youngstown, Ohio Feb. 4 to 23

J. A. Rodgers, 484 West North Ave., East Palestine, Ohio
Peru, Ind. Feb. 12 to March 6
Irroton, Ohio March 9 to 23
New Castle, Pa. March 30 to April 13
Lockland, Ohio April 14 to 27

Perry Road, Middleport, Ohio
Long Bottom, Ohio (R. F. D., Eden Church of the Nazarene) ..
..... Feb. 6 to 16

A. P. Rule and Wife, 1009 Oak St., Abilene, Texas
Bitter Creek, Texas Jan. 31 to Feb. 16

Otto and Billie Schwab, 842 E. 7th St., Ada, Okla.
Walla Walla, Wash. Feb. 11 to 13
Spokane, Wash. Feb. 12 to 23
Cornell, Wash. Feb. 21 to March 9

Richard and Dorotha Sharp, Oakosh, Nebr.
Curtis, Nebr. Feb. 6 to 23
Beatrice, Nebr. March 2 to 14
Lincoln, Nebr. (First Church) ..
..... March 20 to April 6
Kenesaw, Nebr. April 13 to 27

E. E. Shelhamer, 5419 Isleta Drive, Los Angeles, Calif.
Grantham, Pa. Feb. 6 to 16

E. D. and Winnie Simpson, Bethany, Okla.
Marlow, Okla. Feb. 4 to 16
Waukeia, Okla. Feb. 17 to Mar. 2
Ryan, Okla. Mar. 6 to 23
Guymon, Okla. Mar. 26 to Apr. 13

E. H. Stillion, 31 Home Ave., Oil City, Pa.
Victoria, Va. Feb. 9 to 23
Framingham, Mass. Feb. 26 to Mar. 16
Wadsworth, Ohio Mar. 20 to Apr. 6

Howard W. Sweeten, Ashley, Ill.
Akron, Ohio (First Church) Feb. 8 to 24
Ashabula, Ohio March 1 to 17
Bering, Ohio March 18 to April 4
Cleveland, Ohio (First Church) April 6 to 30

E. E. Taylor and Family
Boise, Idaho Feb. 9 to 23

Fred Thomas
Jasper, Ala. (Box 108) Feb. 4 to 16
Miami, Fla. (No. Side Church, N. W. 5th St.) ..
..... Feb. 18 to March 2
Sioux City, Iowa (First Church, 1220 S. Glass St.) ..
..... March 16 to 30
Oklahoma City, Okla. (Capitol Hill Bldg. 927 S. W. 23rd St.) .. April 1 to 18
Arkansas City, Kans. (628 So. 7th St.) ..
..... April 15 to 27
Ponca City, Okla. (315 Cherry) ..
..... April 29 to May 11

I. M. Toole, 615 E. College St., Alliance, Ohio
Owosso, Mich. Feb. 2 to 23
Harrington, Del. March 2 to 16

E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.
Mitchel, Ind. (315 Baker St.) ..
..... Feb. 16 to March 2
Muncie, Ind. (628 So. Jefferson St.) ..
..... March 3 to 8
Lafayette, Ind. (1707 Morton St.) ..
..... March 9 to 23

G. D. and Agnes Urschel, Olivet, Ill.
Clinton, Ind. Feb. 3 to 16
Stockton, Ill. Feb. 23 to March 9

N. B. Vandall
Portland, Oregon Feb. 16 to March 2
Salem, Oregon March 9 to 23
Portland, Oregon March 30 to April 13

Vaughan Radio Quartet, Lawrenceburg, Tenn.
Lawrenceburg, Tenn. (Vaughan School of Music) ..
..... Jan. 6 to Feb. 14
Columbus, Ohio (1st Church) .. March 2 to 16
East Liverpool, Ohio (1st Church) ..
..... March 17 to 30
Northern Indiana District (with Rev. J. W. Montgomery) April 8 to 27

Harold Volk, Bethany, Okla.
Wray, Colo. Feb. 13 to March 2
Hartuo, Colo. March 9 to 23
Armel, Colo. Mar. 25 to Apr. 13

M. W. Welsh, 703 Malvern Ave., Columbus, Ohio
Lishon, Ohio Feb. 9 to 23
Hamden, Ohio March 2 to 16
Columbus, Ohio (God's Hollows Mission) ..
..... March 17 to 30

Lon R. Woodrum, 1928 18th St., Lubbock, Texas
Mineral Wells, Texas Feb. 7 to 23
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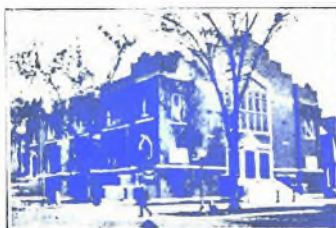
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How Tithing Worked Out in Chicago

On Tuesday eve, December 31, 1929, a mortgage burning service was held in the First Church of the Nazarene, Chicago, Illinois. The service began at nine o'clock and continued without intermission until midnight, at which time the mortgage was burned in the presence of seven hundred people. Thinking that it may be of some help in encouraging the Stewardship Campaign put on by the General Board, we are giving the following account from Pastor Schurman of how tithing worked out in First church, Chicago:



