

Bread of Life

AUGUST 1963



Ready to See Him ?

The following selection is from edited notes from a sermon preached by Martha W. Robinson, May 31, 1914.

I F HE SHOULD COME *this afternoon in His power and glory, would we all be ready to see Him? Some who now think they are ready would be taken by surprise in that there are things they would want to settle up. They would see that they had not the oil in their vessels.*

The witness of the Holy Spirit must be in your hearts. There must be a preparation by His coming in you for His coming in the clouds—every wish in His will, every thought subdued. He will accomplish the subjugation of the flesh.

Are all Christians to be caught away? What, then, is the preparation? Sometimes we think that somehow He will take all the weak ones, the needy ones, all—not because of previous preparation, but somehow we think something will happen at that time.

While you may not be perfected—perfection is rare in this world, you know—there are those who are nigh perfect. You may be perfect in the will of God. A converted man may be just in the will of God for him. Three weeks later he would have to be farther along to be still in the will of God. The question is, is God doing His will in us today?

There is a majestic alteration of a human life when Jesus has His entire way, when He rules and reigns in all your life, when all is possessed by Him, when you have seen the King, when He doth reign and all is possessed by Him.

Whoever has seen the King abiding in his heart must unavoidably be ready when He comes.

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“Behold, I Stand at the Door and Knock”

By HANS R. WALDVOGEL

“And unto the angel of the church of the Laodiceans write . . . I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot . . . Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich . . . Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” (Rev. 3:14-21).

THIS is one of the most remarkable scripture passages in that it brings to the heart of the believer one of the most stupendous promises that God has made in the Bible—that of sitting with Jesus Christ on the throne. He is talking to Christians.

This passage is not for the world. This is for the half-hearted Christian who has locked Him out. He is not talking about the initial act of Christ's coming into your heart when you were saved. He is talking about kingship, about reigning supremely over your will and affections victorious. He is speaking to Christian people who are lukewarm. They are church people. No, they are not like the world. They do not go to shows; they do not go to dances. They are very rich, they know a lot more than the dead churches, if you please. They prophesy; they have the baptism according to Acts 2:4. They are rich and increased in goods. Jesus is talking to a church, and that church feels very satisfied and sufficient.

He says some very strange things to them: “You are lukewarm; you are neither hot nor

cold. I do not want you like that. Either hot or cold! Either your whole heart or not at all!” Don't you know that Jesus comes to you every day and you cannot satisfy Him with half-hearted surrender? He wants you altogether, or He cannot use you. He is a stranger to the theologian, to the sons of men, who say, “We are rich and increased in goods, and we have need of nothing.”

How different when a heart says, “Jesus, I need you every hour. I cannot live without you. I am so poor, so weak, so helpless. My Lord, I must have You every passing hour. I cannot live without You!” And they that seek Him shall find Him.

“Behold, I stand at the door and knock.” It is Jesus you have to deal with. Have you heard the knock of Jesus? How wonderful when my heart is the choice of my Beloved! Oh, how He comes with thorn-crowned head! Have you understood that it is for you? Has your heart been stirred?

How wonderful when Jesus comes! “I will come in and sup with him and he with Me.” There is something to eat and

something to drink. There is bread of heaven; there is communion and fellowship divine with the Son of God. Oh, it is He, Himself! When He comes, you do not say, “I am rich and increased with goods.” You realize your poverty, your nothingness. He is your wealth. He is your All and in all. It is the holiest contact that you can make; it is the holiest season that you can have. Oh, to have a rich time when Jesus really comes in Himself! You have unlocked your soul and heart, and He has taken full possession.

It is a great act of God when you make an exchange, when you accept that He shall reign, when you really say, “I am yours.” And you don't do it in your own strength, but the Holy Ghost does it for you. The Holy Spirit begins to live His own life within you. And when the Holy Ghost has made you look upon Him, you certainly want Him. You will not be able to rest until you have brought Him into your mother's chamber, until you have embraced Him and said, “I will not let You go.”

(Continued on page 10.)

