

# *Bread of Life*

SEPTEMBER 1963

# STRAIGHT FROM THE SHOULDER

## The Abuse of Prophecy

**"P**EOPLE don't *know*; they are *guessing*—guessing about the fulfillment of prophecy. The world is suffering from too much *untruth*. *Know* what you preach."

These words of wisdom were spoken by Martha Wing Robinson in the wake of World War I when the air of most evangelical churches and Bible conferences was heavy with lengthy and apparently learned discussions relative to prophecy and its fulfillment. In many quarters this was *the one subject* for Bible study, for preaching, for discussion, before which all other subjects paled into insignificance.

Hours upon hours were devoted to proving that the Bible clearly predicted the beginning of World War I in 1914 and its conclusion in 1918, and by using the same measuring rod it was boldly asserted that the final dated event according to Bible prophecy was somewhere about 1940—maybe 1942, at the very latest. There was a bit of uncertainty, to be sure, and one had to make due allowance for what some Bible expositors called "the overlapping of the dispensations." Of course of "that day and hour" no man knew, but surely the Lord would come before that year.

Earnest, serious Christians filled auditoriums to capacity to listen with gaping mouths and itching ears to the latest "developments" in Bible prophecy. Often these prognostications seemed so plausible. One favorite theme was that the Roman Empire was being rebuilt "right before our very eyes" under the powerful leadership of Mussolini. (About twenty years later a group of ministers in the northwest was to hear one of its leaders say, "We have to admit that Mussolini let us down!")

How much study there was—and how many hot arguments ensued—as to just when the Lord Jesus Christ would return—before the Tribulation, in the middle of it, or after it, and as to who would be ready to go with Jesus—everybody or just a select company, the overcomers.

Then came World War II. 1942 passed with no auspicious sign of His coming! The statements made about it were almost forgotten—doubtless gladly by some, in view of their previous predictions. And after World War II there was a marked difference in the religious climate from that following the First World War.

Keen observers who had lived through the entire period covered by both wars noted a completely different attitude towards the whole subject of prophecy. Doubtless there are several reasons for this change—from an all-absorbing, white-heated interest to indifference or apathy. Doubtless the main reason was stated by A. W. Tozer in one of his last articles:

"Certain popular views of prophecy have been discredited by events within the lifetime of some of us; a new generation of Christians cannot be blamed if their Messianic expectations are somewhat confused. When the teachers are divided, what can the pupil do?"

In other words, people did really guess about the fulfillment of prophecy—virtually a whole generation of Bible teachers and students guessed. They really played with the oracles of God. People were fooled once, and they don't like to be fooled—at least not all of the time. Many came to feel that the word of prophecy is very unsure, instead of "sure," as the Lord intended it to be.

Certainly this has been one of the most clever and cunning pieces of strategy ever devised by the enemy of our Lord. Thereby the blessed hope has been discredited. People have become disinterested in that which was expressly given to be one of the greatest lights in the darkness and one of the greatest incentives to godly living.

Let us be earnest in this day not to get interested in *any* supposed "sign" of His coming, but to *look for Him*, to love *His* appearing, and to give diligence to be "found of Him in peace" without spot and blameless at His appearing.

## Bread of Life

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# *Finances in the Kingdom*

By PEARL YOUNG

I READ of a minister who was used of God to meet the urgent financial need of some missionaries in North Africa, and it seemed to me then and seems to me still that this is *God's* way of taking care of the financial affairs of His Kingdom.

The story runs thus: This minister was on holiday and one day the Lord made him to know that he wanted him to send a certain amount of money to these missionaries in North Africa. The amount was almost half of the minister's bank balance at that time, and immediately a voice told him that he ought to save that money for his children's education instead of giving it away. But fortunately he knew where this voice came from and refused to listen to it. He obeyed God and wrote the cheque for the amount.

When his holiday was over, the minister returned home, and was met at the station by the news that an old friend of the family had just written saying that she had intended leaving him a sum just twice the amount he had given in her will, to help toward the education of his children, but she now felt she should send it in her lifetime, and so she enclosed a cheque for that amount.

Could anything be more perfect? And if this sort of thing is the exception rather than the rule, then I am sure it is not because God wills to have it so. Surely it is not surprising that our Heavenly Father should

wish to take care of His own children and His own work in His own way. And this way is stated clearly in Philippians 4:6, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Yes, God is our Heavenly Father and is jealous of our love and childlike trust, not satisfied that we turn to any other for help, but that we should be willing to say with David, "My help cometh *from the Lord*." Only let the work we are doing be the Lord's work, done at *His* appointment, and exactly as He would have it done, and there is no question about His taking care of it and supplying all the need. In fact, He wills to have it this way. And we put our hands to the ark only at great loss to ourselves and to the work.

Now just think of the loss all around had God's way been interfered with in the incident related above, that is, if those dear missionaries had done what many do—look to man for the supply of the need instead of just looking to God alone.

There would have been loss to that minister. For how great must have been the blessing he received by having the Lord Himself tell him what to do, and then work so signally on his behalf as he believed and obeyed.

There would have been loss, too, to the dear, aged friend who would have missed the

precious experience of being prompted by the Spirit and then of seeing the blessed result of obeying that prompting.

And then, loss, of course, to the missionaries themselves. Oh yes, they probably could have got the money they needed by writing home and making an urgent request for help; but *what they would have lost by so doing!* How much better, and of how much greater blessing, to see the Lord of the Harvest, Who does not send His servants forth at their own charges, move on their behalf, in answer to believing prayer! For there is a blessing in having to exercise faith, and then of seeing faith rewarded, which cannot be received in any other way.