W. G. Schurman
Pastor



First Church, Chicago



F. M. Messenger
Associate Pastor



Mrs. Jenness
who applied
match



Dorothy Nelson and Billy Welbel
who carried the matches to the
platform



and by the 29th practically the whole amount paid into the treasury. Not only that but the regular weekly offerings here averaged from September 2, to December 15, around \$300 a Sunday. Another thing I ob-

served is that the people who put their whole tithe into the storehouse were in many instances the most liberal in the special offering for the mortgage. God's financial plan works. Nearly everybody did something; even the cradle roll gave about \$50 toward the amount. The beginners' class gave a considerable

When we accepted the pastorate of Chicago First church in 1917 there was \$16,700 indebtedness on the church property. That amount was reduced to \$10,000 by 1925, when to make more room for our Sunday school work we put in an oil burner heating plant and utilized the space formerly occupied by coal into some classrooms at an expense of \$7,500, making a total of \$17,500 indebtedness and a new mortgage put on the building at 6 per cent interest, a \$1,500 reduction on the principal mortgage note each year. In 1928 we owed \$13,000. We had preached and practiced tithing since conversion but never accepted or preached storehouse tithing until 1928. We presented a schedule to the church showing what could be done in one year, if all of our members practiced storehouse tithing, but only about 200 of our 500 membership really brought the tithe into the storehouse, though nearly all the remainder increased the amount of their weekly envelope offering. From January 1 to December 1 we had paid \$5,000 on the \$13,000 indebtedness. In December we got a conviction that it could be done and much against our own judgment we spoke of our conviction to the church board. It was just after the stock market slump, you will remember and the board said that this fact, coupled with the near approach of Christmas when people were spending their money for gifts, would seem to combine to make it a very inappropriate time to try and raise the remaining \$8,000. They said if it was done God would have to do it. Right there we decided and stated that *God should have all the glory*. The board (the most of them) expressed their belief that it could be done and though some may have questioned the wisdom of the attempt at that season of the year, none expressed a doubt and *all gave their co-operation*. (You see we have the greatest crowd of men on any church board in the whole connection). They authorized me to appoint whom I wished as solicitors. We asked about five men and five women and *not one refused to serve*. By December 27 we had the whole amount subscribed

sum. The N. Y. P. S. gave \$100 as a society and said, "We have another hundred if you need it," but we didn't need to ask for it. The young men's Sunday school class gave an eatless banquet and sat around a row of empty tables and gave the price of what it would have cost and raised \$100, not to be outdone by the young women's class who got mite boxes and raised in silver and copper over \$100; and the time would fail me to tell of the Loyal Temperance Legion, Betty Hines' class, Mrs. Nance's little girls; of the young lady who sacrificed the price of a new dress and gave the amount toward the mortgage; of the folks who had no religion and yet offered assistance. I am reminded of what the scripture says about Asa in 2 Chronicles 15:9, "And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him." As we look back we are ashamed of our little faith for we never got to the place where we said we knew it would be done. We did say it could be done but we never dreamed it could be done so easily.

This church has paid since 1917 in interest on mortgages alone over \$9,500. God's financial plan believed in and practiced would have saved this amount and supported sixteen missionaries during those years. To God be all the glory. *He* did it. *He* moved upon the people to give. Give Him the honor due to His name. On top of all this we preached tonight to nearly a full house with ten seekers at the altar during the day and had a little over \$700 in the offering for the first Sunday in the new year.

Money spent on myself may be a millstone about my neck; money spent on others may give me wings like the angels.—R. D. HITCHCOCK.

There is a vast difference in one's respect for the man who has made himself, and the man who has only made his money.—MULOCK.



REDEEMING THE TIME

When stewardship is rightfully understood, as concerned not only with the disposal of money but with its acquisition as well, then the question of time becomes an important factor. The apostolic injunction is, "Buy up the time, because the days are evil." Every moment is sacred, for it is only by the proper and prudent use of time that success can be attained. Neither is it sufficient to appear busy, or be engaged in multitudinous tasks—there is danger of giving attention to the trifling and unimportant and neglecting the matters of greater moment. A program for the right use of time becomes as essential as a budget for the proper distribution of funds.

A REMEDY FOR FINANCIAL ANXIETY

CARL HILTY, professor of Constitutional Law in the University of Berne, Switzerland, in his helpful book entitled, "The Steps of Life," discusses the troubles and anxieties common to man and adds his testimony to the value of the partnership idea in the field of financial matters.

"There is one more remedy against financial anxiety, and that, strange to say, is systematic giving. This the ancient prophets of Israel already knew; in our day it has lately assumed prominence again, especially through George Mueller and Spurgeon. Whether the amount be laid aside for this purpose should be the tenth of one's income would seem a matter of indifference; but a definite part it must be; and it should never be allowed to remain a matter of mere intentions, which the natural avarice of men will always find ways of evading. In this way a man often acquires his first inclination toward caring for his poor fellow men, while otherwise they appear to him only too often as troublesome claimants for something that rightly belongs to himself alone or that he has need of for himself and for his own. But when a man possesses such a fund no longer belonging to himself, then he looks around more freely to see where he may put the money to good use; then at times he even anticipates the appeal of the tongue when he sees the mute appeal of the eye. This single habit, universally adopted, would help solve the social question more than all the talking and scribbling with which the world now resounds, for the most part vainly."