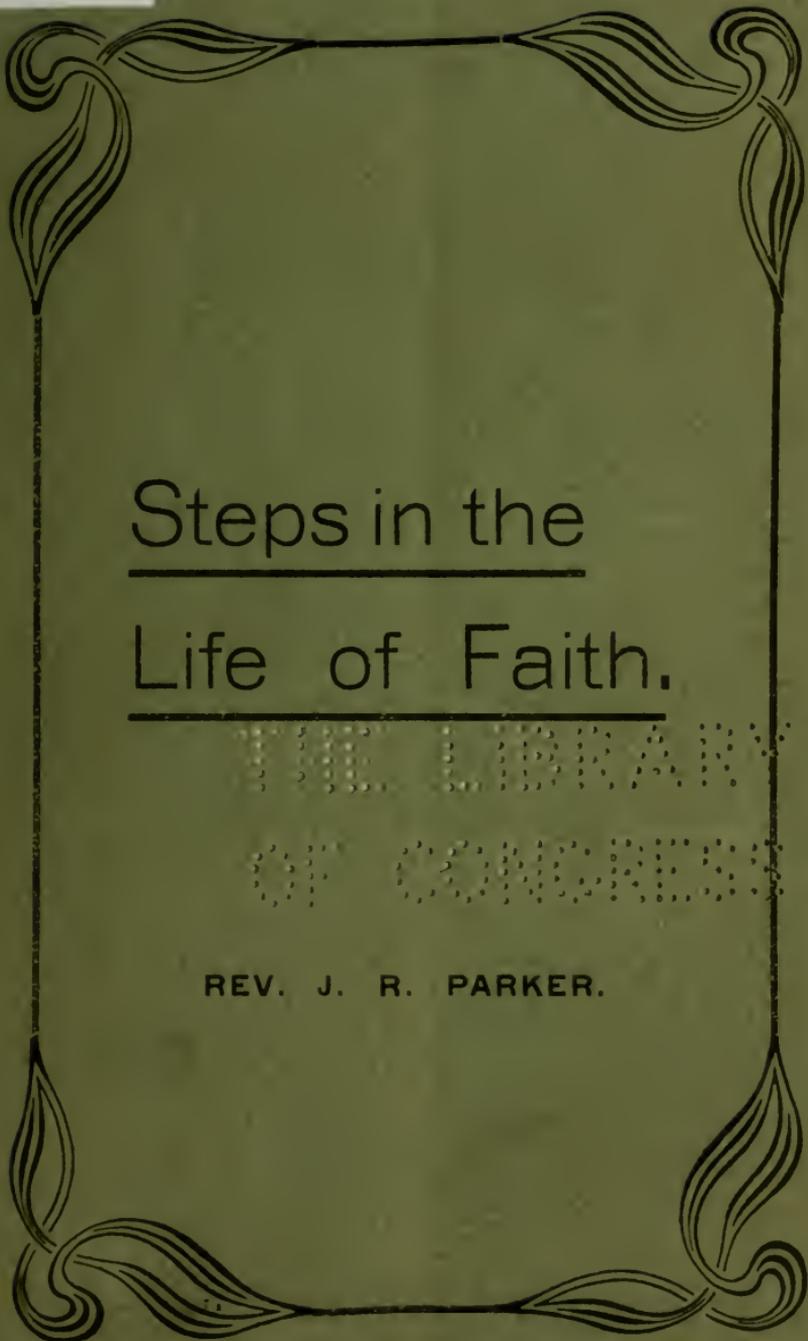


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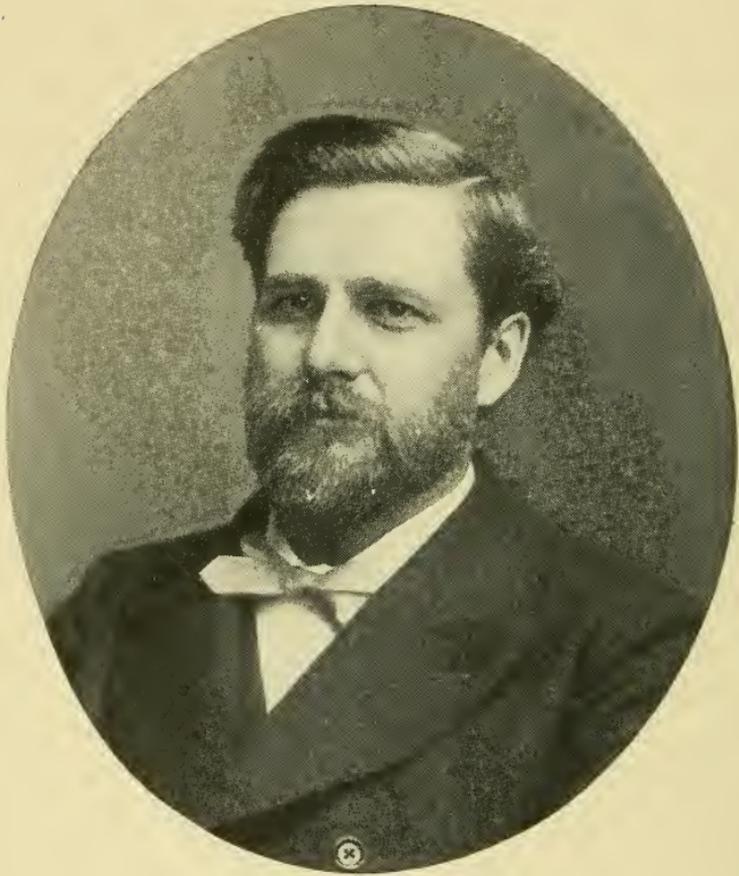


Steps in the
Life of Faith.

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*Yours in Faith,
J. R. Parker.*

STEPS
IN THE
LIFE OF FAITH:
OR
TRUSTING GOD IN WORK,
BY
REV. J. R. PARKER.

“THIS IS THE VICTORY THAT OVERCOMETH THE
WORLD, EVEN YOUR FAITH,”

PUBLISHED BY
THE HELPING HAND SOCIETY,
PHILOMATH, OREGON.

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PREFATORY.

Is it a matter of course that the Infinite God should reveal Himself? How unspeakable, then, the privilege if man be so constituted that he may recognize God in His revelations!

But do we not often look for Him in the Word and the starry heavens only? It seems to me we shall gain infinitely if we emphasize to ourselves the fact that He is also now revealing Himself.

He did reveal Himself in the history of a nation. The Bible is its faithful record. He is still revealing Himself in the history of individuals and institutions, if we but train ourselves to recognize Him.

But He is "the same yesterday, to-day, and forever," and of course He reveals Himself now in accordance with the very principles and promises of the great record of revelation.

The value of this little book lies in the simple emphasis it puts upon the fact that "Our Father" is glad to make known to us, in the happenings and history of our own lives, that He is the living God, and that we may be sure of His mighty help when our spirit and our purposes coincide with His. I bespeak and pray for its message a wide and helpful hearing.

B. E. EMERICK,

Pres. Philomath College.

Philomath, Oregon, Dec. 11, 1903.

FAITH BEGINNINGS.

CHAPTER I.

As it is not my purpose to write a history of my life, only so far as it will throw light upon the subject in hand, I shall pass almost entirely any reference to my life in childhood and youth. I was born June 14, 1862, and early in life it pleased the Lord to awaken in me a desire to lead a good and pure life. My parents at that time were not professors of religion, but were respectable and moral people, who frequently attended church, though not very regular. My mother was a constant Bible reader and other religious literature was found in the home, but family prayers were unknown unless perchance some minister happened to stop with us. I was past seventeen before any active step was taken toward being religious, and had at that age seen much of the ways of sin. My one regret was that I had grieved the Spirit so long. As I now recall the events, it seems that an awful sense of darkness overcame me, and for three days, not knowing what was troubling me, under a sense of fear and dread, I was seeking to correct my life. That was a memorable winter (1879-80). Revival seemed to be everywhere. Rev. D. E. Myers was then pastor of Lincolnville Circuit, White River Conference. Pleasant Grove, near our home, was one of his appointments. Religion at that time was at a low ebb in the community. Various

attempts had been made both by the United Brethren and Methodists at revival work, but for years no revival of a very wide spread character had been experienced. At times the tide would set in and it would seem that the answer to many prayers was at hand, then it would recede again, and the community would again drift into worse worldliness than ever. When a young boy, upon the occasion of one of these incoming tides, a meeting was being conducted by an aged Methodist Minister. There seemed to be quite an interest manifest. Some were seeking the Lord. One night the old minister came down the aisles shaking hands with every body and inviting them to come to Christ. I stood next the aisle, and felt that if he should speak to me I should have to go, and at once I wished in my heart to be let alone. He shook hands with all as far as he could reach, and left me standing unnoticed. My wish had been granted. How lost I now felt as the thought came into my mind of the possibility of being left out of heaven. I then wished he had spoken to me. It was too late. He was gone. I was left in my sins, though I never could shake off the impressions of that hour.

The meeting of the winter of 1879 and 1880 was destined to be the turning point in many lives. It seems as though sin had burned itself out, and the people wanted something better. My oldest brother, Rev. W. F. Parker now of St. Joseph conference, and Rev. R. Z. Brown now of Oregon conference, with many others had been greatly awakened in religion. Not only had the public services been quickened, but house to house prayer-meetings added fuel to the flame. Local preachers and laymen from St. Joseph conference points had come across the

border and were publishing the tidings of new found joy in God. These Spirit filled workers seemed to kindle fires wherever they went, as so many brands in dry stubble, or as Sampson's foxes in the Philistine's wheat. And if in these meetings some excesses were manifest, and some very orderly brethren grew nervous for fear the train would derail and upset, I am of the opinion that the amount of good done and the number of souls started heavenward more than compensates all fears and violations of human sense of religious decorum. But the meeting of which I especially speak was the regular revival service of the year. Rev. D. E. Myers was a calm and forceful speaker. He always instructed as well as made you feel. In a few days a deep interest was manifest. It is but natural for me to remember those sermons as the best I ever heard. Those scenes of twenty-four years ago, and the impressions of those hours in the house of God are indelibly stamped upon my mind. No song has ever had such a charm as the song of that night, the night I stepped over the line for God.

“Whispering softly wanderer come,
Follow me I'll guide thee home”

In memory I hear it yet. What a relief when a schoolmate proposed to go to the altar if I would. We went. Three or four others followed. What a time- I'll never forget how my brother behaved. In his earlier years he had tried to be religious under a deal of discouraging circumstances, had backslidden, and now, being restored to favor with Christ, was serving as class leader. He was the only member of our family at this time that professed religion. When I stepped into the aisle and started forward his part of the singing stopped. He tried to control

himself, but it was no use. Shouts of "Salvation is free," "Hallelujah" and "Glory to God" filled the house. He seemed the happiest man I ever saw.

Much as I love to linger with these scenes, duty beckons us onward. This mountain is not a place to pitch a tent. Suffice to say that it was amid such holy surroundings that I was "born again" Dec. 18, 1879, and this meeting was the beginning of a revival of religion that continued almost without ceasing for five or six years, and out of which went several ministers of the gospel. The unity of spirit among believers was amazing. Every class and prayer meeting was an "upper room" time. And although there was not an entire agreement as to points in teaching, the Holy Spirit so indwelt the hearts of God's people that these differences of opinion did not hinder the revival until afterwards, when they became matters of dispute and contention, the revival began to decline. I have seen in prayer and class meetings, strong hearted, stalwart sinners, broken to pieces under the power of the Spirit and converted to Christ.

With my new found life and joy came an intense desire to do something for Christ. I at once set about such christian work as I could find to do, little thinking that at a later date the call of the Lord to preach his word was to be made known to me. I had an intense longing to know the Word of God, and found my chief joy in prayer and meditations. At an early date in my christian life there opened to my view practical ideas as to what it meant to be a christian. In memory these life beginnings come clearly into view. I was made to see them, as clearly in fact as now, though I did not then have the clear light of the Word upon it, that man's chief concern

should be to please his God, and that whatever he did should be to glorify his Maker. I remember how completely my notions of life in general, and of money and talents seemed changed. Religion had not only brought to my heart the joy of pardoned sin, but somehow my whole notion of life seemed changed. Once I dreamed of finding a pot of money, and upon waking the thought of what I should do with such a sum had it been true, almost overcame me. I had an intense love for certain kinds of agricultural pursuits. My first thought was to buy a large farm and engage in farming for the Lord. No words can describe the imaginary joy that was mine as in fancy I saw the golden harvests and herds that would come of obedience to God. But then I thought of the mortgage on the old farm, and of some of my brothers who were poor and struggling against the tide and of a host of poor men who needed encouragement and help, and ere I was aware the scene had entirely changed. The mortgage on the old home had been lifted, my brothers and a score of other poor men were occupying comfortable homes upon small farms bought out of that pot of money. One of the earliest inclinations of my christian life was to unite the spiritual and practical, and I now believe had I been permitted to fellowship at that time those who had learned to trust God in temporal as well as spiritual things. I would have made much more rapid progress in the life of faith.

From my earliest youth, I hungered for knowledge, and sought it in every obtainable book; some however, was read to my sorrow. When converted, I hungered for the word of God, of which at the time I was very ignorant. It was not any great knowledge of the Scriptures that led me to Christ. It was

the hunger and cry of a heart under the conviction of the Holy Spirit. Now that life and peace had come, I wanted to know the will of him who had so graciously shown me to be a great sinner. The Word of God was becoming more than meat and drink to my soul. Step by step was I being led into the life of faith and a spiritual ministry of service. As I came to know God through his Word, and to see the unspeakable love of Jesus for a lost world, my heart burned more than ever to be of service to Christ, and when later it came clearly to my mind that God had laid his hand on me for the gospel ministry, the sacrifice required was not that of an unwilling mind, but rather that of preconceived notions of what my life's work should be. At the time of my call to the ministry of the Word, I was consciously, though not perfectly, living up to all the light I had. I did not choose the ministry. At this time I was hesitating between electing and agricultural life or one of the professions as my future line of work. I had strong inclinations to law and medicine as desirable pursuits, and had taken up some reading along these lines. My call to the ministry was as marked and distinct as my conversion, and was as unexpected to me then as any thing that ever happened in my life. Somehow the idea gripped me, and I could not get away from it. Christ seemed to say to me, "This is the way. Walk ye in it." It rang in my ears. I was constrained to ask the privilege to try to speak. About all I remember was the words I used as texts. My timidity rose as a great barrier and often drove me to God in prayer for grace to stand before the people. Good it was for me that the Lord had taught me something of prayer and trust in him ere his call was

manifest to me. This kept a constantly quickened conscience, and saved me not only from backsliding, but helped me to steer clear of a great many rocks and shoals. I was licensed to preach in March 1881, but did little preaching for two or three years. The fact is, I could not preach. I could tell my experience, and that was about all. I was not long in finding out that one called of God to preach must have something more than an experience of religion. At this point I met two difficulties. First, a great many good people told me that if I was called of God to preach, I ought to drop every thing and begin then and there, that the Lord would fill my mouth if I would but open it in his name, and if I stopped to go to school I would be held to account for all the souls of men and women I might save while in school. This kept me undecided what to do, and therefore I accomplished little, although in this state of mind I taught and went to school by turns. Happy for the young people of the twentieth century that the most of the above class of good people have gone to heaven. Second, when I had once decided to take a course of training I was unable to keep constantly at it. After leaving the common schools, I could at best attend a school of higher learning but a few months at a time. This and that was resorted to as a help, with no better results. Though I had learned to carry all to God in prayer, I had not learned in all to trust Him alone. At times I became almost entirely discouraged, thinking a training was not for me. Twice during these years I appealed to prominent men in the church who promised to help me secure aid from the Beneficiary Fund, but never heard of it afterwards. Probably to these facts more than any others may be attributed the concern I now

have for young persons in like circumstances. While the experience thus obtained under difficulties is valuable, the loss sustained for want of an opportunity to pursue a course of study without interruption cannot be repaid. I must limp through life as a result of it. It is this deep sense of my own loss that has helped to stir me up to do something to help those who are on the same road. And when seven years ago the call came from members of the board of trustees of Philomath College to take hold of the business management of the institution, the cry of my heart was, 'If the Lord bless me in this place, the poor shall have a share in it.' The way of disappointment is sometimes hard, especially if it involves the fact of ones usefulness in life, but if while traveling it, you find that which will help others to realize their hopes, you may endure with grace your own loss.

“Each loss has its own compensation,
There is healing for each pain:
But the bird with the broken pinion
Never soared so high again.”

MINISTERIAL LABORS.

CHAPTER II.

In February 1883 I decided to do something in the ministry. My health had almost broken down in teaching and I decided to change climate. About this time I received a letter from Bishop N. Castle in answer to inquiries I had made about Oregon. I kept that letter a long time, because of what seemed to me to be very safe advice for any young man. He did not paint the glowing possibilities of the country. He simply stated that the field was a needy one and then pointed out some of its difficulties, closing by saying, "Be sure of your call, lest the devil upset your faith." This made a deep impression on my mind. I have often since found the Bishop to be a wise counsellor. Rev. C. C. Bell, a former school-mate in Roanoke Seminary, had gone to the coast the fall before, and had written me, urging my coming at once. After two or three weeks consideration and prayer the decision was made, and on March 26, I was on my way. Time and space will not permit anything more than a mere mention of the fact that we could not then go as quickly as now. No railroad connections between Oregon and the East made it necessary to go via San Francisco and up the coast by steamer. It took from eight to ten days for emigrant trains to make the journey to "Frisco," and three days by steamer to Portland. What a

change has come with years! Portland is now the terminal of five trans-continental railways, and by the Harriman systems, including the Southern and Union Pacific lines, you can make the journey between Chicago and Portland or San Francisco in seventy hours.

I found a needy field. During the summer I engaged in camp meeting work. I here met Bishop Castle. Philomath was his home. He was at this time superintendent of the Coast District. My spiritual life was greatly quickened by these meetings, and I decided to make Oregon my future field of work. I was charmed, as I have ever since been with its natural beauty. There is something about the beauty of this coast country which if one once becomes fascinated with it, spoils him for living in places not so blessed with natural scenery. Then again, the more one sees of it, the more is he impressed by the thought that it is destined to become as great in population as it is in undeveloped material wealth, and natural beauty. I found the same revival spirit here as in Indiana. The camp meetings of this summer were seasons of spiritual power and many sinners were converted and believers sanctified. At the annual camp meeting at Philomath, June 30, I first met Miss Dora E. Newton to whom on Sept. 30 the following fall I was united in marriage. This union though of such brief acquaintance, we have had many reasons to believe was in the Lord. She had been brought up by pious parents, was early converted to Christ, and had been a member of the Methodist church since thirteen years of age. Her religious ideas seemed admirably suited to my own. To the influence of her life for good upon my own am I indebted more than

to any other human agency. I should many times have been disheartened and given up the struggle had not her constancy in prayer and faith supplemented my own. With the return of health and strength I hoped to continue school work. In the fall I was offered a position in the college at Philomath to assist in teaching, in connection with which I took up again my studies which were carried through the fall and winter terms. Having undertaken to carry full time in teaching and full course work in study, I broke down under it and left school at close of winter term. Broken health compelled me to almost entirely quit study and resort to such outdoor work as I could pick up. This was a season of great discouragement. With an empty pocket, poor health and a discouraged heart, I found the poorly organized conditions at that time existing in Oregon not very encouraging for one in my circumstances, and under a fit of homesickness decided with my wife to return to Indiana, which we did in Sept. 1884. I have since regarded this move as not being in the Lord, entailing as it did sacrifice and inconvenience to others. I had appealed to my father for help, and as a natural consequence in cases where parents love their children, he came to my help, though it involved his borrowing on his own account the money to help me. Through this step we were permitted to get into a considerable debt, but seeing our mistake, the Lord graciously used it as a means to open our eyes to better things. From that day to the present, through the aid of our most merciful Heavenly Father, we have not consciously taken a step that has financially inconvenienced others, or gotten ourselves seriously into bondage. Upon arrival in Indiana I found that we were in no better circum-

stances to extricate ourselves from our difficulties than had we remained in Oregon. My thought was to immediately return to Oregon at any cost, and although my wife was far from her native home among strangers, she begged me to stay until we made enough money to return without further debt. To the good sense of a woman I yielded, a thing I have often since found to be of great advantage. Hastily gathering together a few things we prepared for the winter. About Dec. 1 we entered service with Rev. Wm. Simons, Goblesville Circuit, St. Joseph Conference as helpers. We could both sing and I could talk some. We helped Brother Simons for three months and saw about eighty persons turn to Christ and profess saving faith. Here I date the real beginning of my spiritual ministry, for previous to this I had done no preaching to speak of. I believe it was during this winter that I received the Baptism of the Holy Spirit, which has been with me with more or less manifest fullness ever since. Somehow from that time to the present I have known a power in my life unknown before.

While waiting at the home of a brother Dinnius on our way to the Forest appointment during a two days snow storm, a copy of "Muller's Life of Trust" came into our hands. Up to this time we had met no one who seemed to have had much exercise of faith in God for temporal things, our only light in this direction being that which the Lord had been pleased to teach us through his word in our own experience. The testimony of God's faithfulness to his promises as appearing in this narrative of trust greatly helped our feeble faith. We had read volume after volume on the "Spiritual Life," "The Inner Life," "The Interior Life" and many phases of

the "Life of Holiness," Life of Blessing," etc.; but here was a simple narrative that rivited itself more upon our attention than all the books of human writers we had ever read. Such were the benefits derived from the reading of this simple narrative, that every early impression of my christian life seemed revived, and a renewed consecration to God and his work was the result. Up to this time consecration had seemed rather vague, and the writings I read upon spiritual subjects seemed more theoretical than real. In fact the attempt to explain certain religious experiences occupied more space than narrating what the writer knew, or what was being done through the experience obtained. But in "Muller's Life of Trust" I perceived an entirely different tone. There was something in it so real and vital than it reminded me of the Acts of the Apostles, or the simple story of the Gospel as given in the Scriptures. I was brought face to face with a man, then living just across the waters, where God was daily hearing and answering his prayers. Perhaps my financially stranded condition had much to do with these impressions, but it matters not what explanation may be given as accounting for the difference in the impressions made upon my mind by these different treatises, I am sure of one thing, I was in a state of desperate need. That need was not simply inward and spiritual. It was outward and tangible. I was penniless. I needed money. I needed it badly. I began to trust God. Faith sprang up in my heart the faith as never before that the same God that heard my cry for forgiveness would hear my cry in temporal conditions when I needed help. From that day I began to see more clearly than ever before the following points as set

forth in the scriptures:

1. God our Father and Jesus Christ our Savior, not only pardons and cleanses from sin, but are our partners.

2. By faith in this real partnership or fellowship with God and our Savior Jesus Christ, we not only have spiritual security, but are promised temporal help.

3. That Jesus, as the King of God's Kingdom on earth, and the head of all principalities and power in heaven and earth, works all things for good to them that love him.

4. That all needed blessings, temporal or spiritual, may be obtained from God through prayer and faith by all who meet conditions.

5. That to live such a life, man must be entirely given up to God. Self must be crucified. Every interest temporal and spiritual, must be submitted to the King and brought into the Kingdom.

6. That using the partnership we have with the Father and Son we need not tell our personal needs to man, but may obtain them through faith and prayer.

7. That man is simply a steward and not an owner in the possession of time, talents, property, opportunities, influence, etc., and must account to God for their use.

Writing as I am away from any notes whatever of this period I am compelled to draw solely from memory, but the above is in brief a sketch of the ideas impressed upon my mind at that time. With these truths burning upon our hearts, we renewed our consecration as above mentioned, establishing the following simple rules as a guide to our faith in future emergencies.

1. To at once repent of known sin and acknowledge a wrong.

2. To carry every need to God in prayer, and especially tell no man of our personal needs.

3. Not to contract debts, especially when we had no means back of us should we suddenly be removed and thereby others be inconvenienced.

4. To decide no important matter when in a state of discouragement, or distrust, or under any pressure whatsoever.

5. To let matters alone upon which we could not obtain clear light.

6. To give at least one tenth of our income, be it small or large, to benevolent purposes.

In these principles my wife heartily joined me and has ever since helped to maintain them. On one evening the week following in the course of my remarks I told the brethren in public what joy I had found in God, how I had been perplexed over financial matters, and that from then on, God being my helper, I should tell my needs to Christ only and trust him alone to supply them. Brother S—chided me, saying, "I wanted to take up a big collection for you, but now your speech has spoiled it all." We surely needed "a big collection." The brother was not a little surprised as well as pleased to know that we had received at the close of the meeting much more than his "big collection" would doubtless have been, for the Lord gave us there more money than we had received in the two former meetings.

The following June (1885) we returned to Oregon and began work for God upon a different plan. For eight years we practically lived in our trunks. We spent part of this time in pastoral work, part in

school; but the larger part was given to a line of evangelistic work in neglected fields where there was the least human likelihood of a support. Through it all, God manifest his hand, we were not only delivered from former debts, our current needs met, not only enabled to give one-tenth, but often more, and also kept in peace of mind as to the future. We now regard those eight years of "cloud and pillar" life as in many senses the most precious in our experience. We would not have the reader understand that we think such a life has been peculiar to us. Far from it. It would doubtless be manifest that scores of God's dear children have had similar experiences, were they recorded. I have met many laymen who have told me of God's manifest help in answer to prayer in times of special financial and other needs, as well as similar occurrences in the lives of many of God's ministers. It is chiefly for the purpose of encouraging others to trust God that we undertake this record of God's faithfulness. The children of God cannot develop a strong faith without trials. Strength comes from exercise, and exercise of faith is possible only as we face difficulties.

A want of space will not permit even an attempt to record the many instances of God's faithfulness or the showers of blessings that fell upon numerous revival efforts and pastoral labors. In 1885-86 we labored in city mission work in San Francisco, Oakland and Alameda, Calif., and for five months attended a private school for training christian workers upon the plan of faith and industry, students working and studying alternately, and conducting Mission work also. A whole volume would be required to record God's many mercies in connection with this

work. We traveled circuits in Oregon and Washington, and also assisted at times other pastors in labors. From 1893 to 1896 I traveled Western Oregon and Washington and part of Eastern Oregon as Presiding Elder of Oregon Conference.

In the winter of 1887 we were invited to hold a meeting in a community much in need of a revival. After three hard weeks work no financial help whatever was received, though at that time we were much in need. We had to thank God for the trials as well as the blessings, believing He would make it up to us elsewhere and hold our peace. Another meeting followed where we assisted a pastor in a three weeks meeting that resulted in several conversions and the organization of a new class of his denomination. He already had an assured salary of \$600,00 and expected this new class to supplement that amount somewhat. For our three weeks labor he gave us \$1.00, saying he was sorry he could not pay us more. Here was an excellent opportunity to test that promise of God's word, "In everything by prayer and supplication with thanksgiving make your request known unto God." According to our consecration we had to take the dollar, thank him for it, and then appealed the case to headquarters. The Lord would not allow us to even judge him or think evil of him. In prayer we told the Lord that we could not live on such pay, and that as he had not made that pastor see that we needed money as well as himself, we asked him to be pleased to supply our needs from other sources. He was as true as his promise.

The reader must not conclude that we regard ourselves as having been martyrs, or having attained unto a life of faith unlike that which may be lived by others, or that a life of faith is opposed to regular

methods of church work or doing things. Far from it. But we would have you know that where regular methods do not exist, or when they fail because of the carelessness of those who are entrusted with church machinery, the pastor or christian worker has access to a throne of grace where his needs may be met without sacrificing his honor as a servant of Christ, or becoming a pauper. I can see no special objection to the salary system in supporting the ministry. It has many things to commend it. But I am of the opinion that a system of "free will" offerings based upon the promises of the King meets more the mind of the Lord and affords an opportunity for a grip upon the promises of God not had under any other arrangement. There is a woeful want of information among people in many places upon the question of the scriptural obligation to support the ministry. The church has no literature upon the subject to speak of. It seems to me that a great need at present, at least where I have labored among ministers and people generally, is a practical church literature upon such questions. I am sure that the effort to supply this would be abundantly blessed of the Lord. This coupled with a quickening and deepening of the spiritual life among the people in general, and the ministry in particular, will go a long way toward correcting the ills complained of along financial lines. God is certainly interested in the temporal prosperity of the church as well as her spiritual life. In fact the spiritual is to dominate the whole life of the individual member of Christ's body. The obligation to respond to the claims of Christ upon our temporal income is as spiritual in nature as any other laid upon the christian. It seems to me that if the minister of God's truth, instead of

complaining and finding fault with his congregation or his officary for delinquency in financial matters, would stand out upon the promises of God and teach the people their duty in temporal affairs, it cannot fail to bring fruit. I say this because I believe that the average christian wants to do his Master's will, and will do it if lovingly dealt with, and because I believe that the success of any church depends largely upon the business sense of its pastor and leading members. I think a stated contract for the support of a minister as a matter of business, is all right, provided the minister's faith goes beyond that contract and centers in God for his temporal support; for if the contract fails for any reason and he has never learned to trust in God for his support, he finds himself with little faith for temporal matters, and if he does not become sour, he will grow discouraged and financial bondage is the result. In case of the failure of a contract for any reason, let the minister with a humble spirit call his officary to the throne of grace, and with earnest supplication wait upon God with a willing heart to abide the result, and see how the Lord will inspire their hearts and help their weak hands.

Two years during this period we served as pastor of country circuits. One circuit could promise no stipulated amount. Only two pledges of \$20 each could be obtained. The parties for some reason never paid but \$15 apiece. We did not suffer thereby. We took \$1.00 out of each \$10, 10 cents out of each \$1.00 and so on, that came into our hands during the year and bestowed it upon the poor or other benevolent objects, and by the blessing of God lived and paid a large part of our former indebtedness. Two ministers who at this time sought to discourage

me and made light of my trusting God for temporal supplies, have since come to grief. One has gone out of the ministry in poverty, and at last accounts had well nigh lost hope in Christ; the other has lost his property and bids fair to die in old age without a dollar. Probably the best year of our life in the ministry was spent at Elberton, Wash. It cost us our cow to get to our field of work. All our goods were in two trunks and two grips. The brethren agreed to pay us \$300 if they could and more if they could, and furnish us a house. We had all our money with us—just \$2.50 when we arrived. With a few boards we made a table, bedsteads and cupboard. One brother gave us a stove on salary, another a pony and another a cart and harness. We arrived on the grounds, at once began to speak of Christ and it seemed that “victory” was the watchword from the start. God gave a net increase of eighty-one members for the year, and instead of \$300 salary we got about \$450, and instead of owing the store-keeper at end of the year, he owed us \$7.50 and we had a bank account of \$125. When we were preparing to go to this circuit, a letter from my brother Frank informed me that if ever I expected to see mother alive I should come home at once. I had not been home for six years. My first impression was to “go at any cost.” The trip would cost at least \$90. Recalling our consecration, that we was not to make decisions under pressure, or to take steps upon which we could not obtain clear light, the matter was taken to God in prayer. We went on with our preparations. I wrote my brother that I could not come, and that I believed mother would not die, but that I should yet see her. So after a year of glorious work for the Master, the money lay in the bank with which

to make the trip, my mother was still alive, and with a glad heart I was soon on the way to see her.

The following fall we was stationed at Colfax, Wash., where the winter previous we had a glorious revival and organized a church. Plans were laid for a church and we had begun to collect money for the purpose. It seemed that we must suffer apparent defeat as well as have victories. The people became disheartened by the panic and the work came to a standstill. Two banks closed up business, and the best of men could not obtain money. Under advice of Presiding Elder I resigned. Nearly all my funds were gone. After giving my wife enough to take her home by rail, I had but a few dollars left. With a pony and cart, for which we could find no sale, I started to make a journey of nearly six hundred miles home. This journey was fairly strewn with mercies. The expenses of provisions for our kitchen and horse feed had to be met for about three weeks, besides the additional expense of a hundred miles by boat occasioned by the breaking and slush of the snows in the Cascade Mts., making it unsafe for us to cross at that time. The Lord kindly met these needs, though we told no one of our need or asked for help. We arrived home three weeks before our conference with \$1.50 left.

THE VISION OF FAITH.

CHAPTER III.

What is faith? The Word tells us that "faith is the substance of things hoped for, the evidence of things not seen." This definition seems to be laid down as a general principle as the moving cause in the lives of those worthies recorded in the eleventh chapter of Hebrews. The careful reader will observe that in each instance of that unparalleled record of faith's victories and triumphs, the actor was called upon to believe in the manifestation of God's power in something external to himself, or in the exercise of faith. performed some external act. Taking Abraham's faith as the type of both Old and New Testament faith, we have these two facts clearly set forth.

1. There was opened to him a view or vision of God's purpose for the race.

(Gen. 15 chapter.) He was called to look into the heavens and count the stars, and also to count the sands by the sea-shore, and being unable to number either, he was assured "So shall thy seed be." As he stood before God in wonder at such gracious manifestations, it is written of him that "he believed God and it was counted to him for righteousness."

2. The faith thus awakened in him by this open vision and the Spirit of God that revealed it, led him to act accordingly. Notice his subsequent act of consecration and waiting upon God. Notice how he watched away the birds from the sacrifice and

quitted not the spot even though the darkness settled upon him. Then notice in answer to this waiting faith the coming of the smoking furnace and the burning lamp. Paul's obedience to the heavenly vision is an exact parallel. In fact every instance in Scripture seems to warrant us in holding: 1. That faith as "the substance of things hoped for" is the manifestation of God's will either in vision as given of old or, as revealed in his Word in Christ and the promises of God to men. 2. That faith as "the evidence of things not seen" is the trust of the human heart in the living God for the fulfillment of what God has revealed in Christ and his promises. Since the manifestation of Christ to the world and the completion of the Holy Scriptures, men no longer need "the vision" of old as an incentive to trust, for Christ is the fulfillment of all visions, types and shadows that preceded him. Of this fact God has "given assurance to all men in that he hath raised him from the dead." All the views of life possible of divine fulfillment and all the promises of God center in him, and if the Scriptures teach any truth above another it is that Jesus who now sits enthroned at the right hand of the Father longs and earnestly desires to relive his life in his people. In this manifest desire of our gracious Lord and Master, men are not called upon to believe in fancies and fanatical visions, but to accept as possible of fulfillment whatever God has promised. These promises of the living God contain the "substance" of all that is right and good for men to enjoy and possess. If the doubter questions this he has but to refer to the fact of God's faithfulness in the creation and sustenance of all nature, his gracious dealings with the penitent in all times past and his punishment of evil doers.

Nations have risen at his word, while others have fallen and are monuments in history declaring God's displeasure against sin. We can therefore see in the promises of God, revealed in his Word, the "substance of all our hopes, even though they be to us unfulfilled for the time being, for God does not require us to rest our hopes upon vagaries and visionary schemes. The true believer does not follow "cunningly devised fables" and is not called upon to believe as true that which is not true, but to accept from God that which is being true, and also his place in helping to bring it to pass. This doubtless was the meaning of our Lord's words, about Abraham, in his discussion with the Jews as to his divinity. "Abraham rejoiced to see my day; and he saw it, and was glad." The promise of the Christ of the future for the world's salvation was so potent in heavenly blessing that Abraham upon the plains of Mamre "embraced it, and was persuaded of it" to such an extent that God accounted him righteous. In other words, he with others of the olden time found Christ in promise sufficient for their needs in enabling them to fill their place in God's plan for the race. "Know ye therefore that they which are of faith, the same are the children of Abraham." "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed."

"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

You can read with profit the whole history of Abraham's faith. In so reading, you will notice that God's promise was the ground upon which his faith

rested. It appealed to his reason, for the God that made the countless stars and the sands innumerable on the sea-shore had announced it. It awakened his conscience, inspired his heart and convinced him of the necessity of action, for the same voice told him that its fulfillment was for the salvation of the world, not for his own personal benefit. "He believed God." He at once began to act. His faith was accounted to him for righteousness. Why? Because a living faith has every essential element in it of all right conduct. Faith was the seed in his heart, of which his obedience was the stock and flower. Is it any wonder that the apostle James says:

"But wilt thou know, O vain man, that faith without works is dead?. Was not Abraham our father justified by works when he offered his son upon the altar?

Seest thou how faith wrought with his works, and by works was faith made perfect?

And the Scriptures was fulfilled which saith, Abraham believed God and it was imputed into him for righteousness; and he was called the Friend of God."

Notice a few points in James' inspired comment upon Abraham's life.

1. Faith wrought with his works.
2. By works was faith made perfect.
3. The inevitable conclusion; perfect faith implies works accordingly.
4. Abraham was accounted righteous on account of faith, but was called the friend of God because he obeyed God.

So Jesus said to his believing disciples, "Ye are my friends if ye do whatsoever I command you."

It is to be feared that in these days of smoothe

preaching, too little stress is given this thought, if indeed, in many places it be given any attention at all, that the only proof to the world of faith in Christ, is in works of love and meekness for Jesus' sake. The farmer plants his seed in the soil, and if the blade does not in due time appear, he justly concludes that the seed is dead. He sowed poor seed. The preacher sows the gospel seed. Not all of it is lost. Some is sure to bring the desired harvest. It may be that much apparent loss is due to the fact that the preacher has only preached his opinions. Paul's desire for Timothy was that he "preach the Word, be instant in season and out of season." Timothy was to give himself wholly to his ministry. Why? By so doing he would save himself and them that hear him. Why place so much stress upon the Word of God, Paul?

"We are born again by the word of God that liveth and abideth forever." Whoever heard of a soul being converted to Christ under the influence of a human message? Thousands have yielded to the claims of Christ and begun a new life by the simple preaching of the gospel by Spirit baptized lips. Why? "It hath pleased God by the foolishness of preaching to save them that believe.

Faith cometh by hearing, and hearing by the Word of God."

Brother, let us not expect any sort of message to produce conviction for sin and saving faith in the hearts of men. Have you sowed seed and realized no ingathering. Examine the kind of seed you sow. Test it in your own garden. Preach the sermons to yourself that you give to other folks. If these messages don't awaken your own stubborn, dull heart, how can you expect them to awaken the dead around

you? Does the Word of God grow in your own garden, "first the blade, then the ear, and full corn in the ear?" Does it burn in your own heart as a fire shut up in your bones? As you witness the sins of men, the awful ruin that awaits them except they repent; as you consider that for all these Jesus died that they might be saved, and saved now, how do these most serious truths affect your own heart? I have never known a minister to give himself to the consideration of these facts, to humble himself before God, among his people, but that sooner or later he has "seen of the travail of his soul and was satisfied."

Our "vision of faith" is incomplete if we stop with our own personal salvation. Far too many of us are hunting for material with which to make tents and camp upon the summit of some individual experience. How human we are! "Oh fools and slow of heart to believe all that the Scriptures hath spoken." Do you remember that hour of glorious manifestation when Jesus was transfigured before his disciples? What a delightful vision! How full of rapture! How they longed to be forever in such a state of extreme delight! To be sure it was good for them to be there, else Jesus would not have permitted it. He expected Moses and Elias to visit him that day. What a meeting! In the presence of his disciples they talked with Jesus of the death he was to die at Jerusalem. What an honor to be in such holy company! Do you wonder that they wanted to camp there? But notice how quickly the scene changes. The cloud disappears. Moses and Elias are gone. Now instead of the transfigured Christ with glorified visitors from the other world as guests they see no man but "Jesus only." This heavenly tableau

had one lesson above all others to impart. Mountain top views have their place in our lives, but if all the children of God would shut themselves up to beholding these glories what would become of this old world? Christ at once returns to his life of service, thus demonstrating that the truest glory of human life is in service and not in what men call enjoyment. Jesus had not forgotten the prophecy passed upon Abraham, of which he was the fulfillment: "Thou shalt be a blessing." To bless, he must serve. Doubtless he often repeated to his disciples, "He that would be great among you, let him be servant of all." In other words, would not our Lord have us understand that all our visions of the right, all our views of truth all our ecstatic delights, all our aspirations and holy impulses avail nothing, if we fail to see "Jesus only." "Jesus only" stands as the completion of faith's vision, because he stands for service. "Jesus only" is love, love at work, love in action. It was no wonder that Paul desired his converts to "know the love of Christ which passeth knowledge," for love is life, life born into the human heart from God, and love is service. It is not strange that he declared "now abideth faith, hope and love; but the greatest of these is love," since love is the fulfillment of that for which faith contends and hope longs.

From the very nature of things, we can never realize our hopes fully in this life, but the believer who is determined to please his Lord at any cost, will be surprised, upon meeting the simple conditions of a life of faith and prayer, to find how there will come strength out of his weakness, and how Christ will many times suggest through his word by his Spirit, in times of great need, lessons of practical wisdom.

This life of prayer and trust, based upon the word of God is capable of proof and practical application in any relation in which a christian may be called to serve, or in any business in which a christian may engage, or in any relation of the individual life. It must of necessity be so, for to live a prayerless life, which also implies a life without faith, in any relation is to live in sin. "Whatsoever is not of faith is sin." The believer is not only "justified by faith" and "sanctified by faith," but "we walk by faith, not by sight." This certainly has a wider application to our condition here on earth than to what is narrowly styled "the spiritual life," or "the inner life." It seems to me that great violence is done the word of God by interpreting it after the "piece-meal" fashion. We have sort a fallen into the habit of thinking that God is more interested in knowing that we are living a life of faith in our "inner life" than in our "outer life." What a sad mistake! The Words of our Lord are always addressed to man as man, and not to man as "inner" or "outer" or spirit or soul or body. Every single utterance of the gospel is to man as a unit, one and indivisible. If this was not true, men could perchance find some shield in their own makeup, and the nature of the gospel appeals to hide the deformity of their lives. The sermon of Christ upon the Mount abounds in illustrations of the power of this truth. This unit of human responsibility to God is strikingly referred to in such passages as the following:

"Ye cannot serve God and Mammon. Where your treasure is there will your heart be also. If thy right hand, or foot or eye offend thee, remove them, for it is better to enter life with one eye or foot or hand, than have two to be cast into hell-fire.

Cleanse first the inside of the cup that the outside may be clean also." I might go over with profit through the whole of the 5th, 6th and 7th chapters of Matthew and show that equally as much stress is laid by Our Lord upon man's outward as upon his inner life. The attempt in our day to spiritualize, in a narrow subjective sense the plain words of Inspiration, is so marked in many places, that outbreaks of the worst religious fanaticism are its legitimate fruits. On the other hand, the rationalist sees in these precious promises of God only the shadowing of his own blind reasonings and practically rules God out of his life, and if religion is maintained at all, it is a mere form of Godliness without the power thereof. Take Christ's words as an illustration in reference to our life. "Take no thought (be not anxious) for your life, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed?" How fanaticism has twisted that passage into warranting the most unreasonable neglect of personal and temporal interests, and how rationalism, even in the church, has robbed it of its beauty and power in human life, and even announced its impracticability for present conditions in this world. A man once said to me, "If I was to obey that passage, I would come to want. My family would starve. I would have nothing to feed you preachers on." Poor fellow! Doubters and blind guides had doubtless been his teachers. I said, my good fellow, you are entirely mistaken, not understanding the Scriptures or the power of God. You obey that passage in the sense intended as shown by the connection in which it occurs, and you have an assurance of plenty for two worlds that is better than a policy in all the insurance companies on earth. Let us examine it

a moment. Christ's sermon on the Mount was given primarily to his disciples, as shown by Matt. 5: 1. And no man without the spirit of loyalty to Jesus can understand much herein written. It is a message distinctively to believers. What is the state of a believer Scripturally considered? Paul says: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." Again, "ye are dead, and your life is hid with Christ in God." Peter says: "We have forsaken all to follow you, what shall we have therefore?" Every word of Jesus spoken to his disciples was upon the supposition that they had died, that their old life was gone, that their former occupations for selfish purposes had been given up and that they were seeking a new life, with new employments, for new purposes. What was the use of their being concerned about that which they had thought so little of as to give up and cast away? Their occupation henceforth was to "Seek first the Kingdom of God and his righteous," and in pursuing their new avocation, "all these things" that they had formerly gotten by worry, care, anxiety and their own labor," will be added unto you." Notice the force of Christ's promise. "No man hath forsaken father or mother, house and lands, son or daughter for my sake and the gospel, but shall receive in this life one hundred fold, and in the end everlasting life." But my friend said, you are now talking for a preacher. I am a farmer. How can that passage apply to me? Precisely as it does to the preacher, though the relation to material things is different. It altogether hinges on whether you farm for yourself or for the Lord. Make the purpose of your farm life the same as the purpose of your heart life. As you have allowed Christ to come into your heart,

allow him to set up business on your farm. Then you will see the force and application of the word, "Take no thought for your life" or your farm, or your business, or your anything else. If you let Christ control your farm, as you hope and desire he does your hear, the first fact that faces you is that you are not its owner. The true owner and the one who furnishes all the capital with which you do business is now in authority. You are a tenant. Your sole business is not to "take thought for yourself," not to worry, or fret, or stew about crops, but to please Him for whom you labor. Try it, my brother, and see if you are not a richer man spiritually, and more blessed of God temporally.

BEGINNING COLLEGE WORK.

CHAPTER IV.

When the Board of Trustees, in June 1896, elected me Business Manager of Philomath College, I had little serious thought of accepting it; but as it came to me entirely unsought, I felt I could not turn it aside without due consideration. I considered the matter carefully and prayerfully for five or six months. The constant strain upon my nerves after ten years active work, three years and three months of which was spent upon the conference district as Presiding Elder, had wrought such conditions in my health as to determine me to refuse any longer to serve in that capacity, although by conference time I was not fully decided as to taking up the college work. The way did not seem clear. The vision of the Lord was not yet manifest as to what duty was. In this state of indecision I began the year 1896-97 in evangelistic labor, and helped some of the brethren in some successful meetings. My father had come to live with us in 1895, and during my absence from home early in 1896 it pleased God to have mercy upon him and convert him. My wife and a young lady who was stopping with her at the time was led to make him a special object of prayer, and one day fasted and prayed for him, with the result that he was touched by the Holy Spirit and yielded to Christ and was saved. He only lived about thirteen

months after his conversion. Three weeks after my return home from an evangelistic trip, on Feb. 3, 1897 he died. His health had been poor for many months. At this time I was preparing to accompany him home to Indiana, as he earnestly desired to see the rest of his children before he died. This privilege was denied him, for the Master came quickly and relieved him of suffering and took him home. On Feb. 10 I started with his corpse to Indiana for burial. I note here an occurrence of divine mercy I shall never forget. I do not want the reader to think a life of faith leads to carelessness, on the contrary, it leads to the greatest care. My transportation had been provided for to St. Paul and Chicago. Upon arrival in Portland I failed to get to see the Wisconsin Central agent who was to issue my ticket from St. Paul to Chicago, but being assured by a friend that he would look after the matter and see that transportation was telegraphed me at St. Paul upon my arrival, and as it took nearly four days to reach St. Paul, I started in full confidence that no mishap would occur. What was my chagrin when arriving at St. Paul to find that no instructions had been received there, and as it was after office hours at the general railroad offices, I could not obtain any favors as a minister, and as the train would leave for Chicago in a short time, bearing my father's corpse to Huntington, Ind., where my friends were in waiting, you may imagine my situation, a stranger in a strange city, and not enough money to purchase a ticket to my destination. Had I not found my Heavenly Father a helper in other circumstances of a similar character, I should have been distressed indeed. Seeking as quiet a spot as could be found in a Union Depot, I poured out my

heart to God in prayer. I asked the Lord to look upon my condition, and as this disappointment was no fault of mine, I prayed that he would be pleased to use it as an occasion to strengthen my faith, by moving the heart of some one in my behalf. My heart was filled with great peace and rest. I left my retreat and started again to the telegraph office to see if any instructions had been received, and finding none was turning away and my attention was drawn to a gentleman with grip in hand, going to a train. The thought sprang into my mind, "That man will help you." I conferred not with flesh and blood. I at once approached him and stated briefly my need. He dropped his grip, saying, "I never did such a thing before, but I will risk it," and loaned me the money needed. I took his name and address, shook his hand with a "God bless you" and was on my train in a few minutes. Thus the Lord, in answer to prayer, had given me favor in the eyes of a stranger and my journey was not hindered.

Often during the busy rush of the past ten years had I longed for more time to pray. Now it had come. Immediately following my father's funeral, I was taken with La Grippe, which was not finally broken for more than seven weeks. Much of this time I was entirely unfit for any active work, and improved the time as best I could in meditation and prayer and study of the Word of God. My heart hungered to know more of God, and especially his will relating to my taking up the college work. I had a great aversion to financial work as it is usually expected to be carried in such cases. It seemed to me that I had no adaptation to such work and could not succeed in it. I felt that I never could undertake to get money for the Lord's cause as some per-

sons obtained it, and that if I entered upon the work and did not meet the general expectation of those concerned in it, however honestly and hard I labored I would be subjected to much criticism thereby. These and other similar reasons were urged by myself as reasons why I should not take up the work for the college. It seemed to me that the Christian College of which this was a small illustration, was neglecting the class of youth most needing help, perhaps not wilfully, but all the same actually neglecting the sons and daughters of the poor and very poor. I knew too well what that meant by my own experience. If I should take hold of this work and succeed in liquidating the debt and helping the school on its feet would "the poor have a share in it?" I had never seen a christian college, or at that time had any personal knowledge of one in which there existed any permanent provision, by labor or otherwise, whereby this most needy class of youth could be trained or be given a chance to help themselves to a fitness for life. Then I observed that the financial embarrassment in these colleges was largely due to expenditures being more than the income would reasonably warrant, hence large indebtedness accrued as a result, and Philomath College was not the exception. I considered further that it meant a great risk upon me personally. The institution at this time had a considerable debt, had run down in attendance, was greatly in need of repairs and more room and equipment, and I could not see how it could guarantee me a dollar of salary. During my services as presiding elder for three years and more previously, my support had come without any special exercise of faith, and faith at this time in this particular relation, because of unuse, was not as strong

as formerly. Not only must the college debt be raised, but we simply could not hope to build up the attendance without more and better equipment in room, apparatus and repairs. This would mean that from sources entirely outside of the regular income of the school, all these funds must come, as also funds for my own support and that of my family. I was now counting the cost. The battle before me, if undertaken, was a real one. There was no shadow, symbol or metaphor about it. However, as I brought the matter time and again before the Lord, it seemed to me that all His former acts of faithfulness came up before me as troops of witnesses to strengthen and encourage faith. Finally, the thought was deeply impressed upon my mind, "why not test the power of God to help in this hour of the school's need?" The "why not" settled it. I decided then and there to take up the work if the board of trustees at its coming annual session would adapt a plan to guard against future indebtedness, and place the school on its current income. But aside from any present need of the school, the thing that most influenced my decision was the hope born of faith and prayer and a sense of my own loss, that an arm of help might be connected with the school as a means of aiding worthy young men and women in pursuing successfully to its close a course of training. This seemed possible to me on the basis of faith in God and a system of industry. I have since visited a school in another part of our country upon the same basis that is greatly blessed of God in this very line of work, though at the time of which I now speak I had no personal knowledge of such a school. It seems to me that the church is largely missing its purpose and work by neglecting the poor.

If higher education is a work of the church, then certainly the sons and daughters of the poor are as much entitled to it as the rich. We have been made aware of the fact that even in the church such ideas do not grow rapidly. Nevertheless, we entered the work, gave ourself definitely to a purpose, not knowing how long it would take or how great the difficulties were ahead of us. Had we expected to succeed as others, we surely would have failed. We had no business ability, smartness or cunning that we dare to bank on. With a somewhat indistinct sense as to duty, and with a determination to take no step upon which we could not ask God's blessing to rest, the battle was begun. Recovering sufficiently from La Grippe to be able to travel, I first attended a Young People's District Convention, and although it was found convenient to use me by program committee on two or three vacant numbers, I was not given the privilege of 10 or 15 minutes when it was desired in which to explain to the convention the nature of my work, though I did not expect or ask for a collection. My next opportunity of a public character was to fill the pulpit for a pastor by invitation, which I did to the best of my ability, but I was slyly denied the privilege of a free will offering for my work from his congregation, though I had gone at his invitation to preach for him at some expense to myself. The Lord did not allow me to go away entirely empty-handed, however. One young man was blessed and gave me the gratitude of his **heart** in a substantial "free will offering." I thought then, and still think, that such acts of smallness are perilously near "putting a muzzle on the ox that treadeth out the corn." But as I was trusting God for success, I naturally expected to meet some trials

of this sort. Almost every man I would meet had some queer look on his face when it became known to him that I was East in the interest of a school. How I had to in silence listen to speeches about like this: "We are not able to pay our preacher a living salary;" "The church has more schools than she can support;" "I have not paid my taxes yet this year;" "The church has sent now more money out west than she will ever get back;" "If your school was near by me, I would help it." I found on the whole that human nature was a queer sort of thing, but none of these things moved me. I had put out my fleece. It lay on a very dry spot of ground. I wanted not only draw up the fleece, but also upon the ground, and I expected to get both in spite of doubt and the devil.

I headed my course for Dayton. Lots of folks said, "no use to go to Dayton. Everybody canvasses Dayton." But I was not going there to canvass Dayton. I might do that some other time, but this time I was too weak and sick. I was just going down to see the town, to see the brethern; to see the Publishing House. That's all. Oh, how many ratings of unbelievers were thrown in my way! Gods' ways are not our ways, and his thoughts are not our thoughts. In the very beginning I found the question, "what would Jesus have you do?" to be all sufficient. I relate the following somewhat in full to show how God works when we trust him. A number of persons had told me Bro. ——— could help me if he would, but he had so many calls, that it was doubtful if he would be interested at all in my work. I made up my mind not to ask Bro. ——— for help. I told the Lord if, in view of these things he wanted Bro. ——— to help the work I was engaged

in, to open the way to it. I met him twice unexpectedly, but was too busy at the time to talk with him. The third time I met him in the Missionary Treasurer's office. About the following conversation took place between Bro. — and myself.

"Say, Parker, what are you doing out there, anyway? You seem awful busy around here."

Trying to serve the Lord.

"How are you getting on with your school out there in Oregon? I've had my eye on you. I've watched you all I could through the Telescope."

We are doing the best we know how with our little sense and small means. Here followed a brief statement of my plan of work and what I was trying to do.

"What do you want me to do for you, any way?"

I would rather you would answer the question, what does the Lord want you to do?

"Will twenty-five dollars help you any?"

Yes, every little helps, but I don't know what you ought to do.

"Will fifty dollars do you any good?"

Yes, every little helps, but my brother, you ought to know enough about your Lord's will in the use of money entrusted to your care to know how to dispose of it without asking me about it. The question is, what does Jesus want you to do? I might let you off very easy, whereas Christ would desire you to do more, or I might ask more than your Lord would have you give. Don't ask me, ask your Lord. If he don't want you to give, I don't want any of your money.

Whereupon he gave me, I suppose, all the cash he had with him, \$125, with a promise to send me a check for \$75 more by a certain date. I thought of Abraham's prayer when asking for Sodom. When

Abraham limited God, negotiations stopped. I named no amount, put no limit on him or God's will concerning him.

Here was dew on my fleece, and the mist began to arise from the sea, a cloud the size of a man's hand that would soon moisten the ground. The fruitage of faith seemed in the near distance. Jacob like, I rejoiced "when I saw the wagons" coming full of corn. Time and again has the Lord drawn upon this dear brother to the total amount of about \$1500. In every instance his offerings have been connected with special times of want, this showing that when a man gives in the Lord he never gives amiss. His heart was also opened to our personal needs in sums of which he desired no mention to be made. As he has since departed to be with his Lord, he is doubtless enjoying the fruits of his labors that do follow him. With a glad heart we left Dayton to journey north to fill some engagements previously arranged. While the sum realized during these few weeks was not large, we were so encouraged in spirit by the way the hand of the Lord had been manifest, that we returned home in June following the general conference of 1897 fully determined to devote another year to the work, should the board of trustees approve of the plans under which we expected to operate.

A brief outline of the principles of our plan of work, as we saw it at this time will doubtless be of interest to the reader, and aid in understanding more fully what follows. One thought was uppermost in our mind. We desired above everything else that God might be glorified and his truth honored.

1. Our first object was to pay off the old debt as rapidly as possible, and at the same time neglect

no vital interest relative to the progress of the school.

2. As a matter of conscience, in harmony we believed with the word of God, we did not expect to solicit aid from the ungodly, believing that there was ample funds among God's people to meet the needs of the work in hand. This has been adhered to, so far as we have had knowledge, until this day. However, we have not refused gifts voluntarily made by persons who were not christians. Several dollars have come in in this way from people not religious.

3. As far as possible, we desired to conduct this business in connection with our ministry of the word, and while we expected constantly to keep prominent our financial mission, we were unwilling to make that the chief work, lest we become rusty in the ministry of the word and become a mere servant of tables.

4. We desired to so labor in obtaining funds that our mission would become neither irksome to us, nor distasteful to the people of God among whom we should labor, and above all did we desire that the giving of money by the people should be made to them a means of grace.

5. We did not expect to use "leverage" or "pressure" of any kind to induce persons to give, other than the Lord would be pleased to have used by his word and Spirit. Our one great aim was to cause men to see the needs of the work and leave the matter wholly with them, thus throwing the responsibility where it belonged, upon the individual conscience. We expected to keep prominent the ideas of christian stewardship.

6. We determined to make no man's gift more prominent than another, as for instance, the publish-

ing abroad by mouth or press the larger gifts as an inducement to get others to give largely or for any other reason. This will account for the fact in part that in our printed reports only the gross amounts are given, and not the names of individual donors. If we publish one, we would have to publish all, and this was hardly possible with the hundreds of people who gave in a single year.

7. Every name of a donor, so far as could be obtained was to be recorded whether he gave one cent or one hundred dollars, with the amount of donation to his credit.

8. Where funds would be given for purposes other than to apply on the debt, we determined to carry out to the letter the will of the donor.

We knew such a method of procedure might take longer sometimes to win, and with some people would not be in favor, but our chief concern was to keep on good terms with the head of the firm, our Lord Jesus, our chief partner. "The cattle on a thousand hills are his," as also "the gold and silver." We had elected him as our patron, and unless we were greatly mistaken, these principles were sufficient upon which to base a plan of work.

WORKING UNDER DIFFICULTIES.

CHAPTER V.

The board of trustees in regular session June 1897 canvassed the ground quite thoroughly and seemed glad for something new to happen. Some were hopeful, though others expressed fears of the result. As one item of the plan made the faculty's compensation to consist solely of the income from regular interest on a small endowment and tuition fees and such contributions as might be given for the purpose, minus expenses of running the school for the year, it was feared that a faculty could not be obtained upon such conditions. The general sentiment was in favor of a change and the new plans were unanimously adopted. Prof. J. M. C. Miller was elected President, and Henry Sheak was reelected Professor of Natural Sciences. These two with myself constituted a sort of triumvirate to whom was committed the entire management of the school for one year under certain restrictions, with authority to supply other needed teachers, also to pay them, and in fact do about as we pleased. I was to devote my time to getting money, working with my head at plans and with my hands to realize them if no one else could be induced to help, or if funds were not forthcoming with which to pay for some much needed labor, I was to have the privilege to call on the President and his colleagues to help me out. The general

financial condition of the country was such as to make it anything but promising in the obtaining of funds. We took a glance at the resources and found that to live and maintain a creditable teaching force, a vigorous canvass would have to be made for students. To do this meant quick work. We also must renovate the old Dormitory, which had been unused for a time, and build a small building for additional recitation room. I never saw men labor harder to win than these professors. The student canvass was made early in the season. By the tenth of August we had a prospective list of about one hundred and fifty students. I say "we," because we all dropped everything and canvassed. Then we tackled the old Dormitory. We had to rebuild flues, cloth and paper and repaint inside. As we were saving all money possible to put up a new building for recitation rooms, we turned mechanics ourselves. I had in my pilgrimage found it necessary sometimes to prove my faith by my work, and happened to know a little more than the President about how to use a trowel. The old flues had to come down. They were unsafe. The President was a mathematician, and had to have everything demonstrated. I argued that there was no use tearing down the flues, but we would build up underneath them from the rooms below and save both time and labor. This he said never could be done. No use to try to convince his mathematical mind that a man could build on the lower end of a flue and get a good job. My next offer was that I would build up the flues if he would tear down the old ones, clean the brick and wait on me, which as the Irishman understood was nothing more than packing brick and mortar up on top, while the man up there did the work. I found the

President made a first rate waiter. But after two flues had been torn down and rebuilt, he was quite willing to try the experiment of "building on the wrong end" of the remaining ones. After about a month's work the old hall was remodeled, repapered and painted and cleaned inside, and the college recitation rooms treated likewise. This was all gratis work, as we were saving our money for material for the new building.

About this time my purse was getting pretty lank. The week we had set to rebuild the flues in the hall, a gentleman came to me and wanted me to do a like job for him in his new house, which would take about five day's work. I confess for a moment it was a real temptation for me to jump the job. The President said, "I don't see how you can afford to stay here and work with such a chance as that to meet your wants, and yet I don't see how we can do without these flues being built, and we can't do it next week." I kept at the Lord's work, for such I thought the building of those flues then was. By Saturday noon the job was completed. Afternoon I started out to solicit more funds for our new building, expecting to reach a camp meeting by evening, where I was to assist in preaching on Sabbath. One brother that I solicited said, "I won't give you anything for the college, but I will give you some personal help," and gave me exactly the amount that my work for the week would have come to had I gone and built flues for another man. How good the Lord is! "Son, go work in my vineyard and whatsoever is right I will pay thee."

We had counted on getting about one hundred students out of the one hundred and fifty prospective ones. We were not disappointed, for as I now re-

member one hundred and one enrolled for the year.

With the opening of school, having secured the lumber on the ground, the new building for added recitation room was begun. It was not very pretentious, but was to be made well so as to be added to if need be for future emergencies. As no funds were in hand to pay for labor, the faculty had agreed that if I would boss the job and guarantee good workmanship, I could work student labor on the building and they would donate it, providing no work was given to students who were able to pay their way. This was agreed to. The building was almost entirely put up by student labor, and inexperienced labor at that. The fall was exceptionally fine for work outdoors and with a gang of hardy rustics who were more than glad to earn their tuition with saw and hammer, we soon had everything under cover, and could finish rain or shine. Some of this same crowd of young men have since graduated and are doing good service for the Lord in filling places of trust as christian gentlemen. The year was quite as successful as could be expected under the conditions, and closed with a hopeful outlook for the future. The sacrifices made by the faculty were great, but they did not murmur, and was ready to undertake another year under the same conditions. So far our plans had worked. No new debts had been made, the old debt had been somewhat reduced, and something had been done in adding rooms in which to work, and what we had already had undergone a general overhauling and cleaning, this work extending to the campus and things generally. We had also added to the equipment of the laboratory and library.

We will have space for only a few instances of

special mercies during this year. While the income to our faculty was very small and did not seem any adequate compensation for the work performed, it was done with a ready, willing mind. This fact in itself was a token of special goodness, for the Lord seemed to inspire all hearts with the idea of rendering service for a high and noble purpose. The prime motive was not how much salary could be obtained, but how much service could be rendered. How often we forget as we behold the great progress and material growth with other lines of development made by some of the older churches and institutions of our country, that the true foundations of these beautiful superstructures were laid in sacrifice and tears by those who sowed that others might reap. It was a question to know what to do with our dormitory to obtain the best results. We regard as another special mercy, that our dear Sister Bradford, a woman of experience and piety was led to offer her services to Christ as Matron of the dormitory, to accept such compensation as the Lord was pleased to provide. Thus were the students who roomed and boarded there, brought under the influences of a home, rather than a mere place to board. The spirit of the year throughout, was that of harmony and victory even though laboring as we must under many disadvantages. Many times faith and courage seemed taxed, but there was not for an hour, anything like a pull back spirit. Passing this brief notice of life in the school, the readers attention is now called to some of our business perplexities.

The country was groaning under the weight of the results of the panic. Every man to whom the college owed a cent wanted money, and people who

owed the college had little to pay with. Here was a phase of matters entirely new to me, as in my former life I had never come in touch with such experiences. I never prayed more earnestly in my life for wisdom than during these days. One thing I hoped for was to inspire confidence in our creditors in the new order of things if nothing more. One note was soon to out-law on account of no payment having been made on it for nearly six years. How glad I felt to have some money on hand to make a small payment when the party called to inquire about it. The \$200 received from the brother mentioned in a former chapter was turned at once every cent of it, not even excepting the commission due me, on obligations due two parties. So glad was they to receive the money that they volunteered donations that were credited to the college amounting to \$45. I reported the disposition of this money with the result above noted to the party who had given it, and in a short time received from him another check for a hundred dollars. Thus was faith and courage strengthened as this hundred was applied to whittle down the old debt. This work the Lord was carrying on while I was soliciting money for our new building and other purposes, and helping in the canvass for students. As I have been enabled to wait on God in prayer and faith, all the while being busy at work, the Lord has done more through means of his choosing than I have been able to do with all my work. Notice the following. On one of the largest notes against the college the annual interest would be due September 10 of this year. I did not sit down and expect the Lord to meet that interest, while I did nothing. I never had that notion of faith. Every possible turn was made to get the

money, so as to have it ready when time for payment came. I worked as if there was no God to trust. On the other hand I was praying and trying to trust God as if I had no hands to work. But it seemed as if the Lord was determined to try my faith and patience more and more. It seemed as if money would not come. The 9th of September came, and with it a note from our creditor stating that he would expect his interest the following week. All day Sunday I laid the matter before the Lord. Somehow, I became restful over the matter. The Lord had it already provided for. On Monday in the mail came a check from a brother, covering the amount needed, to be used where most needed. I had not heard from this man for months, and he had no knowledge of any special need, so far as I knew, as it had been more than two months since he had any communication from me, and I had never intimated to him this or any other special need. The Lord was evidently determined to have the glory, while I was to be benefitted by the blessings of hard work and a strengthening faith. "Thanks be to God that giveth us the victory through our Lord Jesus Christ" "All the promises of God are in Him yea, and amen, to the glory of God by us." I sent the gentleman at once the interest due him, told him how I had worked to meet the claim, and how the Lord had graciously come to the rescue, and how I had received the check. I reminded him of the fact that we were paying him too much interest, and asked him to kindly let us take up his note, then bearing 10 per cent, and issue him another bearing eight per cent, and give us five years time with the privilege of paying when we liked before that time expired. This he at once consented to, and the notes were at once

exchanged. I will state here, lest I forget it, that during the struggle to pay off the college debt I never borrowed a cent to meet an obligation of interest when due, or for any other purpose for college claims. The money was either in hand when desired or the creditors gave the interest or obligation. All this, in view of the fact of the great financial stringency of the time, I regard as a special mercy of Our Heavenly Father. I do not desire for one minute to have it thought that I raised the money for these purposes by my financial ability or skill. Far from it. My service in the matter is not to be taken into account in comparison to "what God hath wrought." In fact I have performed nothing worthy of mention, and would never undertake this record, but for the hope that others might be encouraged to trust God in times of need.

The summer of 1898 was partly spent in canvassing for students and funds, and partly in directing improvement work about the college. With the prospect for an increased attendance it became apparent that more room would be needed, and the funds necessary to meet this expense was provided before a lick was struck in erection. By the generosity of the faculty in allowing me to use the labor of students without means, we put on an additional room to the building erected the year before, thus greatly facilitating the class room service. This building, with both rooms thrown together, is now used as quarters for the Commercial Department of the college. During this entire summer I was engaged in work for the college, one way and another, except a small part of my time in working our garden at home. The only compensation received from the college for my labor or time was \$25.00 for labor performed in di-

recting the students in the work of improvement. Do you ask how we lived? In one way and another the Lord, through answer to prayer, provided for us, and that without telling our needs to anyone else but Him.

Before the opening of school it seemed clear that, as affairs were fairly well in shape for the year's school work, that we should take a trip East for another pull on the debt. Finances were short. I tried to sell some things belonging to us that we could get on without. Failing in this it was made plain that I might borrow a small sum, as our home was unencumbered, and should we not live the debt could easily be met out of my personal effects, and no one be inconvenienced or suffer loss. Seventy-five dollars were obtained in this way, upon personal note. This is the only instance in borrowing money during the year's struggle to pay up the college debt, and this was mostly used in expenses of travel, though I borrowed it purely as a personal affair. However, it was paid in due time, to the glory of God, be it said. As preparations went on for this trip, my wife being in poor health, I finally determined not to go alone. It seemed to me the sacrifice upon her part was too great. I felt it to be wrong to ask her to remain at home during my absence of nine months, with the care of home and child. But we had gone to our limit. I could not borrow another cent beyond what could conveniently be gotten out of my personal effects, and that amount had already been secured in the seventy-five dollars above referred to. I could not ask her to involve our home, as I might be taken away, and she suffer thereby. I could not draw on a single dollar of college funds to meet this need, though at this time I had in possession a good deal

more of certain college funds than would have served our needs, and might have taken the risk, and had I succeeded in replacing it no one would have been the wiser for it. Do you ask why I would face such responsibilities and such risks, and not use money already in hand? I did not believe I was under any obligation even to temporarily divert funds in trust, or use them when at any time they might be called for in their intended place. I have a rich Father and a rich Elder Brother. They were my partners in this business. I believed if I was faithful in that which belonged to another, my partners would supply all my need according to their riches in glory. Prayer was made unceasingly to God for the money needed to meet the added expense of taking my wife and child on a journey of nine months' absence from home. Believing that God would do right, that He is best known and revealed to men by His acts in fulfilling His promises, these precious promises were plead in the name of Jesus to supply our need. As we were professing to live a life of faith, and claiming that God would hear prayer and answer, we could not even hint to a soul that we lacked anything. This exercise of prayer and trust went on for some weeks, during which time my wife was preparing in every way possible for the trip. I was seeking to arrange college and personal affairs to get off as early as possible, and also watching for an opportunity to make some turn by which I could, in a Christian way, make the money we needed, but all the while looking to God for help. I had seldom before relied upon that promise of our Lord as at this time: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father, which is in secret; and thy Father which seeth in secret shall reward

thee openly." For weeks we were in the closet, and the door was shut. We had no one to blame if the money did not come. Our cry was of heaven. We expected an answer "openly." Did it come? The chariot was on the way while we were yet in the closet. I received just a few days before we were to start a letter from a servant of Christ enclosing a check more than covering our immediate need, with the remarkable statement, "this is for your wife." I had had no communication with this person for months; he had no knowledge of our intended trip, or of any need upon our part. And it is my firm conviction that had we prayed as earnestly and believingly before as in this last instance, I need not have borrowed the seventy-five dollars above referred to. My brother and sister, when you go to God in secret prayer, don't forget to shut the door. Don't leave behind you the possibility of a retreat. If the Holy Spirit leads you through the promise of His word into the secret closet of intercession, shut the door behind you, and stay there until the answer comes. Don't be discouraged because of delay in answer. Hab. 2:3-4 may help your struggling faith: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, and will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." If we carry all our burdens to God in secret, using in the meantime such means as are right before Him in our service for Him, we may not only expect God's richest and choicest blessings to rest upon our endeavors in the so-called routine work of life, but when the wisest plans seem to fail, we may expect and look for God in times of special need to repeat his wondrous acts of

old. He is still Jehovah—Jireh. But don't forget to shut the door behind you when you enter the secret closet. If when you have met all known conditions, and God is not pleased to come to your help through the ordinary means of relief, and you are driven into the "secret place" for help, and fail to "shut the door," do not be disappointed if an answer to your prayer never comes. God cannot honor the faith that goes to him even in secret, and leaves behind it a door through which to beat a retreat in case of failure. In fact such is not faith at all. Faith sees beyond failure; in fact it never learned how to spell that word, much less to know its meaning. No one can read the campaigns of General Grant without being impressed with the thought that, while he manifested the highest military skill in planning his work, he never planned for a retreat. Who will say that the power of faith here was not as signally displayed in its recognition of the God of battles as ever was known to Joshua and Moses, though manifest differently; and who will say that there was less at stake of blessing to the world? The faith of the Syro-Phoenician woman stands as the most striking illustration in New Testament Scripture. With her banner upon which was inscribed in tears the cry, "Lord help me," she mounted the summit of every difficulty, and in deepest humility won from our precious Lord the commendation, "Woman, great is thy faith. I have not found such faith in Israel. Be it unto thee even as thou wilt." Here low became high, and the will of the woman became the rule by which even the Almighty Christ chose to work. My brother and sister, don't allow anything to prevent you from carrying everything to God in prayer, and when once your petition is before Him, don't be discouraged if the answer does not come by return mail. If you

can't afford to wait until your impatience and unbelief is killed out, think it not strange if the answer never comes. "Wait, I say, on the Lord."

Early in September of this year we were on the way East. After a few days' visit with friends the canvass began with the session of St. Joseph conference, presided over by Bishop Castle. The encouragement received here at this conference seemed to betoken victory, and from here I began a pilgrimage that took me to the sessions of North Ohio, Lower Wabash, Sandusky, East Ohio and Ohio German this fall, and in the following spring attended the sessions of the Pennsylvania conference. As a result of this year's work, including a constant canvass during the winter, we returned home with the amount of over \$1350. We were entitled to a liberal commission on this sum, as the board of trustees had so ordered that traveling expenses be met out of collections, and I be given a commission besides. But the Lord had so graciously provided for us in answer to prayer, by moving on the hearts of different persons to assist us personally, and by the money earned in some special lectures, that I did not need this year a cent of commission due us, and let it go to cut down the debt so much. Time and space will not permit raming any of the considerable number of instances of divine mercy during this year. It would simply be impracticable, were we other wise persuaded so to do, to record the names even of the many who gave us encouragement in this work. Instances of special favor at the hands of railroad companies, instances of favor by entire strangers were constant reminders of the fact that I was on a journey for the Christ who is the head of all principalities and powers. Now comes the test of the power of the Spirit in adjusting

claims. We were no sooner home again than our creditors began to look for settlement. With every man approached went up the prayer that God would open his heart, that the money might go as far as possible in adjusting college claims. But one instance can here be given. The college owed a man, who was regarded as very stingy. Upon the note had accrued more than one hundred dollars interest. He had agreed one year before to wait a year for settlement. As soon as I returned home I received a letter from him, saying he must have his money. I wrote him at once that I had the money. I told him how God had been with me during the year, and asked him to find out from the Lord how much he ought to give the college on the obligation. In a few days I received a letter from him stating that he would gladly give the interest, which amounted to over one hundred dollars, and also asked me to send him the name of our general missionary treasurer. I found out two years afterward, when in Dr. McKee's office at Dayton, Ohio, that on a date corresponding with these events there was sent the Doctor a donation of one hundred dollars by this same man for the permanent mission fund, and he was not a member of the United Brethren church, either. So you see when a man carries matters of duty to God, and allows him to settle it, it is always gospel measure. During this year the old debt was largely reduced, and at the Oregon conference, 1899, cash and subscriptions secured for more than five hundred dollars as a beginning for some needed repairs, and a new building for gymnasium and library purposes.

Rev. P. O. Bonebrake was elected president, President Miller having resigned to enter other work, and Rev. G. W. Fisher, of California was added to the

faculty, as teacher of languages, to take the place held by Rev. B. E. Emerick, who this year went to the Seminary. The work of the college proceeded upon the same lines of encouraging poor students, by providing for them such labor as our conditions would permit. The new faculty force entered into the spirit of self-sacrifice in a most commendable manner, and the work in school was greatly blessed of the Lord, not only in good class work, but a gracious revival influence was manifest among the students in converting almost every unconverted student. Lumber and material was very cheap at this time, and on October 20th we had on the ground the material almost entire for the new building for gymnasium and library uses, and enough money and pledges to almost complete it for use. The building was put under roof by November 25, and was finished so as to be partly used, and the following year was completed, so as to be used throughout. This has proved a valuable accession to our equipment, as it gives a room 24x40 feet for gymnasium purposes, a library room and two society halls for literary purposes, and as the work grows, and we are able to enlarge and modernize our main building, this new building can easily be converted into a gymnasium. All through the year, while occupied in work at the college or on the field in canvassing, we never loosed our grip one day from the promises of God to supply every need. Two important special gifts were received during this year that deserve special mention. The college furniture in the recitation rooms had been an eyesore from the first. Time and again had it been a subject of thought and prayer. Great was our joy to receive, entirely uncought, humanely speaking, sufficient money from one brother at the time of great

need as a gift especially for the purposes named, enough money to buy a good grade of sittings and tables and blackboards for our recitation rooms, and also paper for the same. The same want of furniture was greatly needed in the "College Home," but how to supply it we knew not. Our time was all occupied with other needed things. But He knew. On a day or two following Christmas I received a check that I had not sent for, except to headquarters above, covering this need. From its proceeds we procured for each of the rooms in the "College Home" a new iron bedstead, with spring mattress and study table, and a new range for the kitchen. The same need is unmet in our very poor furnishings for the college chapel to this moment, but, as in our service we have not been able to procure the funds with which to meet it, we are not troubled over it, believing in due time we will be able to receive it by some means, or He who is our partner will be pleased to call on some of his servants to meet it. In the summer and fall of 1899, following, two special gifts were given from two servants of God, both since gone to be with Jesus, that gave us no small degree of encouragement. We had come to our limit of funds in work on the gymnasium and library building. Some subscriptions were just then not available, and we needed funds very much. One of these gifts was from a brother who knew of the work on the building, and its possible need, and sent \$100 to assist in it. The other was an offering of \$50 from an aged servant of Christ, with the words, "use where most needed."

FAITH AND VICTORY.

CHAPTER VI.

As one of the prime objects in view was the payment of the last cent of outstanding debt against the college, we could not rest at ease until this had been accomplished. In the fall of 1900 it had been reduced to about \$1150. We began a campaign to entirely clear this up. We could reach but a limited number of places in Oregon conference with any profit, and, as some of these were struggling under weights of church debts it did not seem possible to realize much in such efforts. With a few struggling mission churches, and a few circuits that were paying pastors about half a support, and some of these but one or two years old, and some of them just whittled out of the woods, and trying to build for themselves houses of worship and parsonages,, we thought ourselves happy in a few weeks to reduce the old debt within the limit of \$1000. Following this, in January, we started East for a final pull. I had my faith more sorely tried on this trip than any I had hitherto made, though I made up my mind not to return home until I got what I went after. Everybody seemed disgusted with debts, and it would cause a man's face to wrinkle and twist to mention debt. I have traveled from house to house, day in and day out, and received but little. So I thought if the people were so disgusted with debt, I would keep before such minds some spe-

cial object of our advance work. This seemed to work well, for dollars soon began to pile up to aid our improvement fund. In one city alone we picked up some hundreds of dollars in this way, to be applied on debt and improvement. In some places we found it easy to obtain help for improvements, but a difficult thing to get anything on debt. I noticed that in portions of the country over which I had been a few years before, I received more help than formerly, the people manifested the keenest interest in the welfare of the school. The last of March I was seven hundred dollars or more from the goal. I really, for a few days, became discouraged, and it seemed as though I would have to be content to return home with a part of the old debt unmet. How faith and courage wrestled with that awful obstacle. Would it ever be paid? Would it be possible to meet enough people willing to help on the old debt to wipe out that seven hundred dollars? To manifest outward discouragement never would do. Hence, when busily engaged in canvassing, I was incessantly praying and trying to believe in ultimate success. This exercise of faith and prayer continued until I came into a restful state of mind regarding the whole matter, and I felt assured that the debt would be met. I closed my canvass in Ohio, and started into Pennsylvania. Worn out and tired I called at the parsonage in Greensburg, where I was royally welcomed by Brother J. A. Eby. A pile of letters awaited me. Among the lot were two from my dear wife. Her joy was so great at the contents of a letter she had received that she forgot to tell me all of it in one letter, and wrote another to finish. She had received a letter from a brother, who I had never seen, and to whom I had never written for money, containing a check for five

hundred dollars, "to be applied on the college debt" I will not attempt to tell you how I felt. It was the Lord's doings, and was marvelous in our eyes. It seems that this brother, who sent the check, did not at the time know that I was East in canvass for the school, as he had sent the check to Oregon. From Greensburg we operated a few days at points in western Penn. and picked up another hundred dollars. This left a little over one hundred net to raise to meet the debt. This was secured on the road to Eastern Pennsylvania, and in that part of the country. By the kind invitation of Rev. W. H. Washinger, we spent the week preceding General Conference in rest at Chambersburg.

In review of these events we have to thank God that during this winter and spring not only had the entire balance of debt been provided for, with a margin of one hundred and fifty dollars for shrinkage in subscriptions, which, however, did not shrink much, but between nine hundred and one thousand dollars had been secured for special improvements. In the meantime our family needs had been looked after, no bills had been contracted for home needs, our traveling expenses had been met, and all personal expenses on the road besides. It was an established custom on the road that whenever fifty or one hundred dollars were secured to turn it at once into a check and put it out of my reach, or apply it at once on some college obligation. It might be interesting to some brethren to know that more than once, when standing on a conference floor, or in the pulpit, preaching or pleading the cause of the college or our coast mission work, I have been practically without money, having emptied my pocket the day before, and put it where it would be secure for its intended ob-

jects, keeping only enough to carry me to the next place, with a small balance with which to meet any incidental, as a meal or otherwise. In some instances my sole capital amounted to less than one dollar, and among entire strangers. To our Heavenly Father's praise I record that not once did I ever have even an occasion to draw on any funds placed in deposit, the Lord meeting my needs on the advance march. Arriving at Pittsburg, I counted my expense money twice to see if I had enough to purchase a ticket to go forward, and at Harrisburg I literally emptied my pocket to send almost every cent I had in meeting a college obligation by mail. Many peculiar experiences occur, as a matter of course, in such a life, but if our trust is in the living God "all things work together for good." A pastor had invited me to give a missionary lecture in his church. The date was set, and I started on my itinerary, supposing everything all right. On the appointed day I was on the ground. Upon meeting the pastor I learned that no announcement of the meeting had been made, and he had written me not to come, which I had not received. I learned that the reason for this was that some church officials had objected to my speaking, because they contemplated some church improvements and were fearful that my canvass there would interfere with their work. The pastor treated me with every consideration, and seemed much disappointed with any interference with his plans. I believed I was in the way of the Lord, and no board of officials could stand against me getting the money God intended me to have. So I said to the pastor, "If the Lord wants me to have any money in this town, your people will get none of it, and, more than that, they ought not to want it." I always feel sorry when

I find a church that is officered by that notion of things. It reminds me of the earnest appeal of an old colored preacher. Some of his leading members had winced and complained of his earnest appeals for mission and other benevolences. Rising to the height of his eloquence, he said, "Breddern, show me a church da am killed by gibbin, and I will climb into the tower of dat church and wid thunder tones preach its funeral from de text. 'Blessed am de dead dat die in de Lord.'" Suffice to say that I got what I went after. Another instance, I stopped off at a little country town, where a revival was progressing. The pastor invited me to preach at the night service, and gave me the privilege of a few minutes to speak of my work. I did not ask for a collection, but passed cards to any who might desire to assist me, leaving it wholly a matter of free will. About fifteen dollars was handed me at the close of the service. A wiry little man, that proved to be steward, invited me home with him. When informed of how much I had received, he said, "We are behind with our preacher's salary, and if you fellows knew what a time we have to raise our preacher's salary you would not come here picking up our loose money." For a moment I kind of felt guilty, and began to feel like an intruder. Such an official rebuke almost gave me the chills. Regaining my balance, I said, "Perhaps it will relieve you somewhat to know that ten dollars of the fifteen came from two ladies outside your church, members of another denomination." I relate these instances because they are so abnormal, and are in such striking contrast to the universal sympathy and spirit of co-operation extended to me throughout our church. It has been my privilege to visit a number of our older colleges, and have received help and a

"God bless you" from noble men in their faculties, and from citizens of towns where these institutions are located, and some men who have been the staunchest of friends of other colleges have shown the largest catholicity of spirit by most generously aiding the work I represented. As one man said to me, "Our schools are most vitally connected with our church life, especially so in mission districts, and the church at large should somehow feel that an institution in a mission field is worthy of as much consideration at its hands as the college that is surrounded by strong conferences and well-to-do churches." So I have great cause for gratitude for the almost universal cooperation that has been given me, and upon the same ground I have reason to believe the same will continue to be forthcoming. The church is one, and its life one. The missionary spirit is its dominant feature, and to establish and firmly fix its work in the great Pacific Coast region, this fact must not be lost sight of.

By the last of June of this year every cent of outstanding debt against Philomath College was canceled, and we had between \$900 and \$1000 in cash, given for special purposes. Since we have received two annuities of one thousand dollars each, a number of donations in smaller sums for special purposes and general use. Years ago the college had borrowed quite a bit of its small endowment for contingent purposes. This was not included in our "outstanding debt." Since the outstanding debt was met, assets have been added to the permanent fund, that, at a conservative estimate, more than covers this old loan, and, though but little of these are at present productive, they are practically secure to the college in the form of notes, deeds and bequests, for all

of which we thank God and take courage, and look for better things. Steps have been taken, by adjusting the articles of incorporation, so that no debts against the institution can be contracted, or any funds diverted from their intended uses.

OUR FIELD AND OUR NEEDS.

The man who does not see in the light of present day openings that the Pacific Coast is coming to be the greatest portion of our great country is greatly deficient in vision. This is not the judgment of coast men only, but page after page of statements from prominent educators and statesmen East could be given in support of this opinion. The U. S. government sees it, hence the interest manifest in all that pertains to the isthmian canal, and the immense appropriations by congress for the improvement of our rivers and harbors. Other churches are seeing it, and, instead of slacking in interest, are doubling their efforts to make sure their position, and their church work for the future. The United Brethren church is being established at a great sacrifice, upon the part of its ministers and teachers. When I plead for a better condition of things for Philomath College, I plead for the future of the church on the coast. Much is said, perhaps none too much, of the sacrifices of the foreign missionaries, and we sometimes think the days of heroic effort in the home field are past. I wish I had time and space to dwell in detail upon the heroic toil of some of our ministers and ministers' wives. A most commendable advance is made in some of the older conferences in demanding a minimum of \$500 or more salary. Such a step with us now would not be possible. Our ministers must be trained to sacrifice and hard service for

our work here. Hence the absolute need for the greatest efficiency, that our coast ministers for the future get largely their training here, that we raise our own preachers out of the brush and off these prairies, and train them here. We have a faculty of noble teachers, who have caught the spirit of heroic effort, and working hard to keep the institution unembarrassed, and to help as many young men and women as possible through school. President Emerick is a graduate of Westfield College and Union Biblical Seminary. Professor Caldwell is from York College. Professors White and McDonald are graduates of Philomath. These, with three assistants, constitute the teaching force. The school is well filled with students. Last year the faculty aided about fifteen young men and women by giving work to help them through. Why should not the church provide for the permanency of such work? Why should not our heroic teachers be provided for as well as the man in the pulpit of a missionary church? The missionary board supplements the support of the local congregation in our mission churches in important places, but what board pleads the cause of or gives any financial aid to the teacher in our schools in these same mission districts? Are they doing a work less important? In the absence of any provision to meet this need we are thrown upon the Lord, and the benevolence of the people. Gifts of books or funds to add to our library will be greatly appreciated. The needs of this field will be the more seen when it is remembered that our students come, for the most part from the sturdy class of hard workers, who, with little, are whittling out homes, and helping to build churches where none exists. At this time the writer has plans ahead to labor in evangel-

istic work the whole of next summer in districts full of people, not easily accessible in the winter, and where, for the most part, poor religious organization, or none at all, exists. In some of these localities no effective preaching has ever been, and yet the people are intelligent and want the gospel. Shall we not give it to them, and shall they not be encouraged to send their sons and daughters to obtain Christian training. These facts, together with the excellent openings made, and others inviting us, in promising towns and cities on the coast, only emphasize the need of our educational work on the coast.

CONCLUSION.

The work of Philomath College is not a boom. It has been a steady growth under present plan of work. The only financial risk to the institution has been borne by the faculty and business manager. But there is involved in this effort the present and future honor of the church to whom the institution belongs. Will the church help it to a better equipment and better support for its teachers? It is but a child among our other colleges, but there is a child's future before it, provided it has proper sustenance and be helped by placing in its hands tools with which to work out its destiny. This the church can do without a sacrifice. If every man and woman in the church with whom the Lord may be pleased to bring us in touch will devote some specific offering and a prayer for this work, you will be surprised at the results in the years to come. Shall it be done?

We can without difficulty obtain sufficient a sufficient amount of land, upon which to enlarge an

industrial arm of help, to assist worthy young men and women to obtain Christian training. Six acres are already operated with profit to the institution. As this land is handy to market, with a comparatively small outlay to begin, and supplemented by varying sums from year to year, the proceeds of a valuable property can be made as available to the institution as if it was actual cash in hand, at the low rate of interest now obtained for money, and this without outlay, other than the funds necessary to equip it and operate it.

Mixed farming, including grain, hay, fruit raising, vegetable culture, poultry raising and dairying are always reasonably profitable in Oregon. We can easily dispose of all the garden seeds in bulk that we can produce at a fair price to seedsmen. Student labor can be used to operate such a plant as this in a way to not only pay a reasonable interest on money invested, but the good done by aiding these worthy young men and women who want training, and are without means, will ten times repay the church in an improved type of service and workers in the years to come. Before I had ever seen anything of this sort, I became convinced of its practicability. It has since been my privilege to visit an institution in another part of our country, under the influence of a sister denomination, where I have seen wrought out the very principles that I have advocated for several years as possible, and for which I now contend.

If the Lord be pleased to commit to us the funds to operate an industrial benevolent arm of work, it will be maintained upon the following principles:

1. A continuation of the non-debt making policy that now maintains in the school.
2. The college will in no sense be financially in-

volved by its operation, but will receive the benefits derived from the same.

3. None but dependent worthy young men and women will be admitted to its privileges, others being able to pay their way.

Our space will not permit any detail of this plan, but we are constrained to make this announcement by the fact that so many young persons with whom we have come in touch during the past year have despaired of entering college, because it did not seem possible for them to continue when once in. It seems to us that faith and industry ought to solve this problem. The land is ready. Have we the means? The Lord has. Will we be entrusted with it? Time will tell. Large gifts, as a rule, follow demonstrated experiments of this sort. If successful it is not difficult for men to give and place funds in trust for such purposes. What God wants, even more than our giving, is the prayer of our hearts for such a work. Shall He have both?

To endow and equip an institution for such a purpose certainly is nothing less than seeking to carry on the work instituted by Jesus when on earth. In bringing the advantages of Christian training within the reach of the lowly, are we not helping the Christian college to fulfill its true mission?

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