The Fighting Elder

Conflicts in the Narrow Way

As Experienced in the Life of Elder Eugene Brooks

By GORDON P. GARDINER

BORN near Bowling Green, Virginia, June 9, 1856, Eugene Brooks knew that he was to be a preacher from the time that he was five, although he was not converted until he was seventeen. At that time he was endeavoring against great odds to get an education. Because of ill health he was forced to give up his pursuit and turn to secular employment. At twenty-nine his pastor, J. L. Brandt, recognizing his ability, undertook to train him for the ministry and assisted in procuring for him his first pastorate at the Christian Church of Carthage, Cincinnati, Ohio.



ELDER EUGENE BROOKS, AS DRAWN BY HIS DAUGHTER, RUTH BROOKS

PART III

ELDER EUGENE BROOKS'S long association with the Christian Church, or, as it is often called, the Disciples of Christ, first as a member and then as one of its prominent and most aggressive ministers is of great importance and necessary to an understanding of his attitudes and actions throughout his subsequent career.

The Christian Church was the outgrowth of a movement originated by Thomas Campbell in 1809 in an effort to restore primitive Christianity, both as to doctrine and practice. In his original "Declaration and Address" Thomas Campbell set forth the principles which should govern the Disciples of Christ:

1. There should be unity among all churches.
2. There should be no human creed; the Bible alone should be the rule of faith and practice.
3. A name should be adopted which might be used in common by all followers of the Christ.
4. That Peter's confession concerning the Christ should be made by the individual.
5. That baptism as administered to the Christ, and the Lord's supper as practised by the early disciples should be observed.

6. That people should be brought to the Christ by simple teaching and preaching of His word.
7. That believers should form themselves into groups, or churches, with the right of self-government.
8. That the teachings of the Christ should dominate the lives of the individuals.
9. That there should be a continuous growth in grace and in the knowledge of the Truth.¹

At the organization of the Christian Restoration Association, the parent of the Christian Church, "Thomas Campbell, the leader . . . spoke at length upon the inequities of divisions within the church, which were as unnecessary as they were injurious, and concluded his address with an appeal that they should follow one principle alone: 'Where the Scriptures speak we speak; and where the Scriptures are silent we are silent.' This was adopted by members of the Association as their motto, and has been a watchword of the Disciples ever since."²

1 *Condensed History of the Carthage Christian Church*, Cincinnati, Ohio, p. 3. This is the history of the first church of which Elder Brooks was a pastor.

2 *The Christian Evangelist*, Vol. 87, No. 42, Oct. 19, 1949.

Not only was this the watchword of the Disciples, but it became the personal standard of Eugene Brooks, the principle to which his whole life was committed and by which his every action came to be governed: "where the Scriptures speak we speak; and where the Scriptures are silent we are silent."

Once Eugene Brooks heard "the Scriptures speak," that was sufficient and final; to the best of his knowledge and ability he would render instant and implicit obedience to the least jot or tittle, let it lead him where it would or cost him what it would in the loss of friends, reputation, and money, in bonds, imprisonment, even life itself. Later, it will be seen that when, as he believed, he grew "in the knowledge of the Truth,"—truth not held by his associates in the Christian Church, he quoted this famous motto to them virtually as his defense and an explanation and a reason for his having to leave the Christian Church. For now, however, this church was the nearest he knew to the New Testament pattern, and because of this, he was completely devoted to it without reservation, one of its most zealous supporters. To any cause that Eugene Brooks was convinced was right he was wholehearted loyalty personified.

The Disciples had been very successful in Virginia, and the Bowling Green church had been one of the earliest formed (1822). The Carthage Church to which Eugene Brooks was called to minister in 1885 had been "organized in the summer of 1832 under the teachings of Walter Scott," a close associate of Thomas Campbell and was the first Christian Church in Ohio. Six years before Eugene Brooks became the pastor, the congregation had erected a rather handsome and

Isaac Errett

Founder of the Standard Publishing House, Cincinnati, Ohio. Also founder and editor of The Christian Standard, which contained numerous reports of the ministry of Eugene Brooks from 1886-1896. It was Isaac Errett who recommended Eugene Brooks for the pastorate of the Christian Church at Minneapolis which at that time paid one of the largest salaries in the denomination.



Photo Courtesy: Standard Publishing House

imposing brick edifice, which is still in use, with a large addition.