There would be loss, too, to all who would hear the testimony of God's faithfulness and would be strengthened in their faith and love thereby.

More important than all, there would be loss to God Himself, loss in the "many thanksgivings," and much glory (of which Paul speaks in 2 Cor. 9) which because of the transaction related above would undoubtedly arise to Him from a multitude of grateful hearts.

Then, in this connection, there is something else which we need to remember, and that is the instruction contained in Matthew 6:33: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

(Continued on page 12)



# *The Fighting Elder*

## **Conflicts in the Narrow Way**

**As Experienced in the Life of Elder Eugene Brooks**

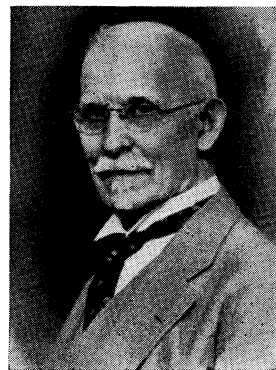
*By* GORDON P. GARDINER

### PART IV

EUGENE BROOKS was born near Bowling Green, Virginia, June 9, 1856. Converted at the age of seventeen, he answered the call of God to the ministry about twelve years later. His first pastorate was at The Carthage Christian Church, Cincinnati, Ohio, where the congregation more than doubled in size during the fourteen months he was there. Then, because of ill health, he was ordered to Colorado, where he ministered in Salida and Buena Vista during his first year 1887-1888.

In his autobiography Elder Brooks devoted only about five pages to his twelve years' ministry in the Christian Church (1885-1898). In view of his later light and greater experiences, the work of this period was minor in his estimation and memory, so much so that he regarded it virtually as "wood, hay and stubble." And so little reference did he make to it that it sank into oblivion and was unknown by even his closest friends and the members of his immediate family. Research alone, unquestionably guided by the Holy Spirit, brought to light the labors abundant of these years which, judged by natural standards, were highly productive and successful.

The story is here related in full, not only to give a complete account of the life of this industrious man of God, but as absolutely essential to a correct understanding of the ministry of Elder Brooks's later, mature years, and of his ideas concerning the qualifications necessary for a minister and the methods he considered valid in the ministry. Many considered these ideas radical and theoretical, the product of an arm-chair theologian or recluse, entirely ignorant of his years of vast, successful, active service.



**Elder Eugene Brooks**  
1856-1954

GOLDEN, COLORADO, a gold-mining town about ten miles west of Denver, had a struggling congregation of Disciples in 1888. (In reminiscing about it in after-years Elder Brooks called it "an old, dead church.") After Eugene Brooks left Buena Vista, the Golden church appealed to him for help. "We can't pay much; we are all poor," they told him frankly.

"I'm not preaching for money. It doesn't make any difference about the salary," replied "Brother" Brooks, thereby revealing the reality of his consecration and the true measure of the man. So for several months he labored in this corner of the Master's vineyard.

In July (1888) the Colorado State Evangelist of the Christian Church, under whose supervision Mr. Brooks was working, reported in the *Christian Standard*:

"Bro. Eugene Brooks is doing good work at Golden."

And a month later (August 11) Eugene Brooks himself reported:

One confession tonight—6 additions last week (4 confessions, 2 by letter). This makes 7 addi-

tions since I came to Golden. Considering the circumstances we were greatly encouraged.

Perhaps the greatest result of his brief stay in Golden was an object lesson which the Lord gave His servant, showing him how He could and would care for him, entirely apart from those to whom he might minister.

"After being there eight months, the whole amount I received was seventy dollars," said Elder Brooks. "Then Bayard Craig, pastor of the First Christian Church of Denver, heard of it and took an offering for me amounting to seventy dollars."

In the latter part of this same year (1888), "Brother" Brooks ministered a very short time in Sterling, the county seat of Logan County, which is in the northeastern part of Colorado. His services there must have been valued, however, for when "their neat brick house of worship" was to be dedicated after he had gone to his next charge, "Brother" Brooks was asked to return to hold the dedication service.

Monte Vista was Eugene Brooks "next charge".

Located in the center of the fertile San Luis Valley, some two hundred and fifty miles south of Denver, this town had been started only five years before by C. S. Aldrich who was determined to establish a clean, ideal community, one which was entirely free from the vices so often found in many of the pioneer western towns. To that end a "no-license" clause was inserted in each deed, thereby prohibiting the sale or use of alcoholic beverages on the premises. It was considered a model town for many years and attracted a fine class of settlers. Early in its history the Christian Church "invaded" the town, sensing its importance to the surrounding agricultural community.

"Now that Monte Vista has the only Christian Church in this part," the first Christian pastor stated in the *Christian Standard*, Feb. 13, 1889, "one thing is evident, whether it becomes the commercial and agricultural center or not, it must now become our religious center. Make this strong and the Valley towns will hear from us. We cannot overestimate the importance of making one place strong and aggressive."

"Brother" Brooks held his first service in Monte Vista, January 8, 1889, in the Tabernacle, "a large tent with boarded sides," located on the main street of the town. At this time the local paper noted that the church held morning and evening services, and that its Sunday school, conducted in the afternoon, had a record attendance of one hundred. The church itself had a membership of sixty who were "zealous and ready for active work." Great were the expectations for this new congregation now that "Brother" Brooks of Virginia, "a whole-souled, wide-awake preacher" was taking charge.

