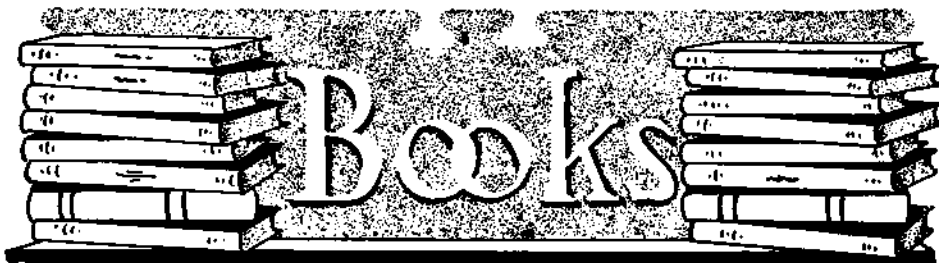


Herald of Holiness

Stewardship Number

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. Luke 16:1





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HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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THIRD ANNUAL STEWARDSHIP NUMBER

This issue of the HERALD OF HOLINESS is the third annual Stewardship Number. Both previous numbers have been well received and it is hoped that the present edition will serve its part in the promotion of Christian stewardship. During the present year the Stewardship Committee has been conducting a church-wide campaign of education and substantial gains have been made. Under the direction of the Stewardship Secretary an annual booklet has been printed and circulated, giving suggestions to pastors on methods of church finance. In addition to this tracts on church

finances, tithing and related themes have been distributed to pastors; suitable literature for the commemoration of the 1900th anniversary of Pentecost was prepared and published, and literature on personal evangelism was distributed. Special numbers of the HERALD OF HOLINESS or The Other Sheep have been issued for Home Missions, Foreign Missions, Education, Church Extension and Ministerial Relief.

Gains are being made—we are going forward steadily, and there is developing in the Church of the Nazarene a wider and deeper sense of the responsibility for faithful stewardship. We are not able to present to our readers as many examples of tithing as we had hoped to do, but the accounts given, we trust will serve to stimulate others, so that in the near future we shall soon have a large number of tithing churches.

STEWARDSHIP MONTH

The month of February has been set apart as a time for special instruction in the principles of stewardship. Literature has been prepared by the Stewardship Secretary intended to assist pastors or other workers in the presentation of this important subject. There is need for a changed attitude in many places concerning church finances on the part of both pastor and people. As far back as the oldest inhabitant can remember they have always had difficulty in securing sufficient funds, and the need has existed so long that it has become chronic. Such persons need to be brought to see that proper Christian stewardship will lift the load and bring relief to overburdened, and, too often, disheartened church officials.

There must be a program of instruction instituted throughout the entire church if the membership is to be awakened to the importance of this subject. A survey of a church of another denomination showed that, of 1,000 members, about 600 had paid nothing the previous year, either to the benevolences or to current expenses. Word from a District Superintendent in our own church has just been received to the effect that there is not a church on the district where a sufficient number tithe and pay the money into the church regularly as to warrant his characterizing the church as a "tithing church." Preachers must be as true to the people on this line as on any other. Covetousness is a sin as well as worldliness—in fact is one of the truest symptoms of worldliness.

We sincerely hope that this Stewardship Number of the HERALD OF HOLINESS will serve some part in promoting this great cause. Read it carefully, read it prayerfully, and then ask the Master what He would have you do.

"Quit you like men." What is it to be a man? It is to bear God's image, and to be like the image we bear. To be a man is to be chivalrous in thought, pure in feeling, honorable in conduct, true in speech.—FAIRBAIRN.

THE HALLELUJAH MARCH

THE brief history of the Church of the Nazarene furnishes some interesting studies in religious development, especially in the stewardship of finances. In the earlier days of the movement much was made of the offering which frequently took the form of a "hallelujah march." Emphasis was placed upon spontaneity and freedom, love for the cause and holy hilarity in giving. These hallelujah marches were not such in name only, for the hallelujahs were much in evidence and the offerings were sometimes taken in market baskets. This form of giving and the peculiar emphasis upon spontaneity was the result of a revulsion of feeling among the Nazarenes toward "assessments." They felt keenly the cold, mechanical nature of the giving in the older churches from which most of them had come, and sought to vitally relate their money matters to their religious experience. The hallelujah march was a protest against the whole plan of assessments and apportionments.

Much as we may deplore the fact, we shall in time be driven to the mechanical and lifeless giving which we once so strenuously opposed unless we guard carefully against it. With the constant and insistent demands for money to maintain the work begun under the offering plan, spontaneity was soon crushed and the glory of hilarious giving degenerated into "drives" and heart-rending "appeals." Out of this crucial test of finances, however, there is emerging a new conception of God's financial plan. The hallelujah march was never intended to provide for the regular support of the church, but for the free, spontaneous outflow of the tides of holy life. Had the earlier Nazarenes adopted and enforced the tithing system as the regular means for the support of the church, and reserved the hallelujah march for enlargement of the work and for emergencies, in all probability we should not now be wrestling with grave financial problems.

The Church of the Nazarene made substantial gains in the adoption of the hallelujah march as an expression of the spontaneous giving vitally related to spiritual life; but as a church we are now seeking to establish the complementary truth of tithing as God's plan for the support of the regular interests of the work. In presenting this phase of the truth, however, we must guard against quenching the "spirit of giving" which was the peculiar glory of earlier days. The relation of the absolute and the individual, the general and the particular, unity and diversity, fixedness and change are problems which underlie all history, science and philosophy. To develop a plan which provides for unity and continuity in giving, and yet allows the individual the free play of spontaneity, is but another attempt to solve the age old problem as it pertains to church finances. Some of our pastors have gone to the extreme, we believe, in their earnest desire to establish the tithing system. They have

promised that if the tithing plan is adopted they will not take offerings in their churches. This is a serious mistake and will in time kill the spirit of giving. But we are of the opinion that the great objective is to do away with "drives" and perhaps most pastors have this in mind. We heartily sympathize with their position. But offerings should never be identified with drives. Drives are disastrous to the spirituality of a church and militate against attendance in the congregation. Offerings, on the other hand, when free and spontaneous are a distinct advantage to any congregation.

The matter of finances in the Church of the Nazarene must ever be allied to worship—must be the spontaneous outflow of divine life. This does not mean irregularity, for under the terms of the new covenant it is the "law" of God that is written upon the heart and within the mind. A place must ever be made for the guidance of the Holy Ghost. Tithing is only the beginning of stewardship—the minimum. We are responsible to God for the proper use of the nine-tenths, and need the wisdom and direction of the Spirit of God. We are convinced that there are thousands of dollars which rightfully belong to the Church of the Nazarene which annually go into other channels, solely because an appeal is made to individual interests and to the spontaneity of giving. We believe that the Holy Ghost would have Nazarene money go to the worthy interests of the Church of the Nazarene. Its missionaries are as self-sacrificing as any other and as successful; its program is balanced and it is administered in an economical manner; and furthermore, its officers are held to strict accounting and an annual audited report to a Board of responsible men and women elected by the church. This is a guaranty of safety, which should be given proper consideration.

Let our preachers everywhere encourage the "spirit of giving." The budget is but the minimum—a guaranty for the support of the present missionary undertaking—with the General Budget paid, we should encourage giving to our most worthy causes, and our expansive plan and system of finances make this possible. Money sent for specific purposes is by our General Treasurer held inviolate for the purpose designated.

Every church should seek to encourage the spirit of giving among its members. To do this careful attention must be given to the care of funds. There are always many people who feel led of the Spirit to make gifts to specific objects. These should not be discouraged, but rather encouraged. The tithe should be paid into the church, but of the remaining nine-tenths the Holy Ghost often calls his people to undertake special work and lays special needs upon the hearts of those who listen to His voice. Certain objects like the erection of new buildings, necessary school and medical equipment, and various other matters,

have been approved by the General Board and placed in the budget conditionally—conditioned if funds are received to cover the costs of such specific undertakings. These are all worthy enterprises—in some cases almost necessities. Let pastors and people find out what these specific objects are and then encourage one another to “attempt great things for God.” Money sent to the General Treasurer for specific purposes is reserved inviolate for that purpose which the donor specifies.

Make use of the stewardship literature sent to the churches. Pastors will do well to call the attention of their parishioners to the necessity of observing the special Stewardship Month. Subscribers to the *HERALD OF HOLINESS* may assist in promoting the cause of stewardship by lending their papers to friends, or sending for special rolls of papers to be distributed. Make use of the excellent material furnished by the Stewardship Committee through its Secretary. Let us have a general move forward all along the line.

BUILDING STEWARDSHIP

There is to be a World Conference on Stewardship and Church Finance held in Edinburgh, June 22-26, 1931. In preparation for this a deputation of Scotch churchmen have had a conference with the United Stewardship Council in the United States and Canada, and as a result the following is a gist of the report that will be presented to the United Church of Scotland at its next General Assembly:

“The great need of the Church today is a fresh conception of individual Christian responsibility for its work, if the challenge of this world situation is to be adequately met. This challenge can be met only through a definite adoption of an idealistic sense of stewardship—the stewardship of all life, which was the original teaching of the church.

“The following are some of the points through which this sense of responsibility can be attained:

“1. Stewardship is the recognition of our responsibility to God for the use of life, talents, possessions and spiritual resources.

“2. Stewardship accepted in the light of Christ's life, teachings and death involves responsibility to men and offers a solution for social, industrial and economic problems of the modern world.

“3. Stewardship is for the whole of life, and its acceptance as a rule of life affects all human relationships in which one is placed, money, time, will power and emotions and cultural attainment.

“4. Stewardship is concerned not only with proportional and adequate support of the work of the kingdom of God, but also with the spirit and method of the acquisition, investment and expenditure of money.

“5. The stewardship ideal is of primary importance for the building of Christian character. Hence stewardship instruction should form an integral part of any program of religious education.”

THE SEVENTH AND THE TENTH

A seventh of the time and a tenth of the increase are two principles of great antiquity in history, and were both well established in Judaism at the time of Christ. The church clearly discerned these principles under the light of the pentecostal effusion of the Spirit and was able to lift them out of their Jewish setting and interpret them as basic in the new spiritual organization. The early church regularly observed worship on the “Lord's Day,” and likewise made a sharp distinction between ownership and possession—none of them saying that ought of the things which he possessed was his own. The church through all the period of its history has clung tenaciously to the principle of the seventh—as expressed in a definite Sabbath for worship; but the principle of the tenth, so faithfully observed at first, in later times was allowed to sink into an individualistic and desultory form of giving.

One is often tempted to speculate as to what would have happened in the church if every individual member had been allowed to worship on any day he saw fit to set apart for Christ, or to use as much or as little of his time as was convenient. Doubtless the church would have been wrecked upon the rocks before the close of the century. It could not have existed under this individualistic and desultory form of worship. But the church is only beginning to awaken, apparently, to the fact that it can no more thrive in disobedience to God's law of the tenth than it can and ignore His law of the seventh.

There is a spiritual significance also in the use of the seventh and the tenth. Both man and the earth upon which he lives are the Lord's and therefore ownership of both must be acknowledged. The seventh of his time is man's perpetual acknowledgment of the divine ownership of his person. The tithe of the land is an acknowledgment of God's ownership of the earth and of man's tenantry. Man is but a renter. The tithe is a perpetual acknowledgment that man does not own his own possessions, but holds them as a steward. It is because personality is of more worth than material things that God exacts a higher percentage of his time than of his possessions. The distinction between the seventh and the tenth is a perpetual testimony of God's value of human personality in its relation to material things.

God has ordained that happiness, like every other good thing, should cost us something; He has willed that it should be a moral achievement, and not an accident.—DE GASPARIN.

THE power and influence of wealth have been wonderful in its

control of society and nations. To have and own and control seems to have been the all consuming passion of the world. Man by sin lost his power to control—govern—which was his rightful place, and the end of his creation. Created in the image of God, God said, "Let them have dominion." He was "placed over the works of thine hands," "but now we see not yet all things put under him, but we see Jesus." While man lost his dominion through his sin, through Jesus Christ our Lord he may be restored. For "we see Jesus crowned with glory and honour," the "captain of our salvation," "made perfect through suffering." Then we have the divine process to bring man back into harmony with God, "For both he that sanctifieth and they who are sanctified are all of one." This experience of sanctification brings man back to where he is able to have dominion, so that God is able to make him a true ruler, make him a king-priest.

Abraham caught the right vision and saw clearly that man's right to rulership was not his by nature, but rather God given. Abraham seems to have gotten the idea that this little word "let" in the expression, "Let them have dominion," was the key which revealed man's place in relation to the things of this world. In his thought God was the possessor of heaven and earth, and man's place was only that of a steward. To have and to hold, and have dominion by permission of the Almighty, "let," given permission for a certain sum or share in the development or increase. This sum or rental is made known in the practice of this great man of faith, as one-tenth.

In order that this Abrahamic ideal should not be forgotten or lost sight of in the possessions given in the land of Canaan, God instituted the plan of release of all possessions gained in the fifty years, allowing the possessions to revert back to the original family possessions. To make this effective all debts must be cancelled and prices of property estimated in harmony with the sabbatic year, the year of release. This law was only a schoolmaster to teach them this great truth that God owned all, that man was a steward, holding everything to produce increase for the glory of God and His interests in the earth. Hence the tithe was continued as God's share of the increase.

Heathen nations have forgotten God's ownership, and man has wandered far from the faith of Abraham.

Money and Stewardship

By General Superintendent Goodwin

Many seem to think and feel that they own and control by natural right, money and prop-

erty are all theirs by right to do as they please. How deeply do we feel our obligation as true stewards? Of course no more than we loyally pay the rental on life, the tithe of all our increase. The faithful steward will see that God has His share, and like Abraham of old will pay tithes of all the gain, regardless of his share, or that part for the household.

The last temptation of Satan on the mountain top, was "kingdoms of the world," that is dominion, rulership, if our Lord would only fall down and worship him—take his method, namely, denounce "divine ownership," that God was all and owned all, and allow that he had some rights, that he, Satan, should have some recognition. Mark well, Satan did not ask that Christ denounce God or that He should not be worshiped or have some place in his affections and worship. All Satan was asking was that he, Satan, might have some place in His affections and worship. This artful, cunning tempter was well known to our Lord and He made His reply based on the fundamental

principle that God was all and owned all, that no man or devil had any right whatsoever. Listen to his words in reply to Satan: "Thou shalt worship the Lord thy God and him only shalt thou serve." Man is serving God; God alone is the true possessor of heaven and earth. Man is only a steward, for the earth has been given to him by let or rental. God has given the earth to the children of men on conditions which He has revealed.

THE soul opens upward to the infinite and eternal through the *spirit*, with its capacity for God, and downward to the finite temporal through the *body*, with its capacity for natural objects. The *spirit* stands for our heavenly aptitudes, the *body* for our earthly ones. By the one we are able to seek the things that are above, where Christ is seated on the right hand of God; through the other we are apt to become entangled with the things that pertain to earth.—F. B. MEYER.

How anyone who has been sanctified on the ground of full consecration could possibly object to the idea of tithing is quite a mystery. If God owns everything and we use any part of this world which belongs to God by His right of creation, redemption and protection, then it seems self-evident that we owe Him His share of the increase.

This consciousness of Christian stewardship is most blessed indeed. How it promotes faith in God's ability, for if God owns all He is above all. How it produces sweet confidence in trust. God will care for His own. What rest and peace in the fact that we are walking in obedience. How strangely liberality abounds when conscious that obligations having been faithfully met, then we are free to give. Money, property holdings, are not bad; it is our false relation to them which ruins the soul.

Tithing—When, Where

By General Superintendent Reynolds



TITHING is a subject to which the authors of both the Old and the New Testament have given much attention and taken considerable space in our Bible; not only so, but our modern religious thinkers and writers have considered it a subject worthy of attention and publication. Our own church writers and publishers are not side-stepping this important biblical and experimental truth. Therefore the author of this article would ask both your patience and prayers as he seeks to draw from our (Mrs. Reynolds' and the writer's) experience on tithing, for I cannot remember any time in our married life or ministry of over half a century that we have not been what is termed by many "tithers."

1. WHAT? WHAT DO WE TITHE?

It has been our practice to tithe our entire receipts, including not only salary but gifts, either from the church which we serve or from campmeetings, evangelistic, weddings or funerals. If perchance the donations or gifts have been other than money, we would seek a legitimate price of the article or substance received and tithe what we considered to be the cash value.

2. How? How Do We TITHE?

After having put forth honest effort to obtain all the information and light possible on the subject, we have practiced laying aside one-tenth of the cash received, and also one-tenth of other receipts in whatever form, whether the gifts were clothing, food or otherwise.

3. WHEN? WHEN DO WE TITHE?

After several years of experience in our early ministry we came to the conclusion that not only the just way to tithe, but the safe way to lay by our tithe, was at the time we received our salary or other compensation and gifts. When we varied from this and allowed ourselves to postpone the immediate tithing principle, we frequently found ourselves very much like a young farmer and his wife in Vermont. They had not been

converted very long before they became convinced that they should tithe their income. This was no small question with them for they had purchased a farm and were able to make only part payment with the understanding a certain amount must be paid on the principal each year with the interest. This young couple, being inexperienced, allowed themselves to use the whole amount of their receipts for their own interests with the purpose of paying their whole tithe at the middle or at most at the end of the year. When six months had expired they found themselves considerably embarrassed financially and decided to postpone their tithe until the close of the year, at which time they were greatly astonished to find that in order that they might pay the Lord His tenth, they had to sell the best horse they had on the farm, which proved to be a benefit in the end for they resolved, as the writer, to pay their tithes at the time of their receipts.

We feel too much cannot be said or too strong language used as to the absolute importance of settling the time question of tithing, for not only the danger mentioned above of our tithe becoming so large that it becomes an embarrassment to the tither to meet it if postponed, but there is a constant and strong temptation after one has neglected the tithe either to continue to postpone the paying of the tithe, or to ignore it entirely and start over anew on the tithing proposition. Neither Mrs. Reynolds nor the writer has ever felt free to ignore our unpaid tithes. In our early experience if we found it very difficult when we had postponed paying at the time of our receipts to catch up, we never

allowed ourselves to ignore the Lord's tithe but considered it a debt that we owed to God, just as much and just as binding as when we owed our fellow-men anything, whether for rent or for raiment or for food or doctor bill. We for years have felt about our tithe as we do about our rent. If we cannot pay one month's rent, how can we expect to pay two or more, and if we cannot pay our tithe, a tenth of our income, at the time of its receipt, how can we hope to pay the accumulated tithes? Therefore we pay our tithe, sick or well, for it is the Lord's portion.

GIVING TO GOD

ALAS! many don't understand the nature of Christianity, which is one great giving from beginning to end. Christ, God's Son was a gift. The salvation He has procured us is a gift. The sacrifices which got that salvation is a gift. Heaven, with all its eternal felicities, is a gift—a free, a full, a perfect gift. And yet for Christ's cause, there are men who can, and who will do nothing! It is astonishing the forms, the methods, the excuses, which people will sometimes adopt—people with wealth—to get off from giving to God a little of what God has given so lavishly to them.—DR. MACGREGOR of St. Cuthberts.



4. WHERE, OR FOR WHAT PURPOSE DO WE TITHE?

First, as we intimated above, because we believe it belonged to God as is clearly set forth in God's Word. Second, another reason is, we believe it to be the systematic method which God has provided for carrying on the general work of evangelizing the world, whether it be in church, missions, or other evangelistic efforts. It has been a principle during our Christian experience to distribute God's tithe according to the best light that we had with reference to the great need or the greater need of God's work. However, there have been periods in our Christian experience when in order to help a local church we have conformed to the wishes of others, adopting for the time the storehouse

tithe principle which necessitated our giving a tithe of one-fifth instead of a tenth, and frequently we would have to make special offerings in order to help the other interests of the church.

Both Mrs. Reynolds and the writer are so satisfied that the tithing system is God's plan for bearing the expense of evangelizing the world that were we to live our lives over again I am sure neither of us would wish to change the tithing system and our principle. Our prayer is that we as the Church of the Nazarene shall continue to bring in the tithes and the offerings that God may pour out a blessing upon us and there shall not be room enough to receive it.

The Argument of Success

By General Superintendent Chapman



CHRISTIAN philosophers have ever found proof of the existence and wisdom of God in the adaptation of means to ends. The eye is adapted to the light. The ear is adapted to sound. The hand of man is adapted to the arts and sciences of life. The spirit nature of man is adapted to the administration of the Holy

Spirit. And thus the argument goes on through the various phases of life and conduct. And the big problem, so the thinkers have always told us, is to get the means and the ends together as God intended; and all our woes arise from our failure to find God's way for the purpose in hand.

But the Church is the most delicate organism in the whole scope of man's experience, and its success or failure is the gravest concern of which any of us are capable. And if adaptation argues for the wisdom of God in the realm of nature, much more does it argue for the same as respecting the Church. And if our woes in body and mind are the product of our failure to discover God's way and follow it out, much more may we account for our difficulties in the Church upon the same principle. Perhaps no one will question this statement as a general principle, though some may "beg to differ" on the one point of the finances of the Church.

There are a few general conditions which must be laid down before the argument from success which we are about to present can actually apply. In the first place, the Church is composed of regenerated people, and that unholy ambition for numbers which would fill the local congregation with worldly people must be curbed and discarded. For when the church be-

comes dominated by nonspiritual people the program of God for the spread of the gospel throughout the world is quite likely to become distorted by ambitious building programs and worship of the god of the senses until the principles, not only of religion, but also of common sense are violated and financial failure is inescapable. Then in the second place the church and pastor must be dominated by holy ideals and must be anxiously fair with the Great Commission of the Master and make their financial demands to gather about that commission as their center.

But with the questions of membership and ideals settled, along with still other questions, we are faced with this one: "How shall we take care of the finances of the church?" There will not be one who will say either that it cannot be done or that God has no plan for doing it. We should like to present the various plans of which we have heard and submit them one and all to the practical test by asking the one question: "Is this plan a success?"

First, some hold, or seem to hold, that the church is to be supported by such erratic giving as members and friends may feel disposed to make from time to time. Often it is held that such money as the Christian has is the Lord's, but that He has not indicated in any specific manner how He wants the money used, and that He will indicate by means of spiritual impressions when and where distribution should be made. It may thus happen that a person may make a very liberal gift at one time or to some particular department of the church and then, either because of inability or unwillingness, not do anything more for weeks at a time. It is usual wherever this method is followed to urge the people to "give until it hurts," and "to sacrifice some real necessity for the sake of this good cause." There are a lot of things we might say regarding this method, but in answer to our question, "Is this plan a success?" we feel bound to say we have

never known it to be a continuous success. It tends to make the finances of the church lop-sided—people will pay the preacher they like and starve the good man who does not tickle their fancy: they will overpay a cause that appeals to them and let the coal man threaten suit for his money. No, the erratic or emotional plan is not a success.

Then there are some who hold—their actions rather than their words prove it—that the church is a charity institution and that it is proper to go out and “beg” for its support, or that it is religious to stage box suppers, oyster stews, and rummage sales as means of “extracting” money for the program of God in the world. Without entering into the morality involved in this method, let us merely note that it has never been continuously successful. The Interchurch World Movement got the boards of the various denominations to underwrite notes for large loans for the advancement of the program undertaken by that organization on the promise that these boards would never have to pay anything, but that men of large business who are not connected with the church would be called upon for gifts that would liquidate these loans. But although a thorough canvass was made, worldly men of means would give no more than a pittance and the church boards had to pay the notes for millions which they signed. And wherever churches have depended upon cheap “money making” enterprises they have been accounted as parasites upon the life of the community and have suffered both for money and for standing in the community. The charity method of supporting the church is not a success.

The third method is by the proportional giving of members and friends. We do not raise the question of *paying* and *giving* here, although we know there is a distinction—the Bible itself makes it in the phrase “tithes and offerings.” And when we say “proportional giving” we refer to the tithe, for no one has ever yet proposed that some other regular proportion should be adopted, and we may put down every objector to the tithing method as an objector to proportional giving without doing injustice to any. And so by the method now being considered we mean the regular bringing in of one-tenth of the “increase” to the treasury of the Lord. If the increase is computed upon the weekly basis, then it means the punctual paying of the tithe every week. And neither will we enter into the various considerations which may be supposed to support this method. But answering our stock question, “Is this plan a success?” we are happy to answer that it is. It is not only the testimony of our own observation but the testimony of as many as have had either experience or observation is that the tithing method for financing the church is a success. By this means sufficient funds are gathered to take care of the obligations of the church, and yet but a minimum of time and effort are expended in the gathering of the funds; so that there is the better opportunity for keeping the

church spiritual and giving attention to the more useful forms of Christian service. The tithing method was a success when practiced by the ancient Jews. It is a success when practiced by churches which are more or less on the list of cults, as the Seventh Day Adventists and the Mormons. And it is a success whenever practiced by orthodox Christian churches like the Methodists, Presbyterians and Nazarenes. It is always and everywhere a success. Whatever else may be said on the subject, a tithing church is a financial success.

And if the adaptation of the eye, ear and hand prove that they are creatures of God, does not the adaptation of the tithing method for financing the church prove that it also is a creature of God? If other plans have failed, try the tithing plan. If all the members will not enter into the plan, let as many as will enter it, and perhaps the evidence of success which the experience of the few presents will encourage others to join them.

“I was touched by reading of Bishop Latimer, the martyr that toward the end of his life, he used to spend so much time kneeling in prayer that he had to be assisted to rise. He forgot his troubles when pouring out his soul before God.”

“Prayer is the link between earth and heaven.”—
MCHEYNE.

GOD'S PURE LOVE

By N. B. HERRELL

*It takes more than sunshine,
To make life worth living.
It takes more than smiles to drive clouds away;
It takes more than song birds,
To keep hearts believing,
It takes God's pure love in the soul each day.*

*It takes more than rainbows,
To make life's day cheery,
It takes more than songs to clear skies that's gray;
It takes more than roses,
To change life that's dreary,
It takes God's pure love in the soul each day.*

*It takes more than culture,
To make living restful,
It takes more than creeds to save from decay;
It takes more than lucre,
To make life successful,
It takes God's pure love in the soul each day.*

*It takes more than sighing,
To purge from sin's leaven,
It takes more than will to find life's true way;
It takes more than dying,
To fit men for heaven,
It takes God's pure love in the soul each day.*

Storehouse Tithing Pays

By O. L. Benedum



THE East Liverpool church has enjoyed a number of years of remarkable financial success; and even now during these pressing days we are able to keep all bills paid and a nice working balance on hand. Both our General and District Budgets are kept paid in advance at all times. We have no rich folks, our congrega-

tion being made up mostly of working people. The success along financial lines is due largely to the fact that a goodly number of our people are storehouse tithers. They believe in the whole church, local, district and general. They insist that the tithe belongs to the church and its several departments; and that these must be maintained and supported with their proportionate share of the tithes and offerings. It is a joy to support that which one believes in with all his heart, and our people do the church.

In the year 1920 our local congregation built a splendid brick church at the cost of \$15,000. It was a nice plant and looked as if it would accommodate our people for several years. However within two years the building was packed with people and many turned away. In 1924 we were compelled to wreck our plant to make room for our second new church building, 48x85 with full basement, built on tabernacle style at the cost of \$45,000. To finance this new project was not difficult; we raised among our people in cash all we could without unduly burdening them, or in any way affecting our general and district apportionments, balance being borrowed from Potters Building and Loan Co. So that all we had to do was to increase our weekly offerings \$22 a Sunday to carry our church debt so that since we have not asked for any special offerings on the new building. The facts are we are paying off our church debt and hardly realize it; our payments last year were to have been \$4,200; during this time we paid on same \$6,200. This fact preaches to business men who do not attend the Church of the Nazarene. Pencil plans are now made for an addition to care for our rapidly growing Sunday school, at the cost of \$18,000. We have now paid enough on the present loan that all that is necessary to finance this new addition if built is to rewrite our loan and continue our payments. Storehouse tithing has paid the East Liverpool church large dividends. We purpose to keep paying the Lord's tithe.

It has been proved again and again in our local congregation that the tithing plan of finance as declared in both the Old and New Testaments will work

wonders for us spiritually, numerically and financially. This we have experienced; great tides of spiritual blessings have come rolling in upon the church until the promise in Malachi 3:12, "Ye shall be a delightful land," i. e., a place of pleasure, where the folks are happy, free, friendly, contented, and wealthy in grace has been literally fulfilled. Praise God this has not only been so but is today; and is attracting crowds who come and are convinced and convicted in things religious. But not only so they give of their finances to the cause of Christ and the church. Thus the public assists the Church of the Nazarene in its great program.

No greater blessing could come to our beloved church today than that each of its 80,000 members would be faithful in storehouse tithing. We would bless the world in a new way and no doubt be the gateway through which the Lord could and would send a world-wide revival. The question naturally follows, why don't all tithe? The answer I feel is that many of our people do not look at tithing as a debt, leaving the question of finance open to voluntary gifts. This I believe is wrong for the tithe is the Lord's and is obligatory and must be paid. The Pharisee said, "I give tithes." Jesus immediately corrected him, saying, "Ye pay tithes." This is correct for the tithe is a debt we owe to Christ and His Church which He loved and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word.

Let us as individuals practice storehouse tithing regularly; the local church sending to general and district interests their proportionate share regularly, never failing; and each of us faithful in the giving of offerings as opportunity is afforded and we will successfully finance the church. It can be done.

How should we rejoice in the prospects, the certainty rather, of spending a blissful eternity with those whom we loved on earth; of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected "with every tear wiped from their eyes," standing before the throne of God and the Lamb in white robes and palms in their hands, crying with a loud voice, "Salvation to God that sitteth upon the throne, and to the Lamb forever and ever." What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labor of the way, and to approach, not the house, but the throne of God in company, in order to join in the sympathies of heavenly voices, and lose ourselves amid the splendor and fruitions of the beatific vision.—
ROBERT HALL.

Tithing -- Partnership With God

By Charles C. Hanks

SCRIPTURE LESSON: Malachi 3:10-12. Also Proverbs 3:9, 10.

GOD here promises success to those who honor Him with their substance and firstfruits. "Do these promises really include me?" you may ask. They certainly do if you will pay your tithes. No matter how poor or rich, they are promises direct from God to you with a challenge to prove Him. Whether you are a farmer, fruit grower, clerk, mechanic, professional man, merchant, lawyer, doctor, preacher or layman, employer or employee, in any station in life, in the city or country, you are included if you will accept His offer.

Giving is more than a duty; it is a joyful privilege. We have a part with God in His plan for redeeming the world. The tithes belong to God that He may establish and maintain His worship and work in the world. He will bless all who pay—and send judgments upon all who refuse to pay.

"But we thought that tithing was an old Jewish custom." So it was, but it was first the law for the race. If you will read the 14th chapter of Genesis you will discover that men tithed their goods hundreds of years before a Jewish nation existed. This is older than the Jew. It is as ancient as the race of man.

Man instinctively rendered gifts to God without a club being held over his head. The first two brothers who walked the ancient earth came with their gifts to God. Even the man who slew his brother knew he owed God certain gifts and offerings. Fifteen hundred years before Malachi raised the question of tithing, Abraham (who is the father of us all who are in the faith), the beginning of the Jewish nation, paid tithes into the treasury of Melchizedek, king of Salem, priest of the most high God, head of the church in his day, so acknowledged (Gen. 14:20). God called Abraham his friend, and Abraham proved to God that he was giving because he loved Him.

The Pharisees found fault with Christ and His teaching, and said they were Abraham's seed. But Jesus said, "If ye were Abraham's children ye would do the works of Abraham." And he paid tithes.

A hundred and fifty years later, Jacob (the grandson of Abraham) at Bethel made a vow to recognize this fundamental law of tithing if God would protect and prosper him. The Lord accepted the offer and marvelously increased his possessions. Note his vow (Gen. 28:20-22).

Twenty years later he returned with much riches (Gen. 30:43). Later God appeared to him (Gen. 35:11, 12), and reminded him of his vow, and God said unto him, "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be

of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Does it pay to tithe? It certainly did in Jacob's case.

Personally, I thank God for the privilege of tithing. It is a great joy. There is no other confidence like it. You have back of you God's constant care and watchfulness over your ministry or your work or position that brings good to you at every turn, even though disguised at the time. You can step forward in the dark knowing your feet will rest upon a rock of safety. God will always help you. God will bless and prosper you even greater than your ability to receive. I believe that tithing is the solution for poverty.

While tithing is not salvation, and salvation is a separate matter, yet I believe that to tithe and disburse God's money conscientiously and religiously will help a person to become more spiritually minded.

Go into partnership with God and He will go into partnership with you. God did not appear to say in Malachi that He blessed the recipient of the tithes. He especially emphasized the blessing to those who tithed systematically. While we should not make material blessings our motive for tithing, yet God has asked us to tithe and offered as an incentive material blessings, and then challenges us to prove Him, and expect Him to provide material blessings, also the heaven opening blessing, spiritual in its nature, and to the extent that there will not be room enough to receive it.

"How shall I tithe?" you ask. Set aside systematically and religiously one-tenth of your increase if a farmer or merchant (before taking out your living expenses) or one-tenth of your wages and income if a wage earner, a professional or a salaried man or woman, and devoting it to the work of the Lord and His kingdom, separating the tithe money from your own funds fairly and honestly.

Giving one-tenth of one's income is not necessarily paying tithes. Holding one-tenth of your income to use at random and distribute as you please is not tithing. Tithing is paying to God one-tenth as a recognized obligation for stewardship of God's all. The tithe is the tax or rent we should pay for life and opportunity in the care and development of God's creation placed in our hands.

The tithe is holy, and should not be used for personal or secular use (Leviticus 27:30). The tithe was to be devoted to God.

The tithe was sacred. Unpaid tithes brought a curse. Seed rotted in the earth. Cattle died. Pestilence swept the land. Famine grinned at the nation from behind the broken law of the tenth. God so

regarded the tithing system that when Israel failed to pay their tithes He counted them backslidden (Mal. 3:8, 9). He gave the only remedy for such wickedness: "Bring ye all the tithes into the storehouse." It is a thing to be intently noted that God's last message to Israel was concerning the curse upon the land and people because the tenth was unpaid.

In amazement and desperation the prophet cries aloud, "Will a man rob God?" The answer is simple. He will. How? In tithes and in offerings.

Is the man who robs God any better than the man who robs a bank? Is a man any better who steals from God than the man who steals from his fellow-man? If the God who changes not called men who refused to pay Him the tithes and offerings "robbers" and put them under a curse three hundred and ninety-seven years before the birth of Christ, how much less are those robbers today who enjoy the white light of this age and refuse to pay His tithes and offerings? "Thou shalt not steal," means thou shalt not steal from anyone, even from God.

God does not love His children professionally, He loves them practically. God so loved that He gave His Son. Hence if we have His love within us giving will be a pleasure. Yea, it will be a means of grace.

Will God bless the church that practices storehouse tithing in temporal and spiritual blessings? That is exactly what His Bible tells us He will do. I believe the Bible. In one church where the writer was pastor he was successful in getting almost every wage earner to practice storehouse tithing, and I confess that we never had more victory on any church, nor did money ever come so easy as in this pastorate.

See examples in the Old Testament (2 Chronicles 31:5-12). Hezekiah, that faithful servant of the Lord, had found Israel (the church) backslidden. He proclaimed the whole counsel of God without favor, the

result was that all Israel (the church) brought in the offerings and the tithes and dedicated things faithfully. Amen, the revival is on.

CHRIST AND THE TITHE SYSTEM

Christ found the church backslidden along spiritual lines, such as judgment, mercy and faith. But along the line of tithing He found they had not forgotten the message of Malachi. He upbraided them for their neglect in more weighty matters, but commended them for their tithing system (Matt. 23:23). He found that the Pharisees paid tithes of all (Luke 18:10-12). Then He said that our righteousness must exceed that of the Pharisees (Matt. 5:20).

PAUL AND THE CHURCHES

Paul exhorted the churches to lay by in store on the first day of the week, as God had prospered them, that there be no gatherings when he came. Weymouth, "That there be no collections taken." Paul's exhortation was that the Christians lay aside, or put the tithe from their possessions into the church treasury. He said he had so ordered the churches of Galatia to do (1 Cor. 16:1, 2).

The Bible teaching is that Christians bring of their own free will the tithes and offerings into His house and treasury that His work may prosper.

WHAT SHALL I DO WITH THE TITHE?

Turn the tithe money over to your church, and have it disbursed in the name of the Lord by the church board, that each department of the church shall have its share.

I believe the pastor is the key man. This holy business is contagious. The pastor should set the example. He should be a storehouse tither. For nineteen years this writer has tithed carefully, religiously and systematically, and could not be induced to give up religious giving.

AKRON, OHIO

I Had to Test the Promise

By Lewis E. Hall

In this article a District Superintendent tells how he was driven to preach on tithing through financial necessity. The same earnest, fearless preaching of the truth of God on the part of pastors would do more to relieve the church of constant appeals for its connectional interests than any other one thing that could be mentioned. After all, a tremendous responsibility rests upon pastors. Those who are unfaithful and refuse to preach the whole truth of God, on the money question as well as all others, must face the judgment of a just God.

ON MY first charge I had this experience. I was a student pastor, preaching in a schoolhouse, and my salary was a hat collection which at times did not pay my carfare. At times I borrowed money from my children's banks to pay my fare. I felt sure that if the people would but tithe we could succeed. But I was afraid to preach on money or anything that seemed to border upon it. I

was about to ask the District Superintendent for help, when one day he came to the college and gave a lecture to young preachers. I shall never forget one thing that he said that day, i. e., "If you preachers haven't grit and grace enough to preach on tithing, you ought to starve to death, and don't come to me and ask me for help until you have preached on tithing." I slipped out and went home to think and pray. There was only one course left—preach on tithing, or else get a job, or starve.

I had to promise God to tithe in order to get the blessing so that was in my favor. I read all that I could find on tithing and made an outline of the text in Malachi, "Will a man rob God?" I started to my appointment with fear and trembling. I spent Satur-

day calling on the few families we had, and during the visit brought up the subject of tithing, and to my surprise every one was against it. I went to the last home almost in despair, but the good sister there opened up the subject and said, "What we need is a red-hot sermon on tithing." Man, my courage began to return! I told her my convictions and the result of my visits but said, "I will preach on tithing tomorrow if you will pray for me." Each of us spent most of the night in prayer and God certainly did help a fearful young preacher the next day to face a congregation with the text, "Will a man rob God?"

In delivering the message, I stated as clearly as I could, *first*, that it was God's plan to finance His Church by tithes and offerings; *secondly*, that the New Testament did not change the plan; *thirdly*, the amounts we should tithe, where it belonged and the blessings promised. I concluded with a thunder and lightning warning that if we did not tithe we were thieves and robbers, and proceeded to paint the picture of what a man would look like who would steal from God. By this time my courage was at white heat so I made an altar call, and to my surprise every one except two children came forward weeping and praying and promised God they would tithe. There was weeping and praying and confessing for hours, but when things were all cleared up the fire fell and the blessing came.

When the results for the next year were in I found that my hat offering was a little over \$600, and one good brother had given me a car. Our missionary offerings averaged over \$15 a member. During the year at one of the night services a certain brother arose and stated that we needed a new church and in a short time \$800 was pledged for the new building. In two months from that day we dedicated a new church clear of debt that cost \$2,000. So I still preach the same sermon on tithing but with a little less fear.

This church was not only blessed financially but God blessed them spiritually, and finally gave them a revival that turned the whole settlement toward their work and to the church, and the last reports show that they have always paid both budgets in full. If every preacher will preach and practice tithing we shall make the grade.

To laud and magnify the Lord is the end for which we were born, and heaven for which we were designed; and when we are arrived at such a vigorous sense of divine love as the blessed inhabitants of heaven have attained we shall need no other pleasure or enjoyment to make us forever happy, but only to sing eternal praises to God and the Lamb; the vigorous relish of whose unquestionable goodness to us will so inflame our love, and animate our gratitude, that to eternal ages, we shall never be able to refrain from breaking out into new songs of praise, and then every new song will create a new pleasure, and every new pleasure create a new song.—DR. SCOTT.

GOD BLESSES THE TITHERS

By W. C. Schurman



I know, and you know, that the church's greatest visible need is money, and church people have all the money the church needs. Drives and campaigns are unpopular, and I think generally deservedly so. I believe they are wholly unnecessary. Gray-haired ministers took issue with me in my early ministry in New England when I wrote papers on "God's Financial Plan." Tithing is so plainly taught in the Scriptures that we wonder how men fail to see it, but I presume it can be accounted for on the same principle that men cannot see holiness taught in the Bible—they are not particularly anxious to discover it.

We have just been going through a period of depression, not only in the United States of America, but throughout the world. It is a remarkable fact that very, very few of our 500 members are out of work, and particularly noticeable that *not one man* who follows the habit of tithing is idle. It could not be otherwise. The Scriptures cannot be broken. God's promises never fail.

One man told me last night that he was informed that his services were no longer required by the concern for which he was working. They gave him his check, and religiously taking his tithe from it, he put it in his tithe box and observed that he had in his tithe box, with what he had just added, \$20. The suggestion came to him, no doubt from Satan, "Now you are out of work. Do you think tithing pays? Had you not better take the \$20 and apply it to your living expenses? You will sure need it before you land another job." But he refused to listen to the adversary, and so as not to have it as a source of temptation in the tithe box, he put it in the church envelope and dropped it in the basket, and he said that as he dropped it in Satan said, "Now you are out of work and out of money. Winter is coming on, what will your wife and children do?" After the morning service he retired to pray, and God peculiarly blessed his soul during his devotions.

Monday morning a man who owed him \$5, and from whom he never expected to receive anything, surprised him by coming to the house and handing him five one dollar bills. Then he and his wife went to see a sick man, and the sick man took a crisp five dollar bill out of the pocket of his night shirt and said, "I want you to take this for a Christmas present for you and your wife." The next morning one of the salesmen with whom he had worked gave him a box with the "compliments of the season" that very much resembled a two pound box of candy. He received it as such, and thanked him. Upon arriving home, he handed the box to his wife and upon opening it found a ten dollar check on top of the candy. There was his \$20 inside of two days, and before three days were

over he had another position, and no later than today, he told me that it paid to be true to God along money lines, as well as every other line.

I have taken particular pains to note those who are out of work, and there is not one person who is a tither who is looking for work. Of course that is just what God promised to do, and it could not be otherwise. Not all of our folks tithe. That is, I mean not all of our folks bring their tithe into the storehouse. It is the storehouse tithers that make it easy to finance our church. Years ago the Sunday offering around Christmas used to drop down to around \$150 to \$175. The offering this year on December 21 was \$368. There is no use talking—God's plan must needs be the best and the easiest plan for financing the church.

It might be of interest to you to have the monthly earnings, and the amount given from that sum to the Lord by the month by one of our members who comes on the street car a distance of sixteen miles every time he comes to church, and goes back the sixteen miles, praising the Lord:

	Monthly earnings	Given to the Lord
First month	\$ 150.75	\$ 12.35
Second month	138.09	14.75
Third month	136.06	17.35
Fourth month	135.62	12.00
Fifth month	176.90	15.00
Sixth month	118.18	16.40
Seventh month	129.20	13.35
Eighth month	176.08	15.00
Ninth month	100.53	15.10
Tenth month	153.71	12.60
Eleventh month	121.80	13.00
Twelfth month	167.20	50.60
	<hr/>	<hr/>
	\$1,704.12	\$207.50
For Sunday school		\$ 13.10
Outside offerings		24.85

Total for year\$245.45

This man says, "I have

Attended 49 Wednesday night prayer meetings.

Attended 190 Mission prayer and church services.

Attended 50 Sunday morning prayer services (8:30 a. m.).

Attended 50 Sunday school sessions, aside from street and class meetings.

Witnessed 85 times in other churches and missions.

Read the Bible through once, Psalms twice, and the Gospels, Acts and Romans twice.

Defeated the devil 365 days, and still have the the victory, praise the Lord!"

"Give and it shall be given unto you, good measure, pressed down, shaken together and running over, shall men give into your bosom."

The best thing to do with our past sin, if it be indeed forgiven, is to bury it. If you ever do tell anybody about your youthful wrong-doing let it be with blushes and tears, and only to honor the Infinite Mercy which forgave you.—SPURGEON.

OLD WINE IN NEW BOTTLES

By E. J. FLEMING

WE ARE all familiar with the significant words of Jesus about "New Wine in Old Bottles," but we are prone to overlook a converse putting of that statement.

St. Paul enunciates the great doctrine of spiritual consecration in the first two verses of the twelfth chapter of Romans by saying "that ye present your bodies a living sacrifice," i. e., being made *alive* from the death in "trespasses and sins," (Eph. 2:1 and 5), you are then qualified to make a clear devotement of your life and possessions to a "divine service," and by that devotement and service to "prove what is that good, and acceptable, and perfect, will of God." Some may ask "What is this new doctrine called 'Stewardship' which we are hearing about in these days?" Stewardship implies an agent—the steward, and a committed responsibility—the possessions, mental, moral and spiritual. Stewardship recognizes sovereign ownership, human custodianship, and acknowledgment of both by a definite setting apart as an act of worship of a distinct or separated portion, and its administration for the kingdom of God, and the balance of the commitment treated no less as a trust.

The doctrine of consecration touches the life in detail—time, talents, hands and feet, and lips, and voice, the intellect, the will, the heart, the silver and the gold—and teaches that the "all" includes every detail. The "whole" is consecrated for no other purpose than to make possible the *use in detail* according to the will of God.

Consecration enlists the details of life in activities for the kingdom of God. Many have never obtained a higher conception of consecration than an act performed *once* according to a literal formula. But a "living" sacrifice can never rest in a "true-to-the-letter," "once-upon-a-time" act of commitment. Life demands action, and action calls for expenditure, and expenditure implies use.

The truly consecrated soul envisions a life of passionate activity by which the hands, feet, lips and voice, the intellect, will and heart, the time and talents, the silver and the gold, and houses and lands—any and all possessions—shall be actively and unceasingly employed in fulfilling the will of God on earth among men.

Thus the embodiment of the great truths of consecration with the experiential facts derived from holy devotement produces a stream of supreme joyfulness, that, like wine to the body, is an exhilarant to the soul of man. This wine is conveyed in the old bottle called consecration.

The attention given in recent years to the subject of "Stewardship" is simply the putting of an old truth into a new form—putting the old wine into a new bottle. The wine is unchanged by the process. The principles of stewardship are a more concise stating

of the principles of consecration. A larger and more detailed dealing with things in the concrete. Stewardship is simply stating in a different setting the great facts of an age-old truth; but so personalizing the responsible agent as to direct his attention in a more commanding manner to both his responsibility and his accountability as such agent.

We repeat that stewardship implies an agent—personal, responsible and accountable. It implies the reception from the hands of God of all powers, physical, mental, moral and material. It implies a definite acknowledgment of the human custodianship by a definite use of the committed trust for the glory of God and the salvation of men. Stewardship implies a reckoning day in which will be revealed the faithfulness or the unfaithfulness of the steward. Consecration is the act of the personal agent by which he acknowledges that he is a steward and definitely covenants that he will exercise his office of steward solely with the glory of God in view. Stewardship is the fulfillment of that covenant in the detailed living out of the consecrated life.

This does not imply the idea of new wine. It is "old wine in new bottles."

CHRIST RESTORES STEWARDSHIP

By N. B. HERRELL

IN THE beginning God created the water before He created the fish, the atmosphere before the fowls of the air, and the verdure of the earth before the beasts of the field. By this means a proper environment was prepared for every living creature—the supply before the demand. Up to this stage God had created no being on earth to live in fellowship with Himself, and to enjoy His own peace and love. Man's proper environment is the Divine Presence.

For the proper expression of this fellowship, and in keeping with His own holiness. God established three institutions, a holy home, a holy Sabbath, and a holy stewardship. In the fall man not only lost the moral image of God but as a result he wrecked the home, profaned the Sabbath, and debauched stewardship. Instead of being kept holy, these institutions became the sources of sin, vice, crime, strife, confusion, poverty, hatred and murder.

In the unfolding of the plan of redemption, God has announced a sevenfold purpose which spans the centuries, to be accomplished in and through Christ. They are these: (1) the holy home, (2) the holy Sabbath, (3) a holy stewardship, (4) a holy priesthood, (5) a holy church, (6) a holy resurrection, and (7) a holy city. One of the prophets called these "the highway of holiness"; another called it "the secret place of the Most High"; while the apostle Paul called it "the more excellent way."

Under the fourth purpose, God not only plans to redeem men from sin, but through his redemption He purposes to restore the home, the Sabbath and stew-

ardship. The glory of redemption is a holy people, expressing its corporate life through the institutions of the home, the Sabbath and stewardship in the Church of Christ. The redemption and restoration of the home as a holy institution is God's greatest achievement in Christ, the greatest contribution to the church and the greatest asset of Christian civilization.

The restoration of the holy Sabbath is the saving grace of the home and the tie that binds it to the church. Take the letter "S" from Sunday and substitute the letter "F" and you will have what the devil and fallen man have done for this holy institution. The Sabbath cannot be desecrated without doing violence to both the home and the church.

The restoration of stewardship to the home and the church, through which redeemed men and women may render a life-service of love and devotion to God, renders possible the great contributions which the home and the church have made to the world. Christian stewardship as an institution is vital to the progress and prosperity of the Christian home and the Christian Church. No church can be better or stronger than the home life of its membership, and it must give proper attention to the strengthening of the home if it would establish itself more firmly in its world mission. As an institution the church must make it easy for its people to live right at home, and to observe the holy Sabbath, and it must likewise create such a holy environment that it will be difficult for its people to do wrong.

The measure of success found in the church can be measured largely by the measure in which it Christianizes the home life of its families, the observance of the Sabbath, and the practical manner in which the membership supports the church by its stewardship.

THE REWARDS OF TITHING

By OSCAR HUDSON

OBJECTIONS are raised to preaching the rewards of tithing, especially so when the reference is to this life and material things. To do so, they contend, is to develop selfishness, and leads people to tithe expecting more in return than the tithe amounts to.

Such texts as "Give and it shall be given you," "He that soweth sparingly shall also reap sparingly, and he that soweth bountifully shall also reap bountifully," and "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," etc., they assure us, refer wholly to spiritual blessings and eternal rewards.

Granting that this position is well taken, the reward promised justifies the activity and affords abundant ground for preaching the reward. But there

are passages which, it seems to me, cannot be questioned. "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty and thy presses burst out with new wine" (Prov. 3:9, 10). On the other hand, "Ye are cursed with a curse for ye have robbed me [of tithes and offerings], even this whole nation. Bring ye all the tithes into the storehouse, . . . and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. 3:9-11).

We have witnessed practical illustrations of these things. Several years ago we accepted the pastorate at Sherman, Texas, a small band of laboring people, who had bought a brick church in the heart of the city. Taking up the duties of this pastorate, we found that a disturbance had prevented achievement, and, in addition to \$200 current expenses, the notes on the property were behind for the entire year which had just closed. The case looked hopeless as there was no one in the church that the bank would accept as collateral, and the sheriff was at the door.

We preached on tithing, using for a text Malachi 3:10. We especially challenged the church to "prove the Lord," saying that we were anxious to find one crowd who had sufficient faith in the statements of the Bible to do it. Almost the entire membership responded and began bringing in their tithe every Sunday. The result was far beyond our expectation and there were immediate manifestations. The bank that had positively refused to loan us any money, relented and let us have sufficient for the emergency. We soon paid this back, met every note as it matured during the year, together with all other obligations, paid up the deficit in current expenses and closed the year with about \$200 in the bank. Better than all this, we had souls saved at our altar every Sunday during the year, except two, and some entered active service, one of whom has since served acceptably as evangelist and District Superintendent.

While doing evangelistic work at Plainview, Texas, a ranchman, who is a prominent member of the church there, told me how he became convinced of the blessings in tithing, and authorized me to use his experience. While giving liberally, as the needs of the work were presented, he did not tithe systematically until during the first period of the World War. His farms yielded a splendid wheat crop, for which he was offered 85 cents a bushel. While at prayer he made a vow that if he received \$1.00 a bushel, he would put 10 per cent of it into the work of God. The price began to climb and he finally sold out for \$1.15 a bushel. He put the money in the bank, fully intending to keep his vow, but neglecting to do so. In the spring his Hereford cows began to bring forth their calves, every one of which was worth \$40 as soon as it stood up. Finally the blackleg broke out among them, and in

spite of the work of the best veterinary surgeons they died until he burned them in piles.

On Sunday morning he went out to a solitary place to pray and meditate, asking the Lord to show him why his calves were dying. He came upon this passage in the prophecy of Malachi, and felt that he had found the reason. He calculated the value of his calves that had died, and then the tithe of his wheat, and found that they just about balanced. He took out his check book and wrote out a check for the amount of the tithe, and immediately his calves stopped dying.

We have witnessed other instances equally as striking as these, showing that he that keeps the law of the Lord shall be rewarded in this life as well as in the life to come.

THE SPIRITUAL RESULTS OF TITHING

By FREDERICK W. RANDALL

IN THE Mosaic ceremonies and sacrifices the giving of the firstfruits, tithes, sin-offerings and free-will offerings were a necessary part of divine worship. The offering of the firstborn of the family was a solemn and impressive ceremony—God covenanting to be their God and the parents covenanting for themselves and the child to be wholly the Lord's. If the firstborn was holy, it followed that the whole family belonged to the Lord. Here was salvation offered to the individual, the family, the congregation and the nation, on condition of bringing in "all the tithes." It is to be regretted that in the older established churches this plan is largely lost, and instead attention is given to forms and ceremonies which perish with the using.

We recall the time, years ago, when money as a means of exchange was very scarce in eastern Nova Scotia and as a result barter was largely substituted for it. In the springtime we have seen potatoes shoveled out of the cellars, good wheat fed to the hens, oatmeal and later rolled oats fed to the horses, with beef, butter and eggs a full glut on the markets. We have seen ministers of the gospel receive part of their salaries in the products of the farm, the spinning wheel and the loom.

Since the time of our conversion we have tried to pay one-tenth of our income to the cause of the Lord. As hired help near Boston we received about \$20 a month for the eight summer months, and lookout for the winter. The former gave us two dollars a month for foreign missions and the preaching of the gospel. That fall the members of the Baptist church voted about sixty-four cents each to hire an evangelist. Our tithe was all paid up to date so we loaned the Lord two dollars until the end of the next month. It was then my conscience began to worry me. What a mean fellow you are! does the Lord not own the whole earth and yourself along with it? So to quiet my conscience I made a freewill offering of it, little dreaming that it

was the last step preceding a great victory. The tithes were all in, a freewill offering and myself.

What was the result? My brother was the first one saved in the meeting, and I was sanctified. The next summer my brother was sanctified and later our five children professed like precious faith. The moral is, if anyone wills to test the promise in Malachi 3:10 it will be well to keep the old man of sin away from the temple of God, for the Chief Stone of the corner will fall upon him and grind him to powder, and the whole being will be filled with all the fulness of God.

BAYFIELD, NOVA SCOTIA

PORT-GLASGOW, SCOTLAND

THE church at Port-Glasgow, Scotland, can be listed among those churches that have won signal victories through faith in the promises of God.

In November, 1925, the writer was asked by Rev. Peter Clark, Edmonton, Canada (who was then Superintendent of the British Isles District), to go to Port-Glasgow, and conduct a two weeks' revival campaign. There were seven members in the church and an indebtedness on the iron and wood building amounting to approximately £120 (\$600). At the close of the campaign a unanimous invitation was given us to the pastorate. A stated salary was offered, but it was made perfectly clear to us, that the regular offerings given in the church had never at any time reached any more than one-third of the stated amount, and that the District Missionary Board could help only to the extent of 10 shillings (\$2.50) a week. We admired the faith of the little band, and were clearly led of the Lord to go to their help. We were inducted to the charge in December, 1925, and all that has happened since is perhaps without precedence in the British Isles District. We had labored for only one month in the town when we had the joy of writing to the District Missionary Board that we had decided to become self-supporting, thus cancelling the grant of 10 shillings a week that we had received from them.

During our third month's ministry a remarkable table offering amounting to over £80 or 400 dollars was given which cleared the church of all debt, thus enabling us to go to our 1926 Assembly and report that we owed no man anything. By the end of 1926 our place of worship was far too small to accommodate all who came to the meetings, and the question of building a new church simply had to be faced. Those composing the membership were of the artisan class, and having no money of their own, they had no other alternative but to go to God for help. He came to their aid by way of the District Board of Church Extension which found one-half of the money, and a suitable arrangement was made with the builder whereby the paying of the other half was spread over a number of years. In November, 1927, our new church was opened with a total indebtedness of ap-

proximately £1,200 (\$6,000). At the time of writing the indebtedness stands exactly at one-half of the original amount, £600 (\$3,000). The church is built of concrete and is 36 feet long and 31 feet wide. We honestly believe that during our five years' labor in the town we have succeeded in building a well rounded Church of the Nazarene. £2 (10 dollars) covers all the Home Mission money ever spent on this work. Our members faithfully stand by the District and General obligations of the church. *Not once* have we been behind in our budget, and with a membership of 78 as reported at our last assembly, our grand total raised from all sources for all purposes amounted to £857-10-0 (\$4,400) which was second to none on the entire district.

No wonder a leading minister in the town said to me, "How is it done, Mr. MacLagan? You have no concerts, no whist drives, no dances, no sales of work; and yet you get the money. Will you let me into the secret?" The secret is this: from the beginning we have tried to show the people that the best way of financing the church is by tithes and offerings.

My officials, (all of them, with one exception, were unsaved when we came to town), support me, (in so far as I am aware) by practicing tithing themselves, and by encouraging me when I preach it. The following testimonies given in the church on the Sabbath, October 19, 1930, will bear out what I have written. Brother A. declared that he was on the bureau of charities when God saved him, but that very night after a conversation with our treasurer, Brother B., about tithing, he determined to start immediately and give God His portion. He did so and has been faithful in this respect for over two years now. Brother F., in giving his testimony, said that although he too was on the bureau, and had five young children, tithing presented no difficulty to him, for previous to his conversion he faithfully tithed to the devil, and that it was only a matter of transferring his money from one cause to another. Sister C. F. declared that she had been a church member for years, and had been taught to faithfully support her church, but not until she got saved and sanctified and had become a Nazarene did she know the blessedness that resulted from faithfully tithing one's income. Would to God every Nazarene would realize that when they withhold their tithe from God they do so to their own poverty. Christians can be found everywhere who are suffering from soul drouth and barrenness through financial stinginess with God, and they will never enter into the place of liberty and freedom for which they are hungering until they measure up to the light they have received in this respect.

We do not want to try and prove that all that has been accomplished in Port-Glasgow can be exactly reproduced in every local church in our connection, but we do say that if every pastor preached and practiced tithing, and that if every member of our official

boards supported the pastor by being able to give such testimonies, the rank and file of our membership would soon follow on. Churches that are receiving help from various sources would become self-supporting, and this would give us more money for Home Mission work. May the day soon come when every Nazarene will be constrained to faithfully bring his tithes and offerings into His storehouse, and thus hasten the approach of the kingdom of God upon this earth.

JAS. B. MACLAGAN, *Pastor.*

A HUNDRED DAYS

THE General Board has planned to do just what the church wants to have done. Does the church want a gracious advance in the cause of foreign missions?—it can have it. Does it want a cut in General Budget appropriations?—that will be accorded. The General Board has said by its action, "Only let the church say by its increased giving that it wants to increase its work in foreign fields, and we shall order it done. But if it indicates by restrained giving that it prefers to restrict its missionary work, restriction shall be put into effect."

In other words, the General Board has officially voted that whatever sum the people called Nazarenes shall pour into the General Budget this current year—that same amount shall be accorded it for the coming year—no more and no less. The General Budget fiscal year closes April 30. About *one hundred days* (from the writing of this article) remain between now and the close. What the church gives between now and then will decree the fate of the General Budget next year. If the income is generous and the end of the fiscal year comes without a shortage, it means that we can have the same General Budget amounts next year that we have had this year.

If it comes to the end with arrearages, it means that whatever that deficiency amounts to we must cut next year's General Budget just that much. Shall the church's program advance? Shall we hold our own? Shall we recede? One hundred days will tell the tale.

January 1 found the General Treasury already behind several thousand dollars; this amount must be brought up to date, and the regular current requirements carried also, in order to avoid a cut in the General Budget on the morning of May 1.

A HUNDRED DAYS in which to show that "*Nazarenes are different.*" That their sacred interest of spreading the gospel is nearer their hearts than are their own material interests. That they carry these burdens sacrificially and "give till it hurts."

A HUNDRED DAYS to prove to the doubting, questioning, gainsaying world that holiness of heart is a genuine experience that makes those who receive it heroic in carrying the cause they love to victory. The world stands wondering. Shall we show it something?

A HUNDRED DAYS in which to assure the home mission regions now being evangelized by the General Budget that Nazarenes will not abate one jot or tittle from the amount that was undertaken last year.

A HUNDRED DAYS in which to put our heart's interest into the giving of the church in order to spare the wornout veteran preachers any cut in their pitiful monthly checks.

A HUNDRED DAYS wherein the Nazarene hosts will show the toiling, laboring, heart-broken missionary that he shall not be subjected to any cut in his appropriations, but that at least we shall accord him the financial support which was given last year.

A HUNDRED DAYS in which to tell the ten thousand converted natives that we love our heathen neighbors, be they black, brown, red or yellow, as ourselves, and that we are prepared to say it emphatically in good United States coin before May 1.

A HUNDRED DAYS in which to serve notice on the ten thousand other heathen who are pathetically looking our way with heart-hungry conviction for Jesus Christ that we shall never forsake them, but shall pour in our gifts so generously as to thunder in the ears of our General Treasurer these words: "*Place the General Budget appropriations for next year at least as high as they were this year. Don't cut a cent. We are back of you.*" One hundred days will settle it.

J. G. MORRISON, *Stewardship Secretary.*

WORSHIP AND THE TITHE

By PAUL HILL

WHEN Abraham paid tithes to Melchizedek, after the battle with the kings for the rescue of Lot, it appears to be entirely a matter of worship. There is no intimation that Melchizedek had any pressing needs that led him to solicit favors from Abraham. It seems rather that Abraham, out of the gratitude of his heart, gave the tithe as an act of worship to God for the success granted in battle.

The same principle of worship seems to have prompted Jacob to vow his tithe. There was evidently no ponderous religious machinery during the life of Jacob that made heavy demands upon his purse. Probably the manner in which Jacob paid his tithe was to select from his flocks certain animals and as an act of worship burn them upon an altar. The fire consumed his tithe. No one was benefited financially by it. Jacob would be blessed and God would be worshiped as the great Giver of all good gifts.

Later, however, when the Levitical priesthood was ordained, God ordered that from the tithe part should be burned and part set apart for the support of the priests. It does not appear that all the tithe went to the support of the priesthood and the temple service. Most of it still was consumed by fire as an act of divine worship. Neither does it appear that the priests

were entirely supported by the tithe of the worshipers, for the Levites were given "cities and the outlying fields thereof;" so that at least a part of their living was from the fields and from commerce.

In the New Testament we have the bad example of the tithe as a means of supporting a religious system while the worship idea was totally neglected. The scribes and Pharisees tithed even "mint and anise and cummin," and Jesus endorsed their practice but reproved them for neglecting the weightier matters of the law, "judgment, mercy and truth." Evidently in the mind of Jesus tithing was still a matter of worship and not a matter primarily for getting money to support religion as a system.

The principle seems to be that a worshiping heart is a liberal heart, and tithing is a result of liberality produced by the worship of God. It may be that the attitude of a religious system is wrong which says, "Tithe and give it to me." But to ask, "Do you believe in tithing?" is almost the same as saying, "Do you believe in worship?" They are always found together where the light shines.

LYNBROOK, NEW YORK

THE PASTOR AND CHURCH FINANCES

By MISS ELEANOR A. TREMERE

TO successfully care for the financial problems of a church is a delicate as well as a rugged undertaking. Delicate, inasmuch as it takes wisdom and tact, rugged because it requires a definite stand for the plan of storehouse tithing and constant perseverance in carrying it into effect. The membership may disagree with you in many ways, yet support you in all departments until you arrive at the money problem. It is amazing how many people, like Job of old, desire to maintain their own ways before Him. Here is the point where the pastor must learn to rely upon divine help for guidance and direction. Here are a few lines which have been a great help to me:

There is a place where thou canst reach the store
Of hoarded gold and loose it for the Lord,
Where is that place, dost thou ask where?
O soul, it is the secret place of prayer.

We have found this to be true. The pastor should go over his financial problems with the Lord in the same manner as he carries other burdens to the throne of grace. It is absolutely necessary to work with the Holy Ghost in the matter of financing the church. When His will is sought He will either discourage, or give strength for the battle.

There may be other ways of financing a church, but it is my contention that the plan of storehouse tithing is the Bible way—and by storehouse tithing we mean, the putting of one's tithe through his own church channels. We are acquainted with the inside workings of a gospel tabernacle in one of our Southern cities. This tabernacle is valued at \$35,000, they

have a very godly pastor, and a good membership, but still this pastor is receiving less than \$10 a week. He has resigned and left the work because of inadequate support. Investigation brought to light the fact that some did not tithe, that some were placing their tithes elsewhere—in worthy causes, caring for the sick and the poor—still others were putting their tithes with others that they considered deserving. These are some of the problems that holiness ministers have to face, and if we do not we are failing God and are untrue to the people. Our attitude should be that of a teacher, and we instruct those who do not have the light, we preach the necessity of obedience to those who do, and always and everywhere demand that God requires the stewardship of money as well as of other things. I do not say that one can always convert the whole church immediately, but God does not give us an impossible task, and by prayerful and careful attention to this subject God will soon raise up a band of tithers to glorify God.

Recently we were in conversation with a very active member of another church. He was all astir over raising a collection for an undenominational orphanage. It was a splendid institution, I admit, but after he had dwelt at length on its merits, and how the churches ought to stand behind it, I very plainly asked him why he didn't make a drive for his own church orphanage. I am well acquainted with its superintendent and know something of the struggle he is having to keep the institution going for the Lord. In cases like this a member is tearing down the church of which he is a member, instead of building it to the glory of God. When members enjoy the fellowship and protection of the church, it is our duty to make them feel an obligation to support this stronghold of holiness.

"Bring ye all the tithes into the storehouse, . . . and prove me now herewith, . . . 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." Now the storehouse to Israel was the same as our own church to us. There was but one Israel and one storehouse—one channel through which to place the tithe to carry on the work of the Lord. I cannot imagine a farmer at harvest time putting a load of corn into his neighbor's barn, and then another load in some other neighbor's barn with an occasional load in his own barn—especially not sufficient to care for his own stock. The same applies to our own tithe, and it is just as absurd for us to scatter it everywhere.

Once we read these words, "When you get to the end of your rope, tie a knot and hold on." That is exactly what we propose to do in this matter of stewardship. When we have done our part in preaching and teaching, we propose to stand, for we are not alone in this battle. The God who owns the silver and the gold has promised to honor His Word.

SPARR, FLORIDA

Lessons from Ephesians

The Work of the Holy Spirit

By T. M. Anderson

PART I

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory (Eph. 1:13, 14).

IN THE study of the work of the Holy Spirit as set forth in these two verses we lift out the words, "that Holy Spirit of promise," and on these place the emphasis.

I. THE HOLY SPIRIT IS GIVEN TO THE BELIEVERS

This fact is clearly shown in verse thirteen. Note the word "after" as used in this passage, and it will become apparent to all that the gift of the Spirit is received subsequent to regeneration. "Ye also trusted, after that ye heard the word of truth." This evidently marked a definite act of faith in the Christ of whom they heard. "In whom [Christ] also after that ye believed, ye were sealed with that Holy Spirit of promise." This is a receiving the Holy Ghost after that they had believed in Christ. It is important that we make this discrimination. There are some who confuse this sealing with the Spirit with the regeneration of the Spirit. There are two clearly defined works of grace shown here. The first is wrought in the heart when the word of truth, "the gospel of our salvation," is heard and trusting in Christ results. The act of the will resulting from hearing the word of truth was a trusting in Christ. This always results in salvation.

"That Holy Spirit of promise," then, is for believers; and to receive Him is certainly essential to their present and final salvation as we shall see from further study of this truth.

II. BELIEVERS ARE SEALED WITH "THAT HOLY SPIRIT OF PROMISE"

This sealing of believers by the Spirit subsequent to regeneration must not be lightly passed over. It is very necessary, and should so be preached and taught. Its meaning can be seen by a thoughtful study of it in this connection. The word "seal" is a term used in business transactions of various kinds and in legal matters. It is used to denote completion of a matter, like sealing a document after all parties concerned have agreed to it. It makes it valid; it is complete. To be sealed by the Spirit means the work of the Spirit in the heart has been completed. "Sealed unto the day of redemption." Present salvation from sin can become a completed and perfected work in this world. Sin can have an end; a full deliverance is possible. When this is accomplished in the soul, then the abiding presence of the Holy Ghost becomes the seal of that

to the believer. We know that there are steps, or stages of progress, in the work of the Spirit with us in this world. And these are progressing toward a completion, a perfecting of the heart in holiness. The Spirit convicts of sin, in order to repentance and confession. He in a great measure stimulates faith in the sinner in order to a trusting in Christ to save. The Spirit regenerates the trusting man. But regeneration is not a work of grace perfecting the soul in holiness. Thus the Spirit urges the man on to a full deliverance from sin in the nature. When this is wrought in the heart by the Holy Ghost, the grand end has been reached, and the sealing takes place. The man becomes a completed work in holiness, and is sealed unto the day of the redemption of the body, and the fulfillment of all God has promised in final salvation in heaven. To be sealed by the Spirit does not imply we cannot fall; neither does it mean we cannot sin. The contract may be broken by us if we will to sin. We are free from sin, but not delivered from the possibility of sinning. We are on probation until the day of redemption. But the sealing of the Spirit does mean that we are under no necessity to sin: and that the state of perfected holiness may remain unbroken forever. In Christ's offering, "He hath perfected forever them that are sanctified." He has made ample provision to save them from all sin, and keep them saved so that they need never have to be either forgiven or cleansed in time or eternity. To some this may be strong meat: but to those who know the truth, this is possible for all saints, and is the normal standard of New Testament holiness. If He can save us at all, then He can save us from all sin: if He can keep us one moment from sin, then He can keep us for all time and eternity from sin.

III. THE SEAL OF THE SPIRIT IS A SEAL OF POWER AND AUTHORITY

The seal of the United States on its currency makes it valid any place on earth because it is backed by the power of the resources of the national wealth. When God seals a man with the Holy Ghost He empowers him to do service for Him, and backs him with all the resources of the Godhead. The man has power to suffer and sacrifice. He has power to stand in the evil day and resist the world, the flesh and the devil. He has power to perform the commandments of the Lord. He is enabled to do the will of God at all times and in all places. Such a one is moved upon by the power of the Holy Ghost and is more than an ordinary man in every way. Every moral and spiritual weakness is strengthened by the Holy Ghost which dwells within.

THE HOME SANCTUARY

Any one who carefully reads the New Testament cannot but be impressed with the frequency and aptness of Christ's allusions to money. Take the time to find how many times Christ referred to money in His teachings, and it will give the sincere Christian a new conception of the stewardship of material possessions. Christ never condemned private property—He assumes it and goes so far as to recognize a stewardship of acquisition as well as of expenditure. In this stewardship number of the HERALD OF HOLINESS we are calling special attention to the teachings of the Scripture on this important subject.—THE EDITOR.

Sunday

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God (Ephesians 2:8).

The beautiful song of Fanny J. Crosby, "Saved by Grace," has been greatly used of God in the salvation of men and women. Several years after the publication of the song, the following interesting event happened, as told by a Pennsylvania newspaper: "The congregation of Christ Episcopal church was startled yesterday morning by a sensational supplement to the morning service. The church was well filled, and devout worshipers responded to the service. The reading had been concluded and the rector was about to make the usual announcements, when an incident occurred such as old Christ church never dreamed of. In the fourth pew from the front aisle sat a neatly dressed woman of intellectual face, apparently about thirty years of age. At the point mentioned she rose to her feet and struggling with emotion, began to speak. The startled congregation was all attention. Rapidly and eloquently she told of her going out from the church and of her return to it. In graphic words she painted the hideousness of sin, and of the joys of a pure life, and as she spoke men and women gave way to their emotions and listened breathlessly to the end of the narration.

"I was christened in this church," she said, "and attended Sunday school in the basement. My mother was a devout member here and taught me the right way. At the age of fifteen I deserted my home and married an actor. For a number of years I followed the profession, leading such a life as naturally accompanies it. In dramatic circles, in variety, business, and in the circus, I spent those godless years. About two years ago I was in the city of Chicago, and one afternoon was on my way to a park to spend the afternoon in revelry when I happened on an open air meeting on North Clark Street. I stopped through curiosity,

as I believed, to listen; but I know now that God arrested my footsteps there. They were singing "Saved by Grace," and the melody attracted me. Recollections of my childhood days came trooping into my soul, and I remembered that my mother had been praying for me. I was converted, and falling on my knees on the curbstone, I asked the Father's pardon. Then and there I received it, and I left the place with a peace that has never forsaken me. Last night I visited Hope Mission and the Lord told me I must come here and testify what He has done for me. I have been sitting in the pew opposite the one occupied by my mother until her death. I could not resist the impulse to give this testimony' The congregation was profoundly impressed; the rector descended the chancel and approaching the speaker, bade her God-speed."

Monday

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory (Ephesians 3:20, 21).

Merle D'Aubigne, the great writer on the Reformation, tells how this verse was used in bringing him to a knowledge of full salvation. With two other friends he was reading the Word, when, he says, "This expression fell upon my soul as a revelation from God. 'He can do all by His power,' I said to myself, 'above all that we ask, above all even that we think, nay, exceeding abundantly above all!' A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down; and although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith, as he would have uttered had he known all my wants. When I arose in that inn room at Kiel, I felt as if my 'wings were renewed as the wings of eagles.' From that time forward I comprehended that all my own efforts were of no avail; that Christ was able to do all by his 'power that worketh in us,' and the habitual attitude of my soul was to lie at the foot of the cross, crying to Him, 'Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all Thyself. I know that Thou wilt do it. Thou wilt even do exceeding abundantly above all that I ask.' All my doubts were removed, my anguish quelled, and the Lord extended to me peace as a river. Then I could comprehend with all saints 'what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowl-

edge.' Then was I able to say, 'Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee.'"—BOARDMAN.

Tuesday

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints (Eph. 5:3).

In one of Turner's pictures—a great, symbolic picture, he paints the demon of covetousness, and he puts him into the shape of a dragon. But Turner makes the back of the dragon wear the appearance of a glacier. It has all the suggestiveness of ice—the coldness of ice without its fragility. Wherever the demon of covetousness makes his abode he freezes the genial currents of the soul. The suggestion of that glacier back is, that whenever the demon of covetousness exercises his tyranny, the moral sense begins to be petrified; the moral sense which ought to be sensitive to the faintest approaches of evil becomes congealed into ice. The dragon congeals into hardness and benumbment, something that ought to be soft and responsive. And when a man's moral sense begins to be petrified, he begins to engage in all manner of casuistry, excuses, pleas, reasons, equivocations, ambiguities. Why, a man frames for himself a new vocabulary, and in the soft and cushioned significance of his own language he finds his ease. And then out of the casuistry and equivocation there comes the whole black, hellish brood of falsehood, unfairness, injustice and fraud.—HASTINGS.

Wednesday

And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth (Luke 12:15).

After all, what is wealth? My noble and severe parent had it in goodly quantity, but it cannot be said that it made him happy. He was far from being a happy man. And so it is with many people. I remember when I was a youth at Liu-chow that riches and promotion seemed as very gifts of the Celestial Regions. But I have found that neither great wealth nor distinguished decorations, nor both put together, will guarantee a man against unrest of mind or turmoil of soul. How great and honorable is the Peacock's Feather of the Throne—yet how much easier rests the head on goose feathers!—"Memoirs" of LI HUNG CHANG.

Thursday

For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (1 Tim. 6:10).

In Brailsford's book, "The Spiritual Sense in Sacred Legend," we are told that Noah had a vision

of coming calamity and that he and Methuselah went to Enoch for an explanation. Enoch detailed the sins that had deserved the flood, and among others mentioned the forging into weapons of war of the metals which had been discovered, and the molding of them into coinage, and the finding of jewels and polishing them, from pride and luxury. We are told later that the love of money is a root of all kinds of evil, but it is strange to hear that the prolific root was planted so early.—ARCHIBALD ALEXANDER.

Friday

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life (1 Tim. 6:17-19).

In southern France where attar of roses is distilled, a very curious ailment imperils the workers. The very abundance of rose-leaves induces a sort of sleeping sickness. And surely it is even so in the abundances that are sometimes given to man. They are prone to sink him into the sleep of spiritual forgetfulness. A man's devotion is apt to dwindle as he becomes more successful. Absorption in bounty makes us forgetful of the Giver. We can be so concerned with the pasturage that the Shepherd is forgotten. Our very fullness is apt to become our foe. Our clearest visions are given us in the winter time when nature is scanty and poor. The fulness of the leaf blocks the outlook and the distance is hid. And the summer time of life, when leaves and flowers are plentiful is apt to bring a veil. And the very plentifulness impedes our communion.—J. H. JOWETT, in "Things that Matter Most."

Saturday

He that taketh not his cross, and followeth after me, is not worthy of me (Matt. 10:38).

It has been said that no rallying cry ever appealed to men as does the call, "Come and suffer with us." This is the call of God to men from the cross. Come and see where is to be found the sin and sorrow of the world. Come and sit down by the suffering and take their burdens on your heart. Come and get under the weight of the world's sin until you feel the shame and guilt of it to be your own. Come and seek out the causes of the evils in human society and dedicate your life to the building of a better world. Come share in the work of the world's Redeemer. Take up your cross and follow Christ. In your own flesh and soul, fill up on your part "that which is lacking of the afflictions of Christ," for the sake of saving men and women and little children from sin and sorrow, and you will enter into the "fellowship of his sufferings" and experience the highest joy that comes to man, the joy that seeketh us through pain.—BISHOP EDWIN MOUNZON.

THIS WEEK'S BOOK CHAT

IN casting about in my mind and browsing around through the bookshelves for something especially good along the line of Stewardship which would be suitable for this special issue I thought of the many letters that come to the office asking for the best book on Bible study, the best book on the Second Coming, etc., etc. In such cases, with rare exceptions, I am inclined to recommend several good books rather than one "best." I shall follow the same plan in this week's discussion, viz., present three books, all dealing with some phase of stewardship.

The first of these volumes is *THE STEWARDSHIP LIFE* by Julius Earl Crawford, a Cokesbury Press publication (\$1.00). It is arranged in text book form, for use in class study, yet it can be read with great profit without the inspiration and helpfulness of group discussion.

We are first given a historical survey of Stewardship, going away back to the Babylonian and Persian empires, proceeding to the Old Testament background, developing into the early New Testament conception and then the new era with Jesus "preaching freedom, love and faith, exalting life above form, and proclaiming the primacy of persons among values; combining in Himself the law and the prophets and fulfilling both." And from thence on into the early church ideal of brotherhood and social responsibility, a fraternal stewardship well adapted to the needs of that particular period.

The opening paragraph in the second chapter, "The Meaning of Christian Stewardship," strikes right to the heart of the basic weakness in most of the stewardship propaganda, at least up to the recent renaissance of teaching along that line: "Stewardship teaching during the major portion of the Christian era, as we have seen, has been from the viewpoint of externalism. The chief, if not the sole, purpose of this teaching was to reap an immediate harvest of funds."

From this we read on to "The Basis of Christian Stewardship," where the discussion leads to a consideration of the teaching of Jesus regarding the kingdom of God. Not only by His words did Jesus reveal the laws of the kingdom, but He taught by example. "By complete devotion of Himself to others He has fashioned the type for all who belong to His kingdom."

Each of three chapters is devoted to one phase of "The Stewardship of Personality." First the duty of self-development; second, means of self-development; third, self-investment. Then these truths are summarized in "The Steward in Society." In these chapters the author shows the necessary foundations for well-rounded stewardship—one's entire being, one's personality—the thing that makes of you, yourself and of me, myself—dedicated to God and to the uplift of his fellow-men.

I am amazed at the ground covered in this modest volume of only 176 pages, for mark you, we read on through three chapters on "The Stewardship of Property," first "The Steward Acquiring"; second, "The Steward Administering"; third, "The Steward Giving." In true homiletical style, the book closes with a chapter of illustrations or examples of stewardship in brief biographical sketches.

Mere mention must suffice for the second volume in my triad of Stewardship books, *ADVENTURES IN STEWARDSHIP* by Ralph S. Cushman, published by The Methodist Book Concern (50c). In this very interesting little volume the case for stewardship is not presented with argument or reasoning but with the related experiences of people who practiced stewardship. To say that the book is interesting does not do it justice; it is compelling, gripping and its conclusions are inescapable. To my mind it would be invaluable to a preacher, for illustrative material and an overdose of conviction or a faith tonic to a layman—whichever was needed.

My last is called by the author, "A Manual for Christian Stewardship" and is entitled, *CONCERNING THE COLLECTION*. It is written by Monroe E. Dodd, D. D., and published by Fleming H. Revell Co. (\$1.50). This is not a new book but I believe it fills a place taken by no other volume; it is intended especially for preachers and I trust that through them its wealth of material may be transmitted to the rank and file of men and women, young and old, to whom we look for the material support of the church and for much of the spiritual force needed for a successful warfare against the powers of evil.

This unique volume contains a Stewardship text, a brief exhortation, a human-interest story or illustration and a Stewardship prayer, for each Sunday of the year. Here is Stewardship material to keep a busy pastor supplied for a considerable length of time; enough, and the right kind, to enable him to give, "Here a little, there a little," until a Stewardship consciousness is created in the minds of his people.—P. H. LUNN.

HOLINESS—WHAT IS IT?

By A. W. ORWIG

HOLINESS is not a mere sentiment, an ecstasy or a rapture. It is not a vision or a trance. Neither is it a sweet, heavenly influence stealing over us, in our more devout moods, coming and going, as our feelings rise and fall. Nor is it a mere rich blessing that we hide away in the deepest recesses of our hearts to exult in, to feast upon, to trust in, or to worship.

God-imparted holiness is not that evanescent, puny thing which needs to isolate itself in convents, monasteries, or hide itself in lonely caves, in order to retain its existence and maintain its robustness.

Holiness is a far more real and practical and blessed thing. In the first place, it is a sublime doctrine taught in the holy Word of God. Everywhere that sacred Book insists on men being holy. And that means that it is an experience or a life in the soul. "Be ye holy, for I am holy," says the Almighty, and the apostle Peter solemnly admonishes, "What manner of persons ought ye to be in all holy conversation and godliness?" Indeed, we are to be actual "partakers of his [God's] holiness" (Heb. 12:10).

Therefore holiness is the divine life implanted within us. It is not something acquired by our own efforts, be they ever so great, rigid and prolonged. Consequently holiness is not the result of penance, culture, or human wisdom. Holiness consists in being made pure in heart and life by divine power alone. It is having God's moral image. If we speak of the special agents or instrumentalities as effecting our holiness, we may mention, as the chief, the Word of God, the blood of Jesus, and the Holy Spirit. And constant faith in Jesus makes holiness abide.

Real Bible holiness, then, being the life of God within the soul, must of necessity find expression in holy activity for the good of man and the glory of God. Let us beware, therefore, of so-called "passive" holiness, lest real holiness go out at the point of sluggishness and indolence! Let us remember the holy, ceaseless activity of Jesus. He "went about doing good" amid the busy scenes, the jostling throngs and the moral impurities around Him. It becomes us to follow in His footsteps.

It is also true that genuine holiness is courageous and bold, but not impudently audacious. It rebukes sin without fear or favor, but, withal, seeks to do it wisely. It is a terror to evil-doers. It cannot be intimidated, suppressed or bribed. If need be, it presses to the very mouth of hell, if thereby it may snatch a soul from the eternal burnings.

In short, real holiness lives, shines and burns for God. It is "the light of the world" and the "salt of the earth." Have we this kind of holiness? All other is spurious and will not stand the test to which true Bible holiness is always more or less subjected.



LESSON FOR FEBRUARY 15, 1931

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus the Friend of Sinners.

LESSON TEXT: Luke 7:36-50.

GOLDEN TEXT: *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners (1 TIM. 1:15).*

INTRODUCTION.—Our lesson this week is a record of a social gathering to which our Lord was invited and which He attended. Jesus availed Himself of every opportunity accorded Him of mixing with people and so frequently did He attend feasts that His opponents spoke of Him as "a gluttonous man and a winebibber." In this regard, Jesus and His forerunner were very different. John would not go to feasts and social gatherings at all. But the Pharisees were no more pleased with him than they were with Jesus, for they said he had a devil (vs. 33, 34). But while Jesus attended these banquets, He did not go for diversion. His object was to grasp every opportunity to teach, preach and set before the people the principles of His kingdom. This He could do because on all of these occasions He was the dominant One there.

THE PENITENT SINNER.—The Pharisee evidently was not moved to invite Jesus to his feast through any noble desire to know Him better, or to learn more about His teachings. Nor did he wish to cultivate the friendship of Jesus. His critical attitude toward Jesus during the feast points to the fact that his motive was one entirely outside of the realm of fellowship.

But whatever the Pharisee's motive, there can be no question as to the sincerity of the sinner who brought the "ointment, and stood at his feet behind him weeping." She knew He was holy, and in that holy Presence she felt and loathed her sinfulness. Her sorrow for sin was genuine. She was there to have the black past forgiven, and there was but one way to do it, and that was in the spotless purity of His holiness, and through His tender mercy, for He was known to be the sinner's Friend.

This penitent sinner saw in Jesus the Perfect One who alone could cleanse

from sin. Jesus had told some high churchmen that "the publicans and harlots" should enter the kingdom before them. She may have heard this statement or heard of it. At any rate, arrows of conviction had pierced her soul. She read in the countenance of the Lord Jesus, and in His words, a breadth of mercy which was wide enough and deep enough to include her. Stationing herself at His feet, her tears flowed thick and fast—tears of penitential grief.

How grossly misunderstood she was, and because of her, how Simon the Pharisee misjudged the Savior! He saw her tears, he saw her kisses, he saw she poured ointment upon the feet she had washed with tears, but he thought not of these, it was the fact her touch was contaminating to Him, for "she is a sinner." To Simon, the Master had incurred ceremonial uncleanness because of her touch. The fact of her repentance, her sorrow, her trust in Jesus, did not alter the case at all. He was so narrow in his thinking that he condemned the Master because He did not repulse this seeking sinner whom He had forgiven.

But do we not find many of Simon's stripe in the church today? How many a sinner and forgiven one has been scorned, and slighted, because of a sinful past, until they have been driven away from the church by just such church folks as Simon. "We don't want her in our Sunday school class." "I don't think she ought to lead our young people's meetings." "I don't care if she does have a good voice, I don't think she should sing in the choir." "What manner of woman this is that toucheth" us. After all, are we so very far removed from pharisaism? Let us remember that the church's mission is to be the embodiment of that glorious hope which is the power of God unto salvation to every one that believeth.

A REPROVED PHARISEE.—We are taught in this lesson the true way to win those who are outcasts from society and wanderers from the path of rectitude and virtue, but also we are taught how to deal with the narrow-minded, egotistical legalist in the church, who, more than any other class, probably, impedes the progress of Christ's kingdom on earth.

We note how directly Christ deals with Simon. "I have somewhat to say unto thee." Simon knew that the message of the Master was meant for him, that Christ was answering an unspoken thought. Whatever he had previously thought of Jesus, he must have been convinced that he was dealing with no mere man.

Just as Jesus knew how and what manner of woman had touched Him, so He knew who and what manner of man His host was. Both of these were debtors, and both were utterly unable to pay. Both also owed the same creditor, who, generously, when they could not pay, cancelled their debt. These two debtors differed in the amount they owed. The question asked is, which will be the more grateful? When the Pharisee replied rather indifferently, "I suppose to whom he forgave the most," he touched the precise point which Jesus wished to emphasize. He was the Creditor and the outcast woman at His feet, and the condemning Pharisee were the two debtors who could not meet their obligations. Contrast the conduct of the two toward Him. Simon had neglected all the nice provisions made by an entertaining Jewish host, evidently considering Him a very ordinary personage. The woman had, out of the gratitude of her penitent heart, lavishly bestowed upon Him her soul's devotion, for to her He was both Savior and Redeemer. Of the two debtors she who owed most was first to obtain the blessing offered to each alike. Both were dependent sinners, but only one felt her helplessness and Christ helps the helpless.

FROM THE OHIO DISTRICT

We are glad to print the following report showing how one District Superintendent, with his church school board, co-operated in a splendid work on his district. Happy the District Superintendent who has such a board that he can thus use! Is there not a good suggestion here for other districts?

Rev. C. A. Gibson, District Superintendent of the Ohio District, Rev. B. H. Haynie, Rev. J. I. Moore, Rev. H. H. Stahl, Rev. W. E. Zimmerman, members of the District Sunday School Board and Rev. C. W. Perry, District Young People's President have just completed a series of two days' conventions over the Ohio District which proved to be a great blessing. It proved to be one of the best methods of getting the churches aroused to their responsibility that has yet been tried. The two departments of the church to receive special attention during these conventions were the young people and the Sunday school. Rev. C. W. Perry, District Young People's President, was the speaker for the young

(Continued on page twenty-eight)

TREVECCA TEACHER TRAINING

Due to financial conditions, many schools will close before March 13th. Let a limited number of teachers correspond with us relative to Spring term in Trevecca for renewal of license.

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C. E. Hardy, President, Nashville, Tenn.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

My last chat was on the preachers boosting the **HERALD OF HOLINESS** and putting over the subscription list, for the upbuilding of our great cause. My last chat was written on the train west of El Paso, Texas, on my way home. I arrived home December 24, just eight months and ten days from the time I left home April 14. I was as busy as a bird dog, on the afternoon of Christmas Eve. On Christmas morning after we had opened up our stockings and enjoyed another Christmas morning, we got ready and made a trip to the ranch at Richgrove, California, to spend the holidays with our children on the ranch. We had from Christmas day over Sunday out among the oranges and lemons and turkeys and white pullets to cackle for your entertainment and it beat the city radios, two to one, just to get out once more and hear the calf bawl, the dog bark the hens cackle and the big turkey gobblers to play their part. It looks like living sure enough.

Monday, December 29, came all too soon so we had to hit the highway for the Pasadena home and we arrived Monday night and had one more night under our own roof. Tuesday, the 30th, we made another trip back over the great mountains as far north as Bakersfield and joined Brother Erwin in a campaign. We opened up Tuesday night, the 30th, and I was there for the first four days by myself. Dr. A. O. Henricks from Pasadena joined me on Saturday and then we had nine more days there together. I left Monday after the second Sunday and Dr. Henricks was to run on over the 18th. We were in a fine revival. Brother and Sister Erwin have done nothing short of a real miracle since last June. They have built a wonderful church and are doing the job in fine shape. I am of the opinion that Brother Sam Erwin is among the finest pastors and church builders in the Church of the Nazarene. Dr. Henricks was doing the greatest preaching that I ever heard him do. As a pastor and evangelist and a school man, Dr. Henricks is a great success, and we have no truer Nazarene in the nation. I enjoyed my labors with Brother and Sister Erwin and Dr. Henricks to the limit. We had with us our good pastor, Brother Lang, from Porterville, several times. He is also a wonderful man. I was up at his church on the first Sunday of January at eleven o'clock. Dr. Henricks preached in Bakersfield and Brother Erwin lent me to Brother Lang for the morning service. One of our fine Nazarenes, Brother Almsgreen, drove me up to Porterville and we had a wonderful service. My children were there from Richgrove. I was so glad to see them again. After preaching I took dinner with Brother Frank Anderson and his

good wife and their fine children. Sister Anderson used to be Miss Nannie Jay and she lived in our home at dear old Peniel, some twenty years ago. I stood before Frank Anderson and Nannie Jay and tied them up for life. Thank the Lord for such people as Frank and Nannie who never hang around the courthouse looking for a judge to divorce them.

Well, amen. We drove back to Bakersfield in time for me to come on at three in the afternoon and we had a beautiful service and then Dr. Henricks had the evening service. We had a fine week of battle. Our good pastor, Brother Wilbanks, from Arvin was with us quite a lot, and a number of his fine people. I went out on Sunday morning to Arvin and preached for Brother Wilbanks and we had one glorious time together. I took dinner out there with Brother and Sister C. C. Osner; as fine Nazarenes as walk the earth. Brother Osner is one of the men who work on the great Digorgia Farm of 7,000 acres, which raises grapes, peaches and apricots. This farm is owned and operated by rich Italians who live in New York. They work from 300 to 1,000 all the year on that farm and use twenty-one tractors and twelve auto trucks and nineteen trailers and twenty automobiles. Brother Osner has charge of the oil and gas for the company and uses more than 100,000 gallons of gas every year. This farm is said to be the largest fruit shippers on the earth.

Well, after dinner we made a run back to Bakersfield and I preached on the story of Lazarus and we had a great service. We had people at the altar for healing and we anointed a large number. We had some for pardon and some for sanctification. We also had the Lord with us. My children came down from Richgrove again and were with us in the afternoon service. We had a fine sup-

per together and they drove back to Richgrove ranch. Dr. Henricks brought a great message that night with fine results. My home while in Bakersfield was in the fine new Hotel Padre, the best one between Los Angeles and Fresno. They furnished it to Brother Erwin for the evangelists free. When Dr. Henricks arrived another large hotel furnished him with a lovely room free. That shows you how a man like Sam Erwin can go into a strange city in June and build a great church before Christmas and be well known by the best hotel men, as well as other business men.

While in Bakersfield I had planned to give two days at Hanford, California, some eighty-five miles up the valley from Bakersfield, with my old friend, Rev. Roland E. Griffith. He is opening a new work in Hanford. We had two splendid nights. Young Brother and Sister McKithens came over each night from Lindsay to lead the singing. Tuesday night Brother P. L. Pierce from Lindsay came over with the young folks. We enjoyed his presence to the limit. There may be finer men than P. L. Pierce but I haven't met them. He is goodness personified and his wife is his equal. I had two delightful days with Brother and Sister Griffith and their three tots; no sweeter babies on earth. We had two busy days. On the first afternoon we ran down the valley some ten miles to Whitmore, California, and I preached in the first M. E. church at two o'clock and left at three and drove back to Hanford.

I preached in our tabernacle at 3:30 and also at night; putting in three services in one afternoon. Tuesday morning we made a run to Richgrove to have my last visit with my children until I return from the Northwest, the first of March.

In love,
UNCLE BUDDIE.

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Experiences in Tithing

DOES IT PAY TO TITHE?

By J. R. SPITAL

DOES it pay to tithe?—this question is being asked by well meaning people. I can hear a chorus of voices answering "Yes." While there is danger in tithing with the mere thought of personal gain, yet if we practice it with a sincere heart, there is assurance in the Word of God of blessings, temporal and spiritual. Read the following references: Malachi 3:10-12; Proverbs 3:9, 10; Deuteronomy 28:8; 2 Chronicles 31:10; Luke 6:34-38; 2 Corinthians 9:6-15.

Here is a practical example I have known from incidents in my own ministry. A certain Christian who disbelieved in tithing made the excuse that he could not afford to tithe because he was so seriously involved. His farm was heavily mortgaged. For several years crops had been so poor that he was unable even to pay the interest on his obligations. Hence he had concluded that the Lord did not want him to tithe. But the crisis came and his creditors threatened to foreclose. They were not spendthrifts, they were living in a one-room shack and saving wherever they possibly could. They came to the end of themselves and said, "If there is anything in tithing, here is the place to begin." When a load of grain was sent to town, and the check received, the Lord's tithe was taken out immediately, not even making allowance for working expenses. A few years have elapsed—now they boast that their farm is free from debt. Instead of the one-room shack there is a nice little bungalow, besides other improvements.

There have been times in the experience of the farmers when the Lord seemed to specially favor those who tithed by sending rain at the right time, while the crops of others nearby suffered for lack of rain. One year in particular in a certain district the farmers were compelled to confess that tithing pays. There are others who testify of good health as God's special favor and blessing because of systematic tithing. Try it.

RED DEER, ALBERTA, CANADA

WHY I PAY THE TITHE

By CHARLES H. FAULK

In the year 1910 I joined a tithing league in the Church of the Nazarene at Lisbon, Ohio, and I have never regretted the time that I began bringing the tithe into the church. I find that it pays to honor the Lord with my substance and with the firstfruits of all my increase. While I was in the National Guard Camp at Camp McClellan, Alabama, in 1918, I had a payment coming due and no

money to meet it. I was invited by a Wesleyan brother to attend services at Pell City some Sunday so I went over on Saturday night and the next day was well filled with services. In the evening one young man was converted and a young woman sanctified. Before I returned to the camp these good people, all unsolicited, had given me \$9.50.

I find according to Lev. 27:30 that the tithe is holy and that if one uses it for other purposes than it is intended five per cent interest must be added. If when people are seeking God they find it necessary to make restitution where they have been dishonest or otherwise wronged people why is it not right for those who have defrauded God of His tithe, to also make restitution when converted?

LISBON, OHIO

WHAT A SMALL TITHING CHURCH CAN DO

By R. S. RUSHING

This little church of only twelve members has enjoyed a wonderful year. We have only eighteen in Sunday school and yet this faithful band has raised for all purposes for the assembly year \$1,011 and had over \$80 in the treasury at the time of the assembly. We paid for General Budget \$210, which was more than six times the amount asked for, and then gave \$30 in the Thank Offering. The local and District Budgets were paid in full. We have only two men, one of them working for wages, the other keeps a

small country store. The secret of this financial success is following God's financial plan. Once each month they bring in their tithes and once each month they bring in their offerings. The pastor gives them but one Sunday a month. In this little band there are ten subscribers to the HERALD OF HOLINESS. All these are paid for out of the treasury. They also pay the expenses of the delegates to and from the assembly. I say thank God, for this little band of ideal Nazarenes. I held my own revival last spring and God gave us wonderful victory. We closed our fall revival December 14, with Rev. W. R. Donaldson and wife—this was another great victory. We now have sixteen in our band and are expecting to do greater things another year. I am in my third year as pastor of this little church, in connection with our church at Selma where I give three Sundays a month. What a pleasure it is to serve such a noble people.

CALVERT, ALABAMA

TWO CHURCHES I HAVE KNOWN

By C. W. DAVIS

Several years ago it was our happy privilege to pastor a church where the entire membership adopted and really practiced storehouse tithing; that is, they put it into the local church treasury. What were the results? While we served them as pastor we never had to take an offering to pay the local, District or General Budgets; not even to finance our revival meetings. The tithing of course did not apply to the building campaign, as this was financed aside from the tithe. And they took hold of the building proposition hilariously, just like Nazarenes who tithe usually will.

We have known another church for several years now. And while tithing has been taught them, and they have accepted it in general, and quite a number of them have even signed up that they would tithe; yet but very few if any of them have ever really become conscientious, consistent, sure enough tithers. For we fear that quite a few tithers do not really tithe. Well, what are the results in this church? For only a short time have they ever paid their pastor what he was promised. We do not even remember of their paying either their District or General Budgets in full. In fact we have scarcely ever known this nontithing church to be paid up on any financial obligation. Have they as a church grown spiritually and numerically? We cannot say they have. And they will tell you that they would gladly do certain things if they had the

TITHING

(Malachi 3:8, 9, 10)

By GEORGE A. CHENEY

*Open the windows of heaven we pray,
Send us a blessing O Lord, today;
We need a revival our budget to meet,
Endow us with favor from heaven so sweet.*

*Will man rob God of that which is just,
And lay up for self riches to rust?
Ye are cursed with a curse, the Scriptures do scorn,
When you hold back a tithe of that which you earn.*

*We say in our hearts the Bible is sage,
And tithing was meant only for that age.
Bring ye the tithes for my storehouse is built,
It will lift from your soul the terrible guilt.*

*From north to south, from gulf to sound,
The shouts shall ring and joy shall abound.
We will girdle the globe with salvation around,
Great grace in our souls will then be found.*

money, and if they could, but they just are not able. And yet they do not even tithe.

And now they are discouraged and pessimistic over their whole financial situation. In fact we have found our people who do not tithe to be pessimistic and talk discouragingly when they face financial obligations, while we can look to our real tithers for optimism and holy enthusiasm.

Tithing is God's plan, as taught in His holy Word, and that assures us that it will work.

Well, we would all recommend to the first church, above mentioned, that they continue paying tithes, and to the second church, that they begin at once to pay tithes and give offerings.

Yours believing that God has a financial plan for successfully caring for His work.

A NAZARENE FARMER

By CHARLES DYE

Mr. and Mrs. W. E. Swanzy, their son and his wife, live on a farm near Caledonia, Mississippi, regularly budget themselves and have entered into an agreement with the Lord that they will give Him one-tenth of their income. For a period of six years they have kept a careful record of their income and the tithe, which is given below.

Year	Amount of Income	Tithe Paid
1924	\$ 402.42	\$ 40.29
1925	516.22	51.64
1926	1,056.60	105.71
1927	1,262.63	126.29
1928	1,919.89	192.04
1929	2,570.57	267.05

ALL THE MEMBERS OF THE CHURCH TITHE

Rev. A. H. Perry is pastor of the First church at Dayton, Ohio. Some time ago this church suffered severe financial reverses and are now worshipping in a schoolhouse. But they are a heroic people and according to the pastor every member tithes. As a result they have fully paid up both the District and General Budgets; they have but poor equipment and yet have the largest Sunday school on the Ohio District. The membership is approximately 225. Their Sunday school averages about three hundred with 569 as the total attendance on Rally day.

AN INCIDENT

By JOHN GOULD

It was in an evening service, during the 1930 Assembly of the New England District. Dr. J. G. Morrison had just finished an address on "Stewardship," in which he had graphically portrayed the need of a girls' school in Africa.

The effect was tremendous, amid tears and shouts a spontaneous offering began which continued until nearly two thousand dollars was pledged. Then, well back in the church, a gentleman who loves holiness and the Church of the Nazarene, stood up and said, "I have been a tither all my life and every year has brought me an increase of salary. I now feel it would please God for me to give five thousand dollars to this cause." Thus amid shouts and tears the African girls' school was provided for. Incidentally, Mr. Clougher gave a splendid testimony in favor of God's financial plan, to which those of us who have faithfully followed it can say heartily, "Amen!"

There is one thing we must not overlook as pastors, and that is the value of our church literature in schooling our membership in financing the church. Keep them reading the church papers, and in this way they will have a vision of the needs and when a request is made to help lift the burden they will be intelli-

gently informed and more ready and willing to help. We are deeply impressed with the faithfulness of many adherents of false cults. In a certain city in which we lived there was an elderly lady who sold milk. The old horse that drew her wagon knew the route perfectly, and as she went up one street and down another, she was continually reading her church literature—a most poisonous doctrine. A few weeks ago in one of our large cities we were distributing tracts at the union depot. We approached an officer and handed him a tract, and inquired concerning his soul's salvation. He asked us for some literature to give to a taxicab driver who was a Bible student. We finally managed to secure sufficient information to learn that the taxicab driver was an adherent of one of the latter day "isms," yet this driver carried his books with him; and as he sat parked, waiting for passengers, he read and studied until those who saw him became interested in his doctrine.—ELEANOR A. TREMERE, Pastor Sparr, Florida.

FEBRUARY SPECIAL

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Hatching Happiness

By Nellie Schoyer Lockard*

A TOURING car was moving slowly along a well-paved road, and had you asked the two persons sitting on the front seat why they were in that particular place on that particular occasion, you would have been surprised to receive two entirely different answers.

The younger woman, scarcely more than a girl, would have assured you in all sincerity that she was driving Mrs. Hilton's car because her regular chauffeur had gone away for a little while and she had been asked to drive for her friend for the day.

Mrs. Hilton, on the other hand, could have divulged the "real" reason. Sending the chauffeur away and the consequent calling upon her neighbor to drive the car for her were but maneuvers that she might have this time alone with Helen Chamberlain. Furthermore, she could have told you of the cloud, "no larger than a man's hand," 'tis true, yet still a cloud, which had arisen on the matrimonial horizon of her dear young friends, John and Helen Chamberlain, whose pretty bungalow nestled under the shadow of her own home. Mrs. Hilton was much too wise to offer herself as *confidante* to this bride of less than a year, but she was praying the way might be opened and was hoping that she might be privileged to help in some way in adjusting the trouble which seemed to be developing in the home of these two friends.

"O Mrs. Hilton," said the girl at the wheel, "do look at that sign. No, to your left; see? Isn't it the funniest thing you ever saw? Let's stop and find out what 'TITHEN EGGS' are. I never heard of that breed before, did you?"

With the words and a deft turn of the wheel, the car came to a stop before the little hen-house to which this placard was attached:

Strickly fresh EGGS
25 cents a Dozen
TITHEN EGGS
27 cents a Dozen

In answer to Helen's "Honk! Honk!" a little old-fashioned woman came hurrying from the porch of the vine-covered farmhouse, wiping the suds from her arms as she came. Pushing back a stray lock of hair, she looked up at the ladies in the car out of the clearest, smiling eyes in the world, and inquired, "Which would you wish to have, the strickly fresh or the tithen eggs?"

The driver of the car replied with her irresistible smile. "I can't tell whether I wish the tithen eggs or not, until I know

just what kind of eggs they are." "Them," replied the farmer's wife, apparently surprised at such ignorance, "why they're the Lord's eggs, you know." "What on earth do you mean by 'the Lord's eggs'?" inquired the girl. Mrs. Hilton and the faded little woman exchanged a smile of understanding. They needed no secret grip to tell them they were sisters, daughters of the King. "It's this way," said the latter, fixing her blue eyes on the questioner, "I always put by the biggest egg out of every ten my hens lay, for the Lord's share, and so give Him back a part of what He has given me; by reason of their being so big, I can easy get a couple cents more a dozen for 'em. I use that money to help His work along just as far as it'll go."

A shade came over the fair face of the young woman as she listened, and she said rather listlessly, "You may give me a dozen of the tithen ones, please;" to Mrs. Hilton she added, "They'll appeal to John! He's simply 'crazy' on the subject of stewardship! It makes me tired!"

But Mrs. Hilton seemed not to hear the remark, as she watched the careful packing of the large snowy eggs. Then she spoke to the woman, leaning forward as she did so, "Please put up two dozen of the tithen ones for me, too. And would you tell me how you came to begin to 'bring your tithes into the storehouse'? I ask because we are very much interested just now in the subject of stewardship in our Woman's Society."

"Really," said the little woman, "I don't know how I first came to know about my stewardship. It appears to me as long as I've known anything, it's been clear to my mind that I ought to set aside a separate portion for God. I didn't have much of my very own to divide with Him before I was married, except my time and my work; but since then

He's always had His share and a bit over, for you remember His directions about giving, don't you, ma'am? 'Pressed down, shaken together and running over'? I surmise He likes us to give to Him the same sort of way. 'Course," she added, smiling, "you can't do that literal with eggs—press down and shake together—but you can put in an extra one now and again for good measure."

At this juncture the younger woman interrupted the speaker with the question: "And what does your husband think of tithing?" "My Jimmie," in a surprised tone, "why Lord love you! Jimmie's worse at it than I am! He says it's awful good business, too, for what's left after we separate a part for God appears to stretch out more than if you kept it all for yourself. But that ain't the reason we're stewards, Jimmie and me. No, ma'am. It's because the dear Lord's done so much for us. It seems like we can't, if we try ever so hard, show Him how thankful we are and how we love Him." She paused, then after a shrewd glance into the young woman's averted face, continued, "Just you give it a try, Miss, and see for yourself."

The big car moved off through the flickering shadows cast by the trees bordering the road, each occupant engrossed in her own thoughts. Finally, Helen Chamberlain broke the silence with the words, "I don't care! Five hundred dollars a year is entirely too much for us to give away when we need furniture and all sorts of things for ourselves!" As Mrs. Hilton, on whom light was beginning to break, made no reply to this speech, Helen went on, "Of course, you who are just naturally good can't possibly, by any stretch of your imagination, conceive of a greater joy in life than doing without things, so as to help other folks; but I believe 'charity begins at—' Pale to her lips, Mrs. Hilton interrupted, saying earnestly, "Please, Helen! If you love me, do not use that hackneyed phrase! Wherever charity begins at home, it generally stops there. I hid behind that old saying until I nearly wrecked, not only my own Christian life, but my husband's as well."

Startled at this unexpected outbreak, the girl stammered, "I beg your pardon, Mrs. Hilton, but I always thought you were a born tither." Sadly shaking her head, the elder woman said, "I believe I'll tell you the painful story; it may be of help to you just now. When Mr. Hilton and I were first married, we were active in the church and a very happy

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and congenial couple. Later, as we began to get on in the world, Rob became convinced that the only right way to finance the affairs of the kingdom was by systematic giving—a tenth or more according as one prospered. Now, I too, longed to have a beautiful, well-furnished home and begrudged every cent we gave away, to such an extent that I could neither eat nor sleep. When my husband was promoted and sent to a distant city to live, I nagged and nagged at him until, to get a little peace, he surrendered and told me he would, from that time forth, place his salary entirely in my hands to be administered as I thought best.

"That was exactly what I desired. I cut out giving to almost nothing; I bought things for the house, fixed it up and yet was dissatisfied. Our house was the prettiest on the street, but Robert, my own dear husband, seemed to have lost all interest in church work, and even gave up the class of boys he had so greatly loved to teach; and he became so indifferent that I was greatly worried about his soul. Just fancy! My own soul had shrivelled into almost nothing, because of my selfishness, and I never gave it a thought; and the cause of this change, my greed and selfishness, that did not trouble me one little bit! But I was concerned about what was happening in Rob's life.

"Well, to make a long story short, one day I was in a store being fitted with a pair of shoes. I was sitting on one of those high-backed chairs, peculiar to shoe stores, hidden from the other side of the place completely. Here, without being seen, I overheard a conversation not intended for my ears. One of the members of our church was talking with our minister and saying, 'Well, doctor, the committee on finance has seen every man in the church except that man Hilton. There's not a fellow who is willing to tackle him. A coldness comes over the conversation and he shuts up like a clam as soon as money is mentioned to him. He's mortal stingy, and he hasn't manhood enough even to refuse himself, but puts the unpleasant business of saying "no" off onto that little wife of his. She's a mighty fine woman, too. It's hard on her to be married to such a tight-fisted chap as Bob Hilton. Everybody pities her!'

"If a knife had pierced my heart, Helen, I could not have felt a sharper pang than those words gave me! With my face buried in my hands I just heard the murmur of the minister's voice, as he tried to apologize for Rob. My generous-hearted, manly husband! The truest Christian and the best man I have ever known! Then these words came to me more clearly. It was the minister still speaking, 'I was never so bitterly disappointed in any one as I have been in

Robert Hilton. His former pastor wrote me the most glowing accounts of his work and influence in the church and throughout the whole community. I fear since coming into his present fine position, it has been a choice between God and mammon, and alas! mammon is once again the winner!'

"It broke my heart to think of my husband bearing the onus of my miserable selfishness, but the very hardest thing of all to bear was the unmerited praise bestowed upon me! I was simply crushed. I don't know how I got home. That night Robert and I came to an understanding. My husband forgave me freely, and my Lord forgave me, but I can never forgive myself for those wasted years and those lost opportunities! We began in a real way to recognize our partnership with God. A new joy entered our home, and our religious life glowed with a new warmth of experience. God became very real in all life's work.

"I haven't time now to tell you the whole story, but we began to make our whole home a partnership in a new way,

not only with God but with one another. You'll be interested to know that from that time we have set at least a tenth, and often much more, for giving; and Rob and I have divided this between us, so that he has administered a half and I have administered the other half of our separated portion. It has been a continual source of spiritual strength and satisfaction. Some time I'll tell you more about it."

As the story ended, the car drew up to the door of the Hilton home. Helen Chamberlain, grasping the hand of her friend, looked her squarely in the eyes and said, "Good-by, dear Mrs. Hilton. I thank you with all my heart for giving me this glimpse into your life, and I can promise you that John and I are going to 'come to an understanding,' too, before this day closes."

*From *The Missionary Voice* in which it was printed with the following note: This stewardship story which has fallen into the hands of the editor was sent to her office by another Board. It carries no imprint, and consequently we are unable to secure permission for its use or to give credit. We offer our apologies to the publisher.

Our Boys and Girls

CONTRIBUTING TO THE SUNDAY SCHOOL

By HILDA RICHMOND

THE boys in the Willing Workers' class were a trifle peeved when the new teacher announced in his opening talks that he wanted them all to get ready to contribute more to the Sunday school than they had ever done in their lives before. They were too modest to mention that they had been giving liberally each week to the offering, and that each one took pride in earning the nickel or the dime himself. Well, let the teacher discover that his talk on giving was not really needed. He was new, but somebody would enlighten him about their good record, or he could look over the class book for himself. The secretary carelessly allowed the book to lie open on the desk one Sunday, but if the newcomer noticed the footings in the column for offerings he said nothing.

But before very long the boys began to see new meanings in the simple word contributing. Why, the new teacher meant giving reverence, and attention and a part in the discussion, and offers of aid in various projects even before he meant giving money. What an idea! He wanted the boys to enlist in bringing little Billy Stiles to Sunday school in his wagon until his lame ankle was well, and to carry papers to the shut-ins and to form themselves into a Rainy Day Band pledged to stay to church services every

rainy Sunday when some of the old folks could not get out. His idea of contributing was so big and broad that the boys gasped for breath when they took it in.

But now they like it. They recognize the fact that money giving is wonderful and essential, and in a way a test of loyalty, but they know that they must first give themselves. The elderly man who had formerly taught the class had not put much emphasis on that phase of the work, but the young and active new teacher did. Just as they wanted hard things to do in athletics and in studies they began to seek for hard tasks for the kingdom such as came within the scope of schoolboy power. They began to realize what the minister meant when he was ever referring to the boys and girls as the future leaders in church and Sunday school. They wanted to lead in college and in the business world, so of course God wanted them to be ambitious for Him.

If you have never tried to find things to contribute to Jesus Christ through His organized work you have a rich field opening to you. At first the services seem trivial, but they grow and multiply with your willingness to do until it is amazing what a class of really willing workers can accomplish. There were boys in the early teens singing in the Sunday school chorus, playing in the orchestra, doing the routine tasks of the school, helping with the socials, carrying food to invalids on social

nights before eating their own refreshments and doing countless tasks to help spread the gospel message through kind deeds. But there is room for you, and you, and you! Get into the harness and help so that you may train for present and future usefulness! It is one of the richest blessings that a youth can find when he can truly and modestly say, "I serve." Only God can measure the far reach of the humble service that looks so worthless to many, for God alone can tell where the kindnesses can reach in a world hungry for such things.

THE PARTING OF THE WAYS

By KATHLEEN HAY

AMY WESTON stood at her room window looking out upon the vista of green thoughtfully. It was the afternoon of the party that her girl friends had joined together to hold as a welcome to Evelyn Joyce, the new girl who had moved into Edgewater recently. The party was to be held at Amy Weston's best chum's home, Lucile West, and all arrangements were complete; that very morning the girls of Amy's set had met and decorated the table and room. Shutting her eyes for a moment Amy visualized it all! However, coming back from Lucile's home some hours before something happened which had changed Amy's mind and caused a hasty note of explanation to Lucile and the other girls.

Amy Weston gave a little sigh as she looked toward her party dress on its hanger, all pink and girlish, with its wreath of rosebuds encircling the round neck, then, as quickly again, she looked away from it and toward a lonely cottage in the distance.

"Whatsoever thy hand findeth to do, do it with thy might." She repeated the words softly, and gained strength for her task. Amy Weston had come to the parting of the ways in her decision. The

question had been *which*, pleasure or duty? She had chosen the better part!

It was on the way back from Lucile's she had met Alice Denby, a classmate, but one not able to take part in any of the social life of Edgewater. She lived in the small cottage with her old grandmother, where she could barely through her efforts make ends meet by extra work after school hours and during holidays. Amy had paused for a few pleasant words, thinking Alice in some difficulty by her worried expression. "Is there anything I can do for you, Alice? I hope Mrs. Denby isn't ill."

"Granny's no worse, thank you, Amy—but—" she paused, and Amy gently reminded her, "But—what is it, Alice? Perhaps I can be of some service."

"You're always kind, but it seems too much to ask. You see, I have a chance at a better position, if I only had someone to leave Granny with this afternoon for several hours and up to dark; I'm afraid to leave her alone so long—and—" Amy hesitated only a moment, and even in that moment saw the happy hours of the party at Lucile's slipping, slipping away, but, *this* would be *real* service, and she meant to follow its trail.

"Alice, you must go by all means; I'll take care of Mrs. Denby. Get ready, and I'll be there without fail." Then, before Alice could protest or even thank her, Amy slipped away. And now the hour had come, and slipping into a simple gingham instead of the pink organdy, Amy Weston, a smile on her lips and a song in her heart, ran lightly down the steps and toward the Denby cottage. She was exactly on time, and with promises to make the old lady as happy as possible, bade Alice a smiling good-by. The hours slipped by faster than she dreamed. Somehow the gentle, patient face of old Mrs. Denby was an inspiration, as she sat knitting contentedly, while Amy read

from her new book of lovely stories. Suddenly she looked at her wrist watch—the party at Lucile's must be nearly over, and she had hardly thought about it all, busy at her task. "Whatsoever thy hand findeth to do, do it with thy might." A knock at the door just then and Amy arose cheerfully to answer it. Outside on the porch a dozen girls almost smothered Amy as she went forward in their embrace.

They laughed at her astonishment, and like her, wore instead of party dresses, gingham! "We've brought the party to Mrs. Denby and you. Aren't you going to let us in, Amy?" And so they came in, baskets, ice-cream, cakes, candy, all loaded down and ready for a good time. For the first time Mrs. Denby learned of the party that Amy was to have gone to that afternoon!

It was almost dusk when the party table was ready, all decorated by a bevy of loving girls and willing hands, and the candles had just been lighted, making a shining welcome, as Alice tired but happy, walked in. She had been awarded the good position that would mean so much more comfort to her grandmother, and what a surprise awaited her! It was the happiest party they ever had had, each girl declared, and Granny beaming and happy at the head of the table, as guest of honor, declared it to be, too, a most delightful occasion!

"He that is faithful in that which is least, is faithful also in much." Later the old lady drew Amy Weston down beside her, and repeated the words very softly. "My dear, these have been golden hours and have led, too, to others, through your unselfishness!"

And Amy, glad and happy, gave Granny's hand a gentle squeeze as she looked over toward Alice's happy, shining face, and smiled, too, a responding smile, into the eyes of the girls who had made the party such a lovely one for them all!

OLIVET COLLEGE

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For further particulars write Rev. T. W. Willingham, Olivet, Ill.

FROM THE OHIO DISTRICT

(Continued from page twenty-two)
people's work. Rev. B. H. Haynie, chairman of the District Sunday School Board, Rev. J. I. Moore and Rev. W. E. Zimmerman were the Sunday school workers.

In order to reach a greater number of people it was decided to hold six conventions at different churches over the district and invite the surrounding churches into that convention.

At first it was a question whether we could get enough people out to make each convention interesting. But that did not remain a question very long. Interest ran high from the very first. The first convention was rather small in attendance, but that was on account of the fact that the competition for the highest attendance had not yet become very keen. Preceding the tour notice was sent out to all the churches that the visiting church that brought the largest delegation to their convention would receive men-

tion of it in the HERALD OF HOLINESS. Parsons Avenue of Columbus aroused the interest by having 57 out the closing night of the first convention which was held in Columbus First church.

The second convention was held at Portsmouth. Several churches became aroused and tried to beat Parsons Avenue's record. Ironton came the closest by bring 26 folks 31 miles. McDermott and Manchester also made a good showing by bringing a large delegation a long distance. Portsmouth took the record here for the entertaining church, having at one service 105.

The third convention was held at Troy. Here the interest ran high from the very first service. All records were broken at this convention. Ninety-three were present at the very first service. Rev. A. H. Perry and Rev. C. B. Hale, the two Dayton pastors, got busy and worked hard to try to win the banner attendance for the visiting church. As a result they were both present the closing night with large delegations. Rev. Perry set the record by bringing 62. Rev. Hale had 43. Wapakoneta did well by bringing a delegation of 16 for they had 45 miles to come.

The fourth convention was held at Toledo and we thought surely no record would be broken here as there were no very large churches in this zone. But to our surprise Rev. Crider and his people from Walbridge came in the second night with a record attendance of 85. Rev. C. W. Perry, young people's speaker in these conventions, was determined that his church from Wooster should carry off the banner for the highest attendance by the visiting church. As soon as the count was taken and he found out that Rev. Crider had 85, he immediately sent a telegram back to his church and told them to hire a bus and be over at Shelby with not less than 100. Interest ran high in the Shelby convention. Everyone was anxious to know whether Wooster won or not. When the count was taken it was found that Wooster went over the top with the banner attendance of 92.

The last convention was held at Logan. Although there was no record broken yet the interest was good and we had a good attendance throughout the convention. Logan stood second with attendance for the entertaining church.

To give a little idea of the good that was done and how many more people were reached with six conventions than could have been reached in just one we are giving the total number that attended each session. There were five sessions through the convention. Afternoon and evening the first day and morning, afternoon and evening the second day.

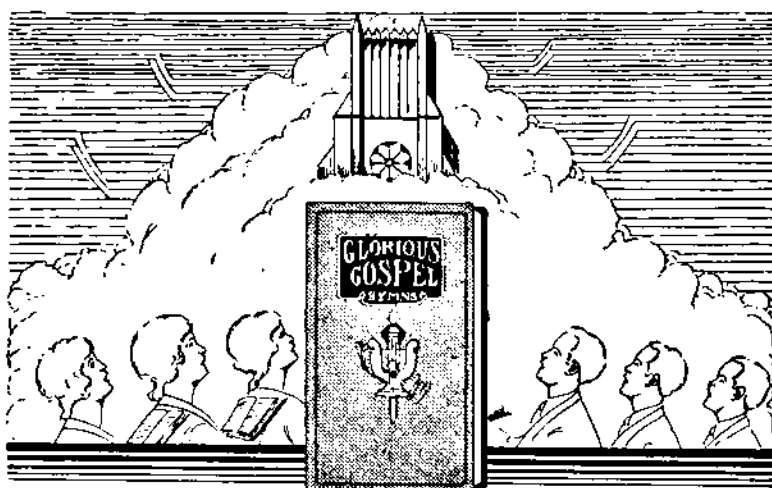
Total in all conventions at first session	309
Total in all conventions at second session	857
Total in all conventions at third session	389
Total in all conventions at fourth session	442
Total at fifth session	977
Total	2974

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Glorious Gospel Hymns

OUR NEW HYMNAL

WILL BE READY BY FEB. 15th



THE completion of Glorious Gospel Hymns marks an epoch in the Church of the Nazarene for this is the first time that we have had a song book comprehensive enough in its material to be classified as a hymnal; also it is the first song book to be officially accepted and endorsed by the Board of General Superintendents. Glorious Gospel Hymns has been in course of preparation for more than ten months but we are now able to promise delivery on or soon after February 15th.

Here are Seven Points of Emphasis Calling Attention to Some Outstanding Features of this New Hymnal:

1 Contains the most famous and useful hymns combined with the highest grade gospel songs obtainable. There are seven hundred and three numbers.

2 Has all the songs and hymns topically arranged under headings embracing numbers for use in all departments and for all occasions of the church.

3 Rings true to the fundamentals of the evangelical faith, having no taint of "Modernism."

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5 Has a choice selection of Responsive Scripture readings, a table of contents and a complete index of titles and first lines.

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7 Offered at a lower price than most books of this size and type.

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Southwest Pacific (Border work) Los Angeles	May 20 to 24
Northern California (San Jose)	June 3 to 7
Southern California (Pasadena 1st Church)	June 9 to 14
New Mexico	June 17 to 21
Colorado (Greeley)	June 24 to 28
Rocky Mountain (Casper, Wyo.)	July 1 to 5
North Dakota	July 8 to 12
Manitoba-Saskatchewan (Regina, Sask.)	July 15 to 19
Central Northwest	July 22 to 26
Iowa	Aug. 19 to 23

Chicago Central (Champaign)	Aug. 26 to 30
Kansas City (Coffeyville, Kans.)	Sept. 2 to 6
Missouri	Sept. 9 to 13
Arkansas	Oct. 7 to 11
Mississippi	Oct. 14 to 18

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Spring Assemblies

Washington-Philadelphia (Reading, Pa.)	April 15 to 19
New England (Wollaston, Mass.)	April 22 to 26
New York (Binghamton, N. Y.)	April 29 to May 3
Pittsburgh (Washington, Pa.)	May 6 to 10

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Office, 2923 Troost Ave., Kansas City, Mo.

Spring Assemblies

Alberta District (Calgary)	March 31 to April 5
North Pacific (Portland, Ore.)	May 20 to 24
Northwest	May 27 to 31
Idaho-Oregon (Twin Falls, Idaho)	June 3 to 7
Nebraska (Hastings)	June 17 to 21

Books and Pamphlets on Stewardship

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. Goodwin\$.10
Scriptural Stewardship. Herrell05
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Adventures in Stewardship. Cushman50
Messages of Stewardship. Cushman 1.00
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Money the Acid Test. McConaughy. Paper25
	Cloth .50
The Stewardship Life. Crawford 1.00
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TITHING TRACTS

Four 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.

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Coban, Guatemala, C. A., care Rev. R. S. Anderson	Feb. 2 to March 1
Port of Spain, Trinidad, B. W. I., P. O. Box 67, care Rev. Geo. W. Surbrook	March 15 to 22
Bridgetown, Barbados, B. W. I., P. O. Box 253, care Rev. J. I. Hill	March 23 to April 9

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OHIO—Chas. A. Gibson, 1433 Meadow Rd., Columbus, Ohio.	
PITTSBURGH—C. Warren Jones, 726 So. Linden Ave., Alliance, Ohio.	
ROCKY MOUNTAIN—Lewis E. Hall, Billings, Mont.	
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SOUTHEAST ATLANTIC—Dr. Howard Sloan, Gen. Del., Greensboro, N. C.	
SOUTHWEST—(Mexican)—E. Y. Davis, 2012 East Villa St., Pasadena, Calif.	
TENNESSEE—S. W. Strickland, 947 McClurkan, Nashville, Tenn.	
WASHINGTON-PHILADELPHIA—D. E. Higgs, 800 McKean Ave., Baltimore, Md.	
WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.	

EVANGELISTS' SLATES

Fred A. Alexander, 805 W. Main St., Norristown, Pa. Jan. 18 to Feb. 8

Mack Anderson and Wife, 129 E. 7th St., Hutchinson, Kans. Feb. 1 to 15

T. M. Anderson, Willmore, Ky. Feb. 11 to 22

Portland, Oregon Feb. 24 to March 8

Berkeley, Calif. March 11 to 29

Los Angeles, Calif. April 5 to 19

Ira M. Atteberry, Collier, Kansas March 22 to April 12

North Vernon, Ind. March 22 to April 12

Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo. Feb. 1 to 15

Pt. Wayne, Ind. (care Rev. G. B. Williamson, 501 N. Central) Feb. 16 to March 1

Grand Rapids, Mich. March 8 to 22

Gary, Ind. March 25 to April 5

Warren, Pa. April 8 to 19

P. P. Belew, Olivet, Ill. Feb. 9 to 22

Winona, Minn. (420 W. Barna St.) Feb. 9 to 22

Horace A. Booker, 432 13th St. S. E., Canton, Ohio Feb. 1 to 15

Valdosta, Ga. Feb. 15 to March 1

Sanford, Fla. March 8 to 22

Clearwater, Fla. March 8 to 22

C. C. Burton, Delmer, Ky. Feb. 1 to 22

Muncie, Ind. (South Side) Feb. 28 to March 14

Bedford, Ky. March 15 to 30

Jamestown, Tenn. March 15 to 30

M. M. Bussey, 224 W. Palm Ave., Monrovia, Calif. February

Trinidad, Colo. (care Rev. Z. H. Baxter) March 15 to 29

Colorado Springs, Colo. (care Rev. J. A. Phillips) April 5 to 19

A. B. Carey, 76 Prospect St., Beacon, N. Y. Feb. 1 to 15

Lowell, Mass. March 4 to 22

Cooper Trio, Nauvoo, Ohio March 4 to 22

Kenora, W. Va. March 4 to 22

C. T. Corbett and Wife, 722 Walton Ave., Dayton, Ohio Jan. 29 to Feb. 15

Ft. Jennings, Ohio (Gen. Del.) Jan. 29 to Feb. 15

Ernest Coryell, Viborg, South Dakota Jan. 28 to Feb. 12

Lamoure, N. Dak. Jan. 28 to Feb. 12

C. B. Cox and C. G. Rife, 14 Hudson Ave., Franklin, Ohio Feb. 12 to March 1

Indianapolis, Ind. (West Brook Church of the Nazarene) March 5 to 22

Cambridge City, Ind. March 5 to 22

Fayette, Ohio March 26 to April 12

Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, Ill. Feb. 1 to 15

Washington, Pa. Feb. 22 to March 8

Columbus, Ohio (Parsons Ave. and Forest St.) Feb. 22 to March 8

Monongahela, Pa. March 15 to 29

M. E. and Nina DeVoll, Mason City, Iowa Jan. 25 to Feb. 15

Sterling, Colo. Jan. 25 to Feb. 15

H. N. Dickerson, 2608 Newman St., Ashland, Ky. Feb. 1 to 15

Pittsburgh, Pa. (P. M. Church) Feb. 1 to 15

Laurel, Dela. Feb. 16 to March 1

McPherson, Kans. March 8 to 22

Charles Dye, 4 Rundie Ave., Plaquemine, Ohio Feb. 15 to March 1

Chester, W. Va. March 8 to 22

Peoria, Ill. March 29 to April 12

Greentown, Ohio March 29 to April 12

J. R. Edwards and Wife, Box 29, Elmore, Ohio Feb. 1 to 15

New Richmond, Ohio (Church of the Nazarene) Feb. 1 to 15

Fremont, Ind. (Community Church) Feb. 22 to March 8

Edwards Evangelistic Ladies' Quartet Feb. 6 to 22

Sikeston, Mo. Feb. 27 to March 15

Lawrence, Kans. March 20 to April 5

Coffeyville, Kans. April 10 to 26

La Junta, Colo. February

Theo. Elmer, 789 St. Marks Ave., Brooklyn, N. Y. Jan. 25 to March 1

Bona Fleming, 2952 Hackworth St., Ashland, Ky. Feb. 6 to 15

Cincinnati, Ohio March 1 to 15

South Portland, Maine March 1 to 15

Malden, Mass. March 22 to April 5

Providence, R. I. April 6 to 19

John Fleming, 2813 Holt St., Ashland, Ky. Jan. 27 to Feb. 8

Dayton, Ohio Feb. 13 to 22

Cincinnati, Ohio (God's Bible School) March 20 to 29

Akron, Ohio March 31 to April 12

Garden City, Kans. April 14 to 26

Muskogee, Okla. Feb. 8 to 22

C. B. Fugitt, 2117 Moore St., Ashtabula, Ky. Feb. 8 to 22

Felicity, Ohio March 1 to 15

Canton, Ohio March 22 to April 5

Alliance, Ohio April 7 to 19

Chicago, Ill. (1st Church) April 7 to 19

Gaddis-Moser Evangelistic Party, 4805 Ravenna St., Cincinnati, Ohio February

Palestine March

India April

China and Japan April

Mrs. Gussie Morris Gill, Antlers, Okla. Feb. 15 to March 1

Madill, Okla. Feb. 15 to March 1

Lee L. Hamric, Hamlin, Texas Feb. 11 to 22

North Little Rock, Ark. Feb. 11 to 22

Chas. M. Harrison, 1025 Lexington Ave., Indianapolis, Ind. March 8 to 22

Winchester, Ind. March 8 to 22

A. D. Henricks, 1436 E. Washington St., Pasadena, California Feb. 9 to 14

Union Gap, Wash. Feb. 15 to March 1

Grandview, Wash. March 2 to 15

Moscow, Idaho March 2 to 15

Toronto, Ohio March 19 to April 5

J. M. Huff Evangelistic Party, Olivet, Ill. Jan. 29 to Feb. 15

Polwin, Kans. Jan. 29 to Feb. 15

A. J. Kindred, 1117 7th St., Des Moines, Iowa Jan. 25 to Feb. 15

Storm Lake, Iowa Jan. 25 to Feb. 15

Mason Lee, 217 Division St., Huntington, W. Va. Feb. 15 to March 1

Charleston, W. Va. Feb. 15 to March 1

C. H. Jack Linn, Oregon, Wis. Feb. 15 to May 1

Japan, Korea, China (P. O. Box 1489, Shanghai, China) Feb. 15 to May 1

Mrs. C. H. Jack Linn, Oregon, Wis. Jan. 25 to Feb. 15

Valley, Wis. Jan. 25 to Feb. 15

Pittsburgh, Pa. (Everybody's Mission) April 5 to 19

Holland London, 2923 Troost Ave., Kansas City, Mo. Feb. 2 to 15

Walla Walla, Wash. Feb. 2 to 15

Dayton, Wash. Feb. 17 to March 1

Spokane, Wash. March 1 to 15

East Liverpool, Ohio March 18 to April 5

E. J. Lord, Dundee, Oregon Feb. 15 to March 1

Winters, Calif. Feb. 15 to March 1

J. Warren and Maybelle Lowman, 1039 Clinton, Carthage, Mo. Feb. 1 to 15

Davenport, Iowa Feb. 1 to 15

Lexington, Ky. (care M. F. Grose) Feb. 22 to March 8

Louisville, Ky. (care A. J. Frank, 2221 W. Ky. St.) March 9 to 22

Bloomington, Pa. March 29 to April 12

Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo. Jan. 15 to Feb. 15

New Orleans, La. (General Home Mission Campaign) Feb. 29 to March 8

Georgetown, Ill. March 10 to 22

Argo, Ill. March 10 to 22

Mabel R. Manning, Nahant, Mass. Jan. 28 to Feb. 8

Port Maitland, N. S. Feb. 15 to March 1

Worcester, Mass. March 29 to April 13

St. Albans, Vt. March 29 to April 13

J. A. McNatt, Box 533, Iberia, Mo. Feb. 1 to 15

Muncie, Ind. (1st Church) Feb. 1 to 15

Bluffton, Ind. (Preachers' Convention) Feb. 23 to 28

St. Louis, Mo. (Lafayette Church) March 1 to 15

Maplewood, Mo. March 20 to April 5

E. Clay Milby, Greensburg, Ky. Feb. 1 to 22

Glasgow, Ky. March 1 to 15

So. Manchester, Conn. March 20 to 29

Dayton, Ohio March 31 to April 12

Garden City, Kans. April 14 to 26

Wichita, Kans. April 14 to 26

James Miller, 1115 N. Holmes Ave., Indianapolis, Ind. Feb. 15 to March 1

Moravia, Iowa Feb. 15 to March 1

Nashville, Tenn. (Grace Church) March 6 to 22

W. H. Minor, Bethany, Okla. Feb. 2 to 22

Freedom, Okla. (Ellendale Church) Feb. 2 to 22

Jester, Okla. March 1 to 15

Carthage, Mo. March 29 to April 12

John E. Moore, Song Evangelist Jan., Feb.

Huntington Park, Calif. (2854 E. Grand Ave.) Jan., Feb.

Arthur Morgan and Wife, 519 E. 8th St., Hutchinson, Kans. Jan. 23 to Feb. 8

Atwood, Kans. Feb. 15 to March 1

Cimarron, Kans. March 8 to 22

Hutchinson, Kans. (Home) March 29 to April 12

Eldorado, Kans. March 29 to April 12

G. C. Morgan, 315 E. Martin St., East Palestine, Ohio Jan. 22 to Feb. 8

Mannington, W. Va. Feb. 25 to March 15

Barberton, Ohio Feb. 25 to March 15

Wm. O. Nease, Olivet, Ill. Feb. 4 to 15

Wollaston, Mass. (Eastern Nazarene College) Feb. 22 to March 8

Buffalo, Kans. March 15 to 29

Escondido, Calif. March 15 to 29

E. E. Patzsch, Song Evangelist, 624 Oak St., East Liverpool, Ohio Feb. 3 to 14

Washington, Pa. Feb. 15 to March 1

Onego, W. Va. Feb. 15 to March 1

D. M. Peffley, R-6, Brookville, Ohio Feb. 15 to March 1

Fairbury, Neb. March 8 to 22

Winchester, Ind. (care Rev. C. C. Chatfield) April 13 to 26

Lima, Ohio April 13 to 26

J. A. Rodgers, 484 West North Ave., East Palestine, Ohio Feb. 9 to 22

Mishawaka, Ind. March 22 to April 5

Franklin, Ohio April 13 to 26

Ironton, Ohio April 13 to 26

Perry Road, Box 268, Chesapeake, Ohio March 4 to 22

Kenosha, W. Va. March 4 to 22

J. Lester and Edna M. Seel, Oak Hill, Ohio Jan. 28 to Feb. 8

St. Paris, Ohio (Warren Ave.) March 1 to 15

Columbus, Ohio (Warren Ave.) March 1 to 15

Richard and Dorothea Sharp, Box 364, Oshkosh, Neb. Feb. 8 to 22

Ft. Collins, Colo. March 1 to 15

Chadron, Neb. March 22 to April 5

Holyoke, Colo. April 12 to 26

Kenesaw, Neb. April 12 to 26

E. E. Shelhamer and Son March 3 to 20

Jerusalem, Palestine (Box 176) March 21 April 7

Assiout, Egypt March 21 April 7

L. D. Smith, 430 N. 19th St., Salem, Oregon Jan. 26 to Feb. 12

Springfield, Mass. Feb. 15 to March 1

Lisbon Falls, Maine March 3 to 20

Hartford, Conn. March 22 to April 5

Burl Sparks, 425 E. 3rd St., Seymour, Ind. Feb. 8 to 22

Autumn, Ind. Feb. 8 to 22

Barberton, Ohio Feb. 27 to March 15

E. H. Stillien, 31 Home Ave., Hill City, Pa. Feb. 8 to 22

Framingham, Mass. March 1 to 15

Springfield Heights, Ohio March 22 to April 5

Richmond, Va. April 12 to 26

Steuersville, Ohio April 12 to 26

D. C. and Lizzie Stout, Box 555, Mitchell, S. Dak. Feb. 15 to March 1

Mitchell, S. Dak. March 15 to 29

Fessenden, N. Dak. March 15 to 29

Howard W. Sweeten, Ashley, Ill. Feb. 1 to 15

Homestead, Fla. Feb. 17 to March 1

Princeton, Fla. March 4 to 22

Miami, Fla. March 24 to April 6

Tampa, Fla. March 24 to April 6

E. C. Yavin, California, Ky. March 15 to 29

Mt. Sterling, Ky. March 15 to 29

Fred and Grace Thomas, 516 So. Main St., South Bend, Ind. Jan. 27 to Feb. 8

Tipton, Ind. (425 W. Jefferson St.) Jan. 27 to Feb. 8

Logansport, Ind. (1801 George St.) Feb. 9 to 22

Bluffton, Ind. (Nazarene District Preachers' Meeting) Feb. 23 to 27

Ossian, Ind. (Box 201) March 3 to 15

Samuel Thomas and Mrs. Minnie B. Thomas, Lock Box 14, North Vernon, Ind. Jan. 19 to Feb. 15

Seyfert, Pa. Feb. 15 to March 1

Conshohocken, Pa. March 2 to 22

I. N. Toole, 615 E. College St., Alliance, Ohio Feb. 8 to 22

G. D. and Agnes Urschel, Olivet, Illinois Feb. 1 to 15

Monroeville, Ind. Feb. 1 to 15

N. B. Vandall, Song Evangelist, 303 Brittain Rd., Akron, Ohio Feb. 1 to 15

Ottawa, Ontario, Can. Feb. 16 to March 1

Toronto, Ont., Can. Feb. 16 to March 1

Vaughan Radio Quartet, Lawrenceburg, Tenn. Feb. 23 to March 5

Pasadena, Calif. (1st Church of the Nazarene) Feb. 15 to March 8

Los Angeles, Calif. (1st Church of the Nazarene) March 9 to 29

Long Beach, Calif. (1st Church) March 30 to April 19

Harold L. Volk, Bethany, Okla. Feb. 1 to 22

Pritchett, Colo. Feb. 23 to March 5

Springfield, Colo. (care Ralph Hazen) Feb. 23 to March 5

Yuma, Colo. March 8 to 29

Pueblo, Colo. April 1 to 19

Mrs. DeLance Wallace, 1141-17th Ave. N., Seattle, Wash. Feb. 15 to March 1

Eagle, Idaho Feb. 15 to March 1

H. W. Welsh, 2233 Margaret Ave., Columbus, Ohio March 8 to 22

Hamden, Ohio March 8 to 22

Earle F. Wilde and Wife, 809 Magnolia Ave., Pasadena, Calif. February

Elgin, Ill. February

Geo. F. Woodward, Artist-Evangelist, 120 West Bernard St., West Chester, Pa. Feb. 1 to 15

Lawrenceburg, Tenn. Feb. 22 to March 8

High Springs, Fla. March 13 to 26

Tampa, Fla. (Zone Meeting) March 13 to 26

Richmond, Va. March 22 to April 5

WANTS

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(Continued from inside front cover)

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