When Eugene Brooks arrived at Cincinnati, he was met by Isaac Errett, the founder and head of the Standard Publishing House, who was unquestionably what Elder Brooks described him—"the leading man in the Christian Church." His welcome, however, was by no means meant to encourage the beginning minister.

"Brother Brooks,"—it was the custom among the Disciples for the men to address each other thus; it was considered, in keeping with their principles, to be the scriptural form of address—"I'm sorry that a young man just starting into the ministry has come to this church. The church is dead. It is the oldest Christian Church in the state. We've had the biggest men here, but they've been unable to do a thing."

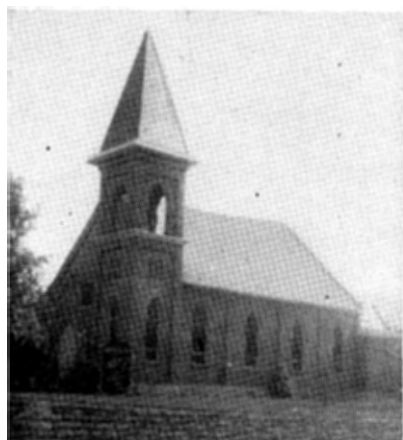
"His words didn't phase me," recalled Elder Brooks. "If there was any place in the world that would listen to my preaching, I didn't care how dead the place was or anything else. The first Sunday, only about twenty-five were present, but after the sermon I overheard someone say, 'We had a pretty good audience today!' The small number didn't bother me, for I knew that I wasn't giving much. However, we had an immediate and marvelous growth in the congregation."

The marked progress of Mr. Brooks's ministry was noted in *The Christian Standard*, edited by Isaac Errett, in a report written (June 26, 1886) by none other than John Brandt, who by that time had left Bowling Green and was ministering in West Virginia:

Brother Eugene Brooks, pastor of Carthage Church, Carthage, Ohio, spent part of the month of May with us. We enjoyed his company very much. Was pleased to

The Carthage Christian Church

73d at Fairpark Avenue, Cincinnati, Ohio



The first church of which Eugene Brooks was pastor, 1885-1887, during which time the congregation more than doubled in size.



Photo Courtesy: Library, State Historical Society of Colorado.

Salida, Colorado In 1890

One of the two first charges which Eugene Brooks had after going to Colorado. Here it was that his life was threatened because of his exposure of "The Big Five."

learn of his success in Carthage. He has been there six months, and under his preaching twelve have been rescued from the perishing. The attendance at church and Sunday school has been greatly increased. Brother Brooks is a brilliant young man and much devoted to his Master's cause. May the Lord bless him more and more.

Shortly, there was another notice of this promising new preacher in *The Christian Standard* from another "brother", Joseph F. Wright (July 7, 1886), who also gave a good report: "I was at Carthage on last Lord's Day, and Brother Eugene Brooks, their preacher, was at Miami-ville. I found the church at Carthage in good working order and the Sunday school well attended. The brethren esteem Brother Brooks very highly for his works' sake."

Five month later Mr. Brooks himself could write, Dec. 18, 1886:

Four additions here yesterday (Dec. 5), three by letter, one by confession.

And less than a month later, January 15, 1887, there was this notice in *The Standard*:

"Eugene Brooks reports four additions at Carthage on Sunday the 9th."

And in the next issue of this same periodical, January 22, 1887, is reported:

Jan. 10th, four more additions here tonight. This makes 32 during the past 14 months.

So it was that in fourteen months the Carthage congregation had more than doubled in size under

the energetic leadership of this beginning minister. Not only was this success quickly recognized, but at the same time he gained "the reputation of being a very forceful speaker"—a fact which an aged member of the Carthage Church still (1963) recalls after the passage of more than seventy-five years!

Clearly Eugene Brooks was making his mark and was attracting the attention of his fellow ministers so that he was already being considered a likely candidate for the pastor of larger, richer congregations. "I am sure that it was Isaac Errett who recommended me for the pastorate of the Christian Church at Minneapolis which at that time paid one of the largest salaries in the denomination."