Alas, the hopes of both the "whole-souled" preacher and "zealous" parishioners were soon dampened, for Eugene Brooks became ill shortly after his installation so that the former pastor had to fill the pulpit for several weeks—concrete

evidence of Mr. Brooks's increasing poor health. Somewhat restored, "Brother" Brooks resumed his pastoral duties a little later in the year and with characteristic ardor threw himself into the development of both his church and the town itself.

In the August 22, 1889 issue of *The Christian-Evangelist*, another weekly paper published in the interest of Christian Churches, appeared this letter from Eugene Brooks to the editors:

Will you please say in your paper, that any good dentist member of the Christian Church, who desires a splendid opening can find one by addressing Eugene Brooks, Monte Vista, Colo., at once, as the place may be filled.

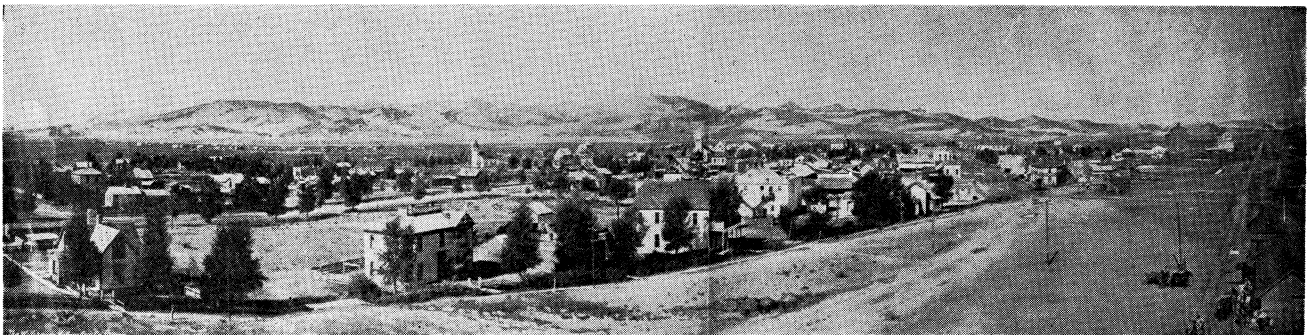
Also say that any other parties desiring information in regard to this town and valley can get it by inclosing twenty-five cents for folder or pamphlet, or fifty cents for both. This money is to help build our church.

The Soldiers and Sailors' Home has been located here, thus increasing the demand for the church, and we are going to make an earnest effort to build early this fall. Those who send us twenty-five or fifty cents will not only get the latest and best information concerning this town and valley but will be helping along a worthy cause.

There are still many free homes to be had in this valley and twenty-five cents will tell you how to get it—send and get a newly published pamphlet for twenty-five cents, or folder containing map with pamphlet for fifty cents.

Evidently this same notice was published in *The Christian Standard*, and together they were cause of criticism of their author. To clarify the situation "Brother" Brooks wrote a vindication and explanation, on October 26, which was published in the *Standard*:

My note in STANDARD of September 7th in which I speak of furnishing a pamphlet on receipt of .25, it appears that I am personally benefitted by it. I wish to say, it is not one cent in my pocket. Every cent received in that way goes to help build our church. Bids have been let for building a Soldiers and Sailors' Home here. The building of such an institution will, of itself, give a "boom" to the town, but in addition to that, a new railroad is expected at once. In fact, steps are already taken in that direction. And the "Cat Creek Mines" have just opened up, and fine mineral is being found, and this is only a short distance from the town. With all these extra, beside the natural



Monte Vista, Colorado, at the Time Elder Brooks Ministered There

advantage there is, no doubt but what the population will be doubled within one year.

With these facts before you, you can readily see the necessity, the urgency, of having a church building here. This is our one great aim and desire and for this we are doing all in our power. The C.W.B.M. (Christian Women's Board of Missions) with their usual discretion and foresight, seeing the importance of this point, has given us \$500 to assist in building and we want to begin at once, tho we will have to do so largely on faith as the means are not within ourselves.

This is why I advertised descriptive literature at the rates I have. We must have a church and this is one of the ways we are trying to get money to do it. They send .25 for a folder or .50 for folder with map and pamphlet and in that way enlighten your minds in regard to our climate, resources, etc., and our hearts, by helping us in this worthy enterprise. Dentists must be scarce. I do not know such an opening anywhere and yet no one writes. Let us hear from some good dentist member of the Christian Church.

Eugene Brooks was yet to learn what it really meant to live and work "on faith" and to learn that the kingdom of God was not to be financed by such worldly methods, no matter how plausible or respectable they might be. His zeal and enthusiasm, however, were to his credit, and in due time God was to lead him into better, more perfect ways—and replace "his fleshly energy and creaturely activity" with the working of the Spirit of God through his faithful, earnest servant. As it was, the building was not erected in Monte Vista while he was there. Even after he did go to other fields, he maintained his interest in this project and made appeals for it and rejoiced in the plans for and progress of its erection.

Only two months of ministry in Monte Vista remained for Eugene Brooks. On Christmas he left this church,—not in defeat, however, nor without hope for the future of the Monte Vista Church as is indicated in the following report sent from Denver, Dec. 30, 1889:

I left Monte Vista the 25th and am now located in Denver, 1441 Platte St. for the present. Since I last wrote we have some 10 or 12 additions in Monte Vista. For the present it is hard for the church to support a pastor, but the outlook for the church and town is bright and encouraging. I believe the day is not distant when we will have a church of which we may be proud in Monte Vista.

The years from 1890-1892 were ones of prodigious activity and success for "Brother" Brooks in and around Denver. This all in spite of a marked increase in his physical disorders, necessitating two operations for his hemorrhoids. And for all these efforts to get physical help, he "was nothing bettered, but rather grew worse." It was during this period and in Denver that

Eugene Brooks was ordained a minister of the Gospel of Jesus Christ.

Numerous reports of his ministry and letters by him about the growth of the Christian Churches in Colorado and Denver in particular appeared frequently in *The Christian Standard* and *The Christian-Evangelist*. In one of these Eugene Brooks gives a graphic description of Denver, his principal field of labor:

"Denver, like most other large cities, has its lights and shadows—things to recommend and things to condemn. Let me give you one of Denver's shadows. The Chief of Police told me they averaged about 900 arrests monthly. Whether or not this is large in comparison to other cities of equal size, I know not, but this I know, it is too large by several hundred, and what is the darkest side to this picture is that two-thirds of that number are young men. Is the young man the hope of the country? Then this showing does not augur well for the future of Colorado. Many things tend to develop this condition of things among our young men.

"Here home influence and associations are broken up . . . Another cause of reckless thought and action is ill-advised associations. Young men who have fox enough to elude all the strategy and vigilance of Pinkerton's force haven't native wit to choose helpful associates.

"Again, this spirit of desperation is developed by disappointment. Young men come to this country expecting to 'strike it rich.' When first the snow-capped pinnacles of James', Gray's or Pike's Peak loom up before them, they see fields Elysian! Eldorados!! Seams of gold wide as the Mississippi make the eyes of their imagination bulge out. Six months' experience reveals the necessity of reversing the telescope. This reverses the scene and develops other seams—wide seams too—in shoes and trousers. And now he concludes it is easier to wield pen than pick—easier to work another's mine than his own, and consequently applies powder to the safe or another's name to his check, and the detective applies a pair of bracelets.

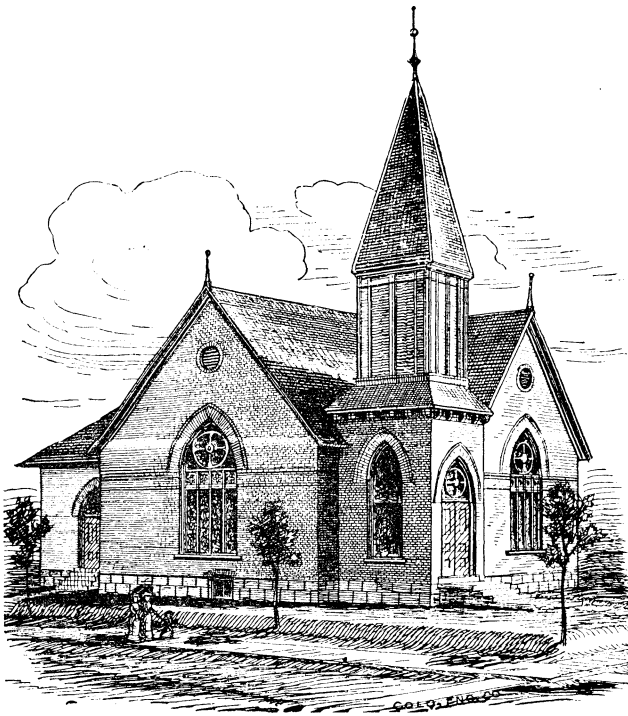
"The lack of Christian influences in mountainous districts is also responsible for the rapid degeneracy of young men. If some Eastern Dives knew his son would go to ruin for want of such influences, he would be willing to build a church in every mining camp in the West, and yet many sons are being lost for no other reason. Many young men who come West go first into the mountains. Here, no spire pointing heavenward attracts their notice and invites to worship. But brothels, gilded cess-pools, and dens of dissipation hold out their charms.

"There is something which tends more rapidly to recklessness in mountainous than in other districts. The frowning cliffs, deep chasms, lonely haunts; the wild, weird scenes, which meet the beholder at every turn, develop a spirit of recklessness, ferocity and savagery. This is the 'shadow.' Do you say it is a dark one? If so, let me ask, is your own sky clear?

"But Denver is not void of 'lights.' She has the finest public schools of any city of her size I know . . . Nor in churches is she least among the tribes of Juda. For out of her are coming forth denominations which shall satisfy every nation under heaven. She has about one church to every 1,500 people, and has about 126,000 people to supply

**"THE NEW CHRISTIAN CHURCH AT BERKLEY,  
COLORADO"**

**Now designated as the Berkley Christian Church  
43rd Avenue and Xavier Street, North Denver**



*"The cut herewith presented is a facsimile of the building as it stands. It is 48 x 58 feet, 35 feet pitch with tower 65 feet. It has a cut stone foundation of white lava; is veneered with brick and heated with a furnace. It is frescoed beautifully, seated with pews and carpeted with the best ingrain carpet. The building is conveniently arranged for Sunday-school work, having three large class rooms independent of the auditorium and separated from it and each other by sliding doors and curtain. The baptistry is beneath the pulpit with steps leading up out of it to doors on either side which open into dressing rooms in the rear. The windows are all of colored glass and leaded. [One of these was the gift of John L. Brandt in memory of his mother.] The church is finished in oak and seats 400. The cost is \$3,500."—From Eugene Brooks's own account of the Dedicatory Service, The Christian-Evangelist, June 18, 1891.*

with churches—how many churches? Then our church edifices will compare favorably with those of any city her size. There is room for dull preachers here—the people will give him full sway. He will have the whole church to himself.

"The people are well informed and read too widely to make it comfortable for a lazy preacher . . . Many preachers make a mistake right here. They suppose anything will do for these backwoods people, and if they have made a failure everywhere else, as a last resort they turn their faces towards the setting sun, and soon their sun sets.

"We think we have fair samples of our preachers in Denver. Bro. Craig, in South Denver, and former pastor of the Central, is well-known. Brother Brandt, the young David, with a well-filled stack of smooth stones, drives some center shots at the Goliaths on the North side. And just yesterday, B. J. Radford, the spicy scribe of the *Standard*, lit down among us (with his whole brood of little Radfords) with the avowed purpose of telling the Central folks to do better.

"In Berkley, the foundation of a \$3,000 mission is being laid, and in East Denver the brethren are so impatient for work to begin they will not likely wait till Berkley gets on her feet. Thus the work goes and demonstrates the fact that all Denver is not in the real estate business. Some, at least, are in the eternal estate business."

The "Brother Brandt" to whom Mr. Brooks refers in his Denver letter is none other than his erstwhile Bowling Green pastor and close friend, John L. Brandt, who, with his family, had also come to Colorado. Here the two were to be united closely in the work of the Lord, and it was in their home that Eugene Brooks, still a bachelor, lived during the greater part of his time in Denver.

With becoming and characteristic modesty Mr.

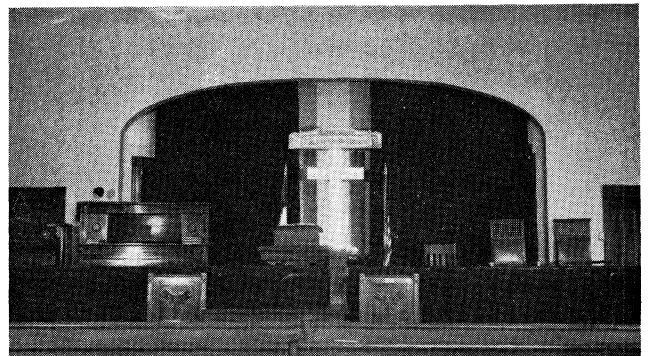
Brooks made no direct reference to his own labors in the report just quoted. The fact is they were abundant as related in another report published after he had been in Denver but six months:

"Since I last reported, I have had the pleasure of seeing 102 persons come into the church under our preaching. About half of these were from the world."

Doubtless this success resulted in his being elected to the position of "city evangelist" for the Christian Church, and as such to him was committed the Berkley mission of which he wrote in his Denver letter.

Early in 1890, soon after Eugene Brooks had moved to Denver, Dr. A. P. Campbell of the Continental Land Co., offered the Christian Churches of Denver "four lots in Berkley provided they would erect a house of worship on them."

Berkley, "a pleasure resort of Denver, distant



**Interior of Berkley Christian Church**

from it two miles, but connected with it by several electric and water lines," was called "one of the prettiest and most picturesque of Denver suburbs. It lies northwest of the city between two beautiful lakes and the mighty mountains look down upon it on the west." At that time it had a population "in and contiguous to it from 1,000 to 1,200."

Dr. Campbell's proposition was accepted, and Eugene Brooks was "engaged to take charge of the work. When he began, there were only three or four members of the Christian Church there, but as the people regardless of church connection offered their support, it was deemed wise to take advantage of the inducements held out." The other three Denver Christian Churches "agreed to duplicate the amount that might be missed in Berkley provided it did not exceed \$2,000."

The first efforts to gather a congregation was a union Sunday school in a tent with different ministers participating in the preaching. "The tent would only accommodate about 100 and was often too small. The writer [Eugene Brooks] taught a class there and preached while building the church." The church building itself was begun in November, 1890, and, as one of his fellow ministers reported after the dedication, "Brother Brooks went to work with diligence and enthusiasm and the upshot of it was that on the Lord's Day, May 31 (1891), he had a beautiful, substantial house . . . ready for dedication."

"The dedication was set for 3 p.m., that the three churches might participate. And they did until the house was full—sittings, standing room, both being occupied." "The singing was furnished by the three choirs of the city churches."

"The sermon was preached by Bro. John L. Brandt on 'The Benefit of the Church to Mankind', and it was good, strong and appropriate. At the conclusion of the sermon an invitation was given and six persons came forward, 3 bringing letters, two to make confessions and one to renew church relations after having been deprived of the opportunity for some years. This was an auspicious start, 6 additions at the first invitation. Bro. Brooks next made a statement of the cost of the church, of the amounts collected and paid out, and of the amount to be raised to square everything up. This last item was \$800."

"Bro. B. J. Radford of the Central Christian Church asked for subscriptions to liquidate this debt," related Eugene Brooks in his account of the "Dedicatory Services" in *The Christian-Evangelist*, "and by his ready wit and dry humor, made the audience forget their poverty, and the \$800

was subscribed. We now pray for the spiritual prosperity of the church."

(It is worthy to note in passing that although "Brother" Brooks was busy throughout the winter and spring of '90 and '91 in establishing the Berkley congregation and erecting its house of worship, he took time in January to hold a ten-days' protracted meeting or evangelistic campaign for a struggling "little band of Disciples" in Laramie, Wyoming, with the result that 5 were added to membership of that church.)

Two months after the Berkley Church dedication in his "Denver Letter", as published in *The Christian-Evangelist*, Eugene Brooks wrote:

"Since writing our last, we held a meeting in the new church in Berkley with immediate results of thirty-six additions, some twenty-four or five baptisms and the rest by letter or statement. Considering the disadvantages under which we labored, the results were quite gratifying. The community is as yet sparsely settled and is a gardening and trucking community and people are busy with their berries, and could not attend the meetings regularly. Then the short nights, cosmopolitan nature of the residents, diversity in creeds, etc., made us at the beginning fear the results. The success which attended our efforts demonstrated to me the importance of being the first to take the field.

"Since we have lived in this new country, we have often felt most keenly the disadvantage at which we were placed by coming in like the Prussians at Waterloo, after the battle was well nigh won. The people in Berkley wanted a church and were willing to work for it, and for once we were the first on the field of action.

"Whatever may be said of the religious lethargy and laxity of the west, be it said to their praise, that they will build school houses and churches. They are not as careful about the creed—the shibboleth—as in some older states, but a church they must and will have, and that body of people which is the first to seize the opportunity is the one that will prosper in the community.

"No doctrine more readily commends itself to an unprejudiced mind than that propogated by the Disciples. Hence the necessity and importance of unfurling our banners over every hamlet of this new country, where unbiassed minds are ready to accept the truth. By the kindly and timely help of the Denver churches, a church property worth five thousand dollars has been secured and thirty-six members have been added to the church within eight months' time and that within a community where previously there resided only two members of the Christian Church, and all because we were first to take possession."

Eugene Brooks was to continue at Berkley for about a year—"preaching almost constantly—moving forward as usual." Such industry and success, however, are bound to result in calls to even more promising fields of labor, with the result that the Christian Church desired "Brother" Brooks to go to Kansas City, Missouri, to become pastor of a mission there and to solicit funds for

(Continued on page 10.)



# Birth Pangs of a Nation

By G. R. UPTON

*Executive Director, Overseas Missions  
Pentecostal Assemblies of Canada*

*This article appeared in the June issue of the THE PENTECOSTAL TESTIMONY (Canada). We believe that it holds special interest for the readers of BREAD OF LIFE inasmuch as it concerns not only the work of the Lord in Kenya, East Africa, in general but the very part of that country where a number of missionaries known to our readers have ministered and concerning which we have carried a number of reports throughout the years. Mention in the article is made of "the election in May" and the uncertainty of its effects on missionary activity. Mr. Upton has informed us that the election went off quietly, that the new government took over in a very orderly fashion, and that to date, according to reports from the missionaries in Kenya, there is no change in the general situation as described in this survey.—Editor.*

SITTING SQUARELY astride the equator, Kenya is undoubtedly one of the most beautiful countries in Africa. Today she is one of the most turbulent. With her neighbors forging ahead securing their independence, Kenya's politicians are pressing the British Colonial Department for immediate action.

It is not without reason, however, that Tanganyika and Uganda have more quickly moved to self-determination. The Kenya situation is explosive from several areas.

## A MANY-SIDED PROBLEM

First, Kenya has a much larger European population, which creates complex problems so far as co-existence under a

budding African state is concerned. There is the problem, always sensitive, of ownership and occupancy of vast areas of land, particularly in the so-called "white highlands."

Then, Kenya's powerful African tribes are represented by a number of political leaders, including the aging Jomo Kenyatta of Mau-Mau fame. So diverse are their interests and tribal outlooks, and so violent the emotions of these various tribes, that brawls at political meetings frequently lead to violence, the smashing of furniture, and occasionally the killing of one or more of the participants.

It is not without reason that a strong military base has been established by the British authority near Nairobi. The present governor has undoubtedly been chosen for his aptitude in just such cases as this.

African political leaders from time to time travel to London to present their views, and plead for quick action leading to independence.

It is apparent that cautious steps are continually being taken by the British Colonial Department. European civil servants are being quietly but continually replaced by Africans. Courses are provided for orienting educated Africans into the procedures necessary in assuming government posts. Hundreds of school teachers are leaving the

teaching profession to enter government service, which offers higher salaries, prestige and fringe benefits.

## POSITION OF THE CHURCH

It is against this changing background that the Church in Kenya carries on. No one knows, following the election in May, 1963, whether independence will be imminent, whether missionaries will be able to remain in the country, whether the same standards of salary and curriculum will prevail in schools, whether there will be harmony between the political and tribal groups, or chaos.

But our missionaries go on a day at a time, not ignoring the confusion around them, but confident of God's call and of God's care.

Because of explosive tribal attitudes regarding provincial boundaries, some of which divide tribal lands, a commission recently appointed by government to study the areas, has recommended drastic changes in area boundaries, in order to place each entire tribe in the same region.

If these recommendations are approved, Goibei Mission will be divided, one part in Rift Valley and the other in the Western region. Nyangori has escaped being carved up, but three areas split away at close proximity to the property.

Fierce intertribal fighting has raged, and homes of the Africans nearby have been burned by rival groups, expressive of the intense feelings among dissatisfied families. Claims are being made by residents for slices of mission land to be returned to sons or grandsons of original African owners from whom purchase was originally made. All of this has a disquieting effect.

But when you enter the church, service goes on as usual. Walk into a classroom at Bethel Bible Institute, and the lesson is being quietly taught to willing, eager students. If you enter the printing press, presses are rolling along turning out many thousands of copies of tracts, booklets and books in Swahili, or one of the vernaculars of the country.

### FAITH 'MID ADVERSITY

Costs of housing, of school fees for missionaries' children, of car licenses, insurance and gas tax, of personal and income

tax, clothing, food, labour, continue to spiral upward. There could well be moments of panic, nights of fear and days of frustration.

But the Word of God as it is read around the family altar every morning, and the prayer for guidance and direction, grace and protection are a decisive factor in each missionary home, as Kenya, like several other African territories, moves toward self-expression, self-government with unsteady steps like a child learning to walk. And as her inexperienced sons undertake, with extreme un-

certainty, the services hitherto provided by others.

*It would be sinful on our part to neglect to pray both for our brethren the missionaries, and for our brethren the emerging African church leaders, that they, too, may be delivered from all-absorbing political and tribal aspirations; that they may be enabled to lead the TRUE church on to spiritual maturity and grace, and may show themselves truly men of God in this hour of opportunity and crisis.*

ON OUR COVER: Grand Canyon National Park in Arizona. Photo by H. Armstrong Roberts.

## The Fighting Elder

(Continued from page 8.)

the erection of a house of worship for this new congregation.

One incident from Eugene Brooks's life and ministry in Denver remains to be related—a story he himself occasionally related with some remorse but much point. Early he became convinced of the sin of attending the theatre and on one occasion, at least, had discussed this with a woman who was a socialite member of his congregation which had a number of aristocratic people. Shortly after this the world-famous Shakespearian actors, Edwin Booth and Lawrence Barrett, were billed to appear in the city.

For years Eugene Brooks had had a desire to hear these two actors in particular, probably not so much for the acting itself as for the marvelous diction and eloquence for which they were also famous. After all, Mr. Brooks did love the dramatic, and he did like to improve his own delivery by every possible means, especially studying the oratorical arts and devices of accomplished public speakers and recognized artists in their field. Booth was considered almost unsurpassed in this respect, and Barrett "had a high intellectual understanding of his art."

Doubtless along with so many who have condemned the theatre, Eugene Brooks felt that to see a play by Shakespeare was different, especially when performed by such refined, highly intellectual and accomplished artists as Booth and

Barrett. Here was the chance of a lifetime—the opportunity for which he had waited for years. And he went!

"The Reverend Brooks and a friend accordingly found themselves comfortably seated in the theater," tells his daughter, "when down the aisle came the swish, swish of the silken skirts of the socialite parishioner and her proud daughters. As she passed her spiritual guide, Reverend Brooks, she turned, made a low bow, and passed on. In telling this incident, Elder Brooks always concluded with: 'That is the last time I ever darkened the doors of the theatre regardless of who was appearing!'"

*To be continued.*

ACKNOWLEDGMENTS: In the preparation of this installment of *The Fighting Elder*, the author has drawn heavily on articles by Elder Brooks published in *The Christian-Evangelist* (now called *The Christian*), kindly supplied by Claude E. Spencer, curator of the Disciples of Christ Historical Society, Nashville, Tennessee. James M. Flanagan, Associate Editor of *The Christian*, St. Louis, Missouri, secured a print of the picture of "The New Christian Church at Berkley, Colorado," as published in *The Christian-Evangelist*, June 18, 1891. Carl Heien, present pastor of the First Christian Church of Monte Vista, Colorado, cooperated in securing material relative to Elder Brooks's ministry in that town. Mrs. D. E. Newcomb, daughter of the founder of Monte Vista, furnished valuable background information concerning the town which Mr. Brooks sought to help in its infancy. She also kindly and diligently searched the files of the *San Luis Valley Graphic* and found interesting information concerning Elder Brooks's brief pastorate there. Dr. C. F. Lee, pastor for twenty-seven years of the Berkley Christian Church, North Denver, Colorado, sent us the picture of its recently redecorated interior.

## GATHERED FRAGMENTS



CHRISTIANITY TODAY, one of the leading evangelical periodicals of the United States, recently devoted an entire issue (July 19) "to an up-to-the-minute assessment of contemporary Christianity south of our border," that is, Latin America which includes Central and South America. A most significant and illuminating article is "Pentecost South of the Border" written by W. Dayton Roberts, assistant general director of the Latin American Mission, the son of Presbyterian missionary parents in Korea. Roberts himself has served the Lord in Latin America for twenty-two years, and therefore is prepared to speak with a degree of authority, backed as his statements are by the best available statistics.

"Statistical studies by consultants of *Christianity Today* revealed," says Roberts, "that one out of every three Protestants in Latin America is Pentecostal. In Chile nearly 90 per cent are of Pentecostal persuasion. In many of the large cities of Middle and South America, Pentecostals outnumber other Protestants two to one. In every corner of the hemisphere, those that specially stress the Holy Spirit, that re-emphasize Pentecost, or that are newly open to the phenomena of faith-healing and glossolalia are growing in number."

The remainder of Roberts' article is devoted to quotations from "a score of respected observers" — non-Pentecostals — who were asked for their reasons for the phenomenal growth of Pentecost in this area. Es-

pecially striking is this comment:

"I feel that the main factor . . . is the experimental . . . The expectancy of supernatural intervention is normal . . . Whatever may be said pro and con about the Pentecostals' theological position in regard to the baptism in the Holy Spirit, we must acknowledge that person who is taught that God desires to come to him and control him, even physically, and who is encouraged to seek God, and by heart-searching and yielding to Him, eliminate disobedience to His will until God can and does come and 'possess' his body as a temple of the Holy Spirit, is certainly likely to expect and receive more of God than those persons who have no such teaching or spiritual preparation.

"In the 'baptism' in the Holy Spirit this expectation is realized . . . Essentially it brings to the individual a keen sense of the reality of the things of Christ: the special help of the Spirit in prayer, praise, and testimony, and an 'unction' of the Spirit that leads, inspires, and teaches them."

\* \* \*

From other articles in this same issue come the following detailed figures and facts:

Pentecostals reportedly comprise nearly two-thirds of the Protestants of Mexico City, capital of *Mexico*.

In the *Caribbean* area—"Pentecostal groups are growing faster than other denominations."

"Pentecostalism is strong also in *Peru*, where it is almost as large as all other groups taken together, and it is making good progress in *Bolivia*. In all three countries [Chile, Peru, and Boli-

via] it is an indigenous movement. . . . Among non-Pentecostals, foreign missionary vision is non-existent.

In *Brazil*—"An authoritative estimate put the Protestant community at five million in 1960, nearly half of them Pentecostals."

\* \* \*

According to a report in *Pentecost* (August '63) there are now 3,000 Pentecostal believers in *Uruguay*, the largest assembly being located in Montevideo, the capital, with 200 members. The Swedish radio mission, IBRA, sponsors three weekly broadcasts in Montevideo reaching approximately one-third of the population.

\* \* \*

Recently God has visited *Guayaquil, Ecuador*, with a mighty move of His Spirit. Two small congregations secured the facilities of a stadium and athletic field for special services. Attendance rose from 1,500 on the first night to between 35,000 and 40,000 at the final service. "Hundreds confessed Christ as their Savior," reports Allan Hamilton in *Pentecost*. Multitudes were healed by the power of Christ. "The miracle of the healing of a young boy who had dragged himself through the street of Guayaquil begging brought tears to the most hardened sceptics." Approximately 1,500 were baptized in water on the closing Sunday of the campaign.

\* \* \*

Even the Roman Catholics have had to take notice of what Jesuit priest Daniel J. O'Hanlon has called "*the fastest-growing group of Christians in the world*." In an article in *America*, the National Catholic Weekly Review, O'Hanlon states that the time has come for Catholics "to put aside our squeamish

bourgeois prejudices" against "these unconventional Christians" and "take a long hard look" at the movement. Even he admits that probably "four out of five Protestants in Latin America are Pentecostals. . . and in Greater Buenos Aires [Argentina] alone there are 112 Pentecostal churches. In Italy, Pentecostal places of worship increased from 120 to 300 in the decade between 1944 and 1954. New York City alone has 250 Pentecostal churches just for Spanish-speaking people." He goes on to give a keen analysis of the Pentecostal movement and concludes with enumerating eight things that Catholics "can learn from Pentecostals" and says "a little of the Pentecostal spirit would do us no harm at all."

\* \* \*

According to a report in *Pentecost* (August '63), "a member of the delegation of British teachers of Russian who visited the Soviet Union and studied there" last summer (1962) learned that there are at least 100,000 Pentecostal believers in Russia. They are especially active and strong in the Ukraine.

\* \* \*

*Jugoslavia* has been receiving some showers of the latter rain since the beginning of 1963, according to reports by Dragutin Volf, pastor of the church in Novi Sad and secretary of the Assemblies of God for the country. In Osijek 103 have been filled with the Spirit, 20 in Banat, 13 in Novi Sad.

\* \* \*

The only thing that many people in the United States know about *Newfoundland* is that the airbase Gander is located there. Of far greater importance in the long run is the fact that it is probably "one of the most 'Pen-

tecotalized' places in the world," according to a report in *Pentecost* (May 1963). "The population is around 460,000 only, and yet they have over 22,000 Pentecostals attached to the Assemblies which number around 120. That would be almost one in twenty of the population." One unique feature of the Pentecostal work in Newfoundland is that it operates 52 schools on the island and in Labrador with a total of 150 teachers and a pupil enrollment of over 4,000. In a next issue of *Pentecost* (August 1963), the same reporter states:

"It could well be that another rather unique feature of the work here in Newfoundland would be responsible for the Pentecostal blessing abounding, and that is the prayer chain. By this means, there is never an hour of the day or night when special prayer is not ascending for blessing upon the work. Assemblies are appointed in turn, with responsibility for a week of prayer, and volunteers take the different hours around the clock for prayer. To say the least, this special continuous chain would greatly assist in linking the work on the Pentecostal power, and in securing the Lord's blessing."

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## Finances in the Kingdom

(Continued from page 3)

This is a very wonderful promise, but it is also meant as something to keep a check on us; and it cannot do this unless we are living a "faith" life, looking to God alone for all our help. Are we seeking first the kingdom of God and His righteousness in our personal lives? Are we being very careful and prayerful in the use of all money He does send us, making sure that He is in control? If not, if our Heavenly Father sees that there is failure somewhere, then He can withhold help for a time, in order that we may search our hearts and find out the reason for the lack.

Oh, how easy it is, when we have access to channels of supply other than God Himself, to be just a little careless in our own personal lives or in the work the Lord has entrusted to us! How easy, just to mention one thing, to *go beyond* what He would have us do in the work! But all this is taken care of when our expectation in temporal things is from God alone, for then our Lord is free to control, to check, to discipline as He may see necessary, thus keeping both workers and work in the centre of His will.

And so we see that to take these matters into our own hands is not the small thing we may think it to be, but one, very possibly, of far-reaching consequences, of great loss to ourselves and to the work of the Lord. How careful, then, we ought to be that we do not interfere at all with His way which is a very wise and perfect way, but that we let Him Who is the Head of the Church be the Head in financial matters also.