"Brother" Brooks was unable to accept the call, however, because as he explained, "I was failing quite rapidly in health; a terrific cough had developed. I went down to a shadow because I worried and agonized over my preaching. This wasn't because I loved the Lord so much either that I did this, but because I was afraid I was going to fail. About Wednesday I would begin to agonize, to pray, and to roll on my bed thinking about the coming Sunday's sermons. This continued until after the Sunday night service. Then I would go to bed and lie awake, twisting and tossing, fuming and fussing about all the bad things I had said and about all the good things I had left unsaid. At the end of fourteen months the doctor sent me to Colorado in the hope I would regain my health. My people came to the

Buena Vista, Colorado In 1887

Here Eugene Brooks ministered for about a year, 1887-1888, and erected a church building.

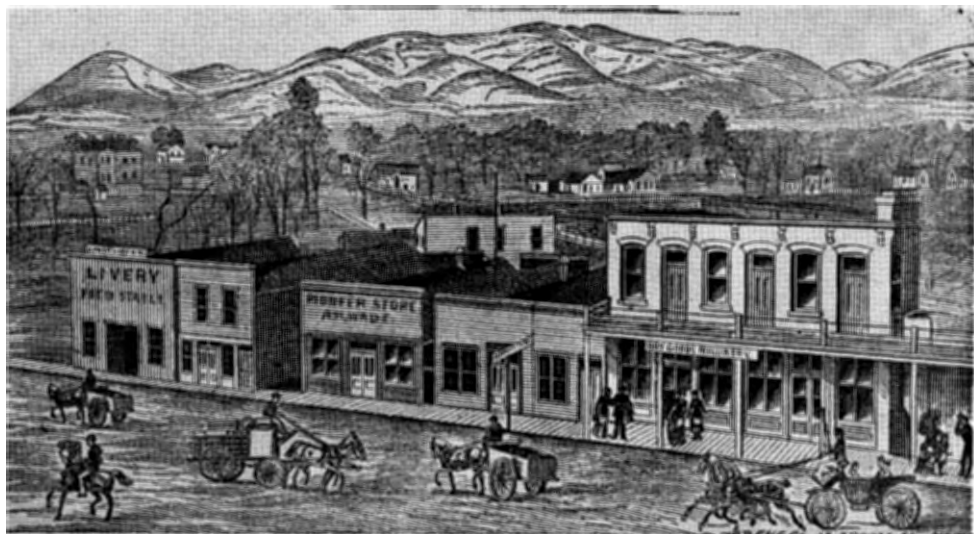


Photo Courtesy: Library, State Historical Society of Colorado.

station to bid me goodbye and said one to another, 'Poor fellow! He's going to Colorado to die.' "

The fourteen months Elder Brooks spent in Carthage were also months of growth in his personal life—growth as a pastor and preacher and in his Christian experience. An example of the latter is found in the following incident:

"One day as I was reading of Jacob's vow to give a tenth to the Lord of all that the Lord gave him, I was convinced that I should do the same. Thereupon I made the following covenant:

'I hereby obligate myself to give to the Lord one-tenth of all the products of my labor. Whatever He sees fit to give me, a tenth shall return to Him. I pray God that love for His holy name and zeal for His blessed cause may ever inspire me to keep this covenant which I make this ninth day of June 1886.' "

Elder Brooks made this covenant, it will be noted, on his thirtieth birthday and wrote it at the beginning of an account book he started to keep. Below this entry he made another, some seven months later, January 30, 1887, just about the time he left Carthage for Colorado:

"It has not been a year since I began this account, but in that time the Lord has increased my salary from \$40 to \$70 per month, and now I intend to pay a tenth of all I make to the Lord."

So, like many others, Eugene Brooks had proved the Lord, for He had poured out a blessing upon his covenant to pay his tithes. Throughout his long life, Elder Brooks was most scrupulous to give the Lord His due. Years later, when he no longer had any regular or guaranteed income—at a time when many people would give only

what was required—he felt the Lord wanted him to give a half of all his income, and so he entered into such a covenant with the Lord. Immediately the Lord increased his income phenomenally, so that he gave more and more, keeping just a mere pittance for his meager personal needs.

As there was "no other way to live", upon his arrival in Colorado early in 1887, Eugene Brooks took steps to secure a pastoral charge. "I got in touch with the State Evangelist of the Christian Church who found two charges for me, one in Buena Vista, the other at Salida. As these places were seventy-five miles apart, I alternated between them.

"After I had been at Salida awhile, I had a funeral one Sunday afternoon. Someone I was riding with told me of a club in the town called The Big Five, consisting of five boys and five girls, who made night hideous with their marauding. The person who told me about them so filled me with tales of the indecency that I went to church that night determine to expose the club and its wickedness.

"I had no idea that its members went to church or were from the cream of the town. I thought they were all a set of hoodlums and renegades. In my sermon I went for the club like wild.

"When I had finished, I noticed there was quite a commotion in the house. People jumped up all over—some climbing over the benches—to come to me. 'I want to see you,' some said. Others handed me notes which read, 'Meet me at the post office tomorrow morning.' I saw there was a terrible stir but couldn't imagine what was the cause. I said to myself, 'The devil's to play here,'

and knew that in the morning there would be a fight, a footrace, or a funeral.

"Monday morning came. I knew I had to go down and face the thing. I picked up a pearl-handled revolver which had been given me for a Christmas gift to take with me. As I did so, I felt like a murderer and dropped it immediately. The only thing left for me to do was to pray, for I knew the devil was brewing.

"After prayer I went down to the post office where someone, pointing to a butcher shop across the street, said, 'They want to see you over there.' I entered the store and was given a rocking chair. Then, there were only three or four present, but within five minutes thirty or more were packed into that place. Without giving any reason, but raging with anger, they cursed me to everything they could think of. They threatened me. At last one of the furious mob yelled out, 'Don't threaten him. Cut the d— heart out of him.'

"There I was surrounded by a motley crew with no possibility of escape and with no defender but God. In those days the West was still tough and wild, rough and ready.

"When the hubbub had ceased, I wanted to know what I had done to arouse their wrath. Then those in the mob demanded that I write a retraction of the charges I had made the previous evening against *The Big Five*. To this request I answered, 'If you can prove that I said anything wrong, I'll gladly do so and do it as publicly as I had made the charges.'

"'It wasn't true. It was all a d—— lie,' shouted one of the angry mob.

"During all this uproar I was sitting there rocking way, as comfortable as I am now. This very fearlessness enraged them so that one called out, 'Look at the d—— rascal! He's not troubled.'

"When they saw that I wouldn't be scared, they calmed down. Finally I said, 'We have an officers' meeting at the church tonight. You can come and present your proof that the things I said were false.' With that I went away. They couldn't do a thing. God restrained them. I take no credit for my fearlessness, for the Lord put it in me.

"During the day I went around investigating the case. I found that all I had said was true and more besides. That night 150 gathered at the meeting. When the officers came, they got frightened and called me into a room upstairs. There they urged me to write the desired retraction.

"I replied, 'I can't do that, I can't write a lie

and say I was wrong when I've got proof to the contrary.'

"Then they pleaded, 'You don't know these people. You're a tenderfoot from the East and don't understand the West. They'd as leave kill you as a dog.'

"Their words didn't phase me any more than if they had whistled. When the officers saw that I would not be persuaded, they went out, and without saying a word, every one of them went home and left me alone.

"I went down and got on the pulpit. I called for evidence to prove the falsity of my charges. None was given. When there was no response, I opened up for half an hour. I told of the profane language which members of The Big Five had scribbled on the backs of the pews in the Methodist Church and how they had whistled the Methodist preacher down so that he had to disperse with the Sunday night service. I told of their immoral practices and how that one of their number had insulted one of the girls in our Sunday school on the previous Sunday. I told the whole thing. After I was through I dismissed the meeting. Not a word was said. Everybody went out quietly and without disturbance except one man by the name of Ham—and he was a bad ham—who pulled my ear as he passed me.

"The church at Salida, believing that I had lost my influence in the community, thought it best for me to leave. However, and this was the remarkable thing about it, two years later when I was in Denver, I met one of the girls who had been a member of the club. She told me that when the girls of the club went home, every one of them got a flogging and that every member of the club, except Ham's son, had been converted."

"After I left Salida, I devoted all my time to Buena Vista." A vivid, colorful account of life in Buena Vista together with a keen insight into the man himself is found in the following letter Eugene Brooks wrote June 13, 1887, to *The Christian Standard*:

"For the benefit and encouragement of those preachers who think they have hard fields to labor in, I beg leave to let them know what some preachers in Colorado have to contend against. Yesterday, Sunday, June 12th, was an experience which in some respects I am not desirous should be repeated. Our little town of some 1,800 inhabitants was the scene of the wildest confusion, riot, drunkenness. There were upwards of 3,000 excursionists from different places met here to have a picnic and match game of baseball. In the edge of town a dance stand,

(Continued on page 10.)

"There Was a Great Woman"

A Tribute to a Great Mother

By MRS. W. E. OLDFIELD

*"Elisha passed to Shunem, where was a great woman."
(2 Kings 4:8)*

IN SIMILAR WORDS one could say, "In Kenosha, Wisconsin, there was a great woman," Viola Olson, who went to be with the Lord on July 7, 1963, at the age of 83. Her position in life was most commonplace, an ordinary housewife and mother, but she was great and unique because God possessed her life.

Born in Sweden and coming to America in her youth, she was a nominal Christian until some forty years ago when the Rev. and Mrs. George Finnern opened the Peniel Mission in Kenosha. There she received the teaching and light that was to motivate the remainder of her life which, in essence, was the importance of maintaining the "single eye." From that time on, she undeviatingly aimed for God's kingdom and glory in everything. With this vision she raised three sons who are today ministering the gospel in various parts of the world—Hugo in Wisconsin, Yngve in Venezuela, and Lawrence in Brazil.

The life of God continually flowed through her. She never seemed to age. Her buoyant spirit and joyful faith renewed her youth like the eagle's. Prayer was her greatest joy. She spent many hours a day before God's throne. She awakened at 4 a.m. so she could get in two extra hours of prayer. In addition to her regular sessions of prayer during the day, she added two hours in the evening. Yet, when she was over

80, she remarked to a friend that she was convicted of her prayerlessness. Unquestionably, what ministerial success her sons have had is due primarily to the prayers of their interceding mother.

If one were to stand watch outside the little white house in which she lived, one would be amazed at the cross-section of humanity that entered there. It might be missionaries and their families or children on their way home from school stopping to hear a Bible story or to learn a memory verse or a chorus with the accompaniment of Mrs. Olson's guitar. Every Wednesday, the praying saints from Peniel Tabernacle came for a lively, uplifting prayer meeting, often interspersed by words read by her from one of her many "little books" of sermon excerpts which she had taken down during the years. The knock on the door might be from some bewildered, lonely soul to whom she had given a tract in a store or contacted in her jail work. Her home was open and available at any time to anyone.

To sum up this life in three words, it can be said that she was always available, expendable, and adjustable to God's will. This is what comprised her greatness.

When her sons were in their infancy, fearing lest she might die before she could lead them to Christ, she wrote them each a letter which she gave to them

many years later when they were grown and in the ministry. We are happy to be able to include the one to her oldest son, Lawrence, whose missionary reports from Brazil have often appeared in *BREAD OF LIFE*. At least one soul, if not more, has already been won to the Lord by it.

My dear little boy, Lawrence,

I want to leave you a few words from your mother, as a greeting when you get big enough to read.

My dear little boy, "the fear of the Lord is the beginning of wisdom." Serve therefore the Lord, seek God, give yourself no rest until you are saved. Jesus came to save sinners; all have sinned, and are unworthy before God.

"Him that cometh unto Me I will in no wise cast out."

"No man can come to Me except my Father draw him."

"That he shall give eternal life to all those whom thou hast given him" (John 17).

So it says "that none shall tear them out of My hand, and neither out of My Father's hand."

Read your Bible much, my little boy. Don't let the false world lure you, and trick you with its many pleasures.

It only leaves the conscience with pain and torment. Never go into saloons—that is the way to death and destruction. The first is the soul. Oh! my little boy, look away to Jesus for salvation; let your eyes rest upon Him.

He shall never leave you nor forsake you. Yes, even if I could forget you, yet He could never forget you. Isa. 49. If you fall, ever fall in sin, go to Him again.

Never give up—fight for the heavenly crown. Dear Lawrence, oh, words can't express all I want to say.

Meet mamma with Jesus. I pray for you. Jesus prays for you. Be a good boy. Jesus keep you from all evil. Hide and take these words with you throughout life. Now you are one little year old, and playing with a book on the floor, innocent, happy. May you stand clean at last before the white throne.

God bless you. Give your heart to Jesus. Read much in the Bible. Meet me with Jesus—my last prayer.

Your loving Mother.

The Fighting Elder

(Continued from page 8.)

beer stands and swings were erected—shame to say, by the citizens of Buena Vista. A few 100 yards, and as near the town was the ball grounds. To induce the ball players to come the citizens raised a purse of \$30. This, of course, gave interest to the occasion.

"In order to raise this money and to defray the expenses of the building of the dance stand, etc., a subscription paper was passed through the town a week before, and all respectable, law-abiding citizens were called upon to contribute, Christians and all. It mattered not what religious scruples one might entertain, if he failed to pay for having the law of God and man violated, he was boycotted; i.e., if he was engaged in business. To add to this, 13 bar-rooms were doing all in their power to damn souls and degrade society.

"It was in the midst of such scenes as these that I repaired with a heavy heart to the house of God to speak on 'Charity'. At 2:30 o'clock I performed the sacred and solemn rites of matrimony; though from the number of grass widows around, one would not suppose it to be a very sacred thing. At 3 o'clock, with the yells and jeers of the baseball rabble on one side, the hilarious laugh of the dancers mingling with soft strains of the band of the other, I marched down into the cold rushing waters of the Cottonwood to bury a child of God by baptism into the death of Christ. Tonight I again repaired to the house of the Lord to thunder 'Future Punishment' in the ears of the disobedient. Then I went home to feel, like so many other preachers have felt on similar occasions, that I had been 'pouring water on a duck's back' or 'casting pearls before swine.' If any preacher who reads *STANDARD* is in any worse place than this, let me know, for 'misery likes company.'"

The next February, the 21st, 1888, Eugene Brooks wrote another letter to the *Standard*:

"Brother William H. Meyers held a 3 weeks' meeting in Buena Vista recently with eight added to the church by baptism. This was by no means all the good accomplished by the meeting, for I really believe the people of Buena Vista have never heard the gospel quite so plainly as Brother Meyers preached it.

"I leave Buena Vista tomorrow (February 22), and the brethren here at Salida want a good man to come in and occupy. They want a man who can (in Western

dialect) 'hustle.' They want a young, that is, single man unless he has money enough to take care of his wife, a man who is not afraid to work, and doesn't want too much petting, I believe the churches will do a good part.

"We have a nice, cozy church building in Buena Vista, are out of debt, and no bossy Elders. Salida is a more hopeful town than Buena Vista, but we have no building. There are not 2 nicer towns or better climate in Colorado than these towns can boast of. The brethren in Buena Vista can pay about \$35 or \$40 per month for a man ½ his time and Salida about the same.

"Any preacher desiring to come West will do well to correspond with Judge R. M. Cash, Buena Vista. This is not intended for the eyes of any preacher who is looking for 'bread and butter' simply.

"Young Brother, take Greely's advice and come West. I will insure fresh air, sunshine and pure water!"

Eugene Brooks had been in Colorado about a year now. About nine months after his arrival, his terrific cough—the reason the doctor had advised his going there—had stopped. Unfortunately, however, "something else developed"—his hemorrhoids became increasingly worse. During this year he had enjoyed the blessing of God upon his ministry to such an extent in Buena Vista that he had been able to erect "a beautiful church" for the congregation, the "nice, cozy" building referred to in his report. Thus closed his first year in Colorado—with improved health, an increasing reputation for being a successful minister, and his first church building erected.

To be continued.

ACKNOWLEDGMENTS: In addition to the primary sources used and credited in previous installments of this story, we would like to thank W. C. Foster, pastor of the Carthage Christian Church, for furnishing the history of that church and its picture together with other pertinent information. Charlotte Ericson, of Brooklyn, New York, with the kind assistance of the library staff of Union Theological Seminary, New York City, searched the files of *The Christian Standard*, copying the numerous reports which are included from that periodical regarding Elder Brooks. Enid T. Thompson, librarian of the State Historical Society of Colorado, supplied the Colorado pictures and has made numerous suggestions for locating other valuable material for this biography.

Behold, I Stand at the Door

(Continued from page 3.)

The trouble with the Christians of today is not worldliness, but lukewarmness. Half-heartedness makes you satisfied with a form of godliness; you are not

eager to pray, to wait before the Lord until that heart of yours becomes white-heated with the love of God. Lukewarmness has no power over worldliness, nor power over the power of the devil. Only Christ within has such power. As soon as you make the exchange, as surely as

you give your life, He gives you His life. As soon as you open up with all earnestness, Jesus will come in, and you will know it is He.

How do you obey Jesus? Are you careful to do His will? God's great jewels, God's great possessions, God's great treasures,

are people who love Jesus in this world. They set their faces like a flint, and they know they are going through. They have settled it with God, and God has written across their hearts the name of Jesus in indelible letters of fire.

Christ in the heart is a very wonderful reality that cannot be robbed when you have accepted it, and when you have settled it, and when it is become real to you. Where is He, outside or inside? Oh, when Christ is within, you have no fear of anything. The world is overcome, the devil is overcome.

Don't say, "I am rich." But do not be satisfied until Jesus sups with you, until Jesus becomes within you a well of water springing up unto everlasting life.

ON OUR COVER: A view of 14-255-foot Long's Peak from Rocky Mountain National Park in Colorado. Photo courtesy The Colorado Visitors Bureau.

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Copies of the INDEX OF BREAD OF LIFE, Volumes I-X, 1951-1961, are now available. This comprehensive index has a separate listing of all articles by titles, with designation of poems, and separate listings of authors and illustrations. Copies of this 48-page booklet, which is the same size as the magazine, for convenience in binding, may be ordered at \$5 per copy from BREAD OF LIFE, P. O. Box 11, Brooklyn 27, N. Y.

GATHERED FRAGMENTS



MENTION should have been made in the July issue of BREAD OF LIFE that the arrangement of its cover photo was designed by Miss Eleanor Perz, our own art editor. The stanza of "America" was in the handwriting, slightly enlarged, of Samuel Francis Smith, the author of this national hymn.

Written in February, 1832, in great haste, without the slightest thought of its importance and possible use and popularity, Smith included it with a number of translations of German hymns which he sent to the famous Boston composer, Lowell Mason. "I did not think," Smith later recalled, "I had written a national hymn and had nearly forgotten the incident until some weeks later when much to my surprise, I heard it sung at the children's celebration on the 4th of July at Park Street Church."

S. F. Smith, a Baptist minister, was also the author of the missionary hymn, "The Morning Light is Breaking," which has been translated into at least ten languages, including Telugu and Chinese. Lowell Mason, who discovered "My Country 'Tis of Thee," directed the choir which gave it its first rendition. To Mason we are also indebted for the tunes to which "Blest Be The Tie," "My Faith Looks Up to Thee," "Nearer, My God, to Thee" are sung and for the arrangement of Handel's music to which is sung "Joy to the World."

According to statistics released by the World Jewish Congress in New York, there are 12,915,000 Jews throughout the world. Five and a half million of these—almost half—are in the United States while there are 2,300,000 in Russia and 2,200,000 in Israel.

Brazil now has its first Christian radio station, PRA-7, located in Ribeirao Preto. It was dedicated in February.

Of the 535 members of the current Congress—Senators and Representatives—405 are Protestants (Methodists taking the lead with 102), 99 are Roman Catholics, 11 Jews, 10 Unitarians, 8 Latter Day Saints, and 2 give no religious affiliation—Martin of Massachusetts and Kastenmeier of Wisconsin. As for State Governors, 39 are Protestants (Methodists again in first place with 11), 9 are Roman Catholics, 2, Latter Day Saints—Clyde of Utah and Romney of Michigan, the latter often spoken of as a possible Republican Presidential candidate in 1964.

Leave your rights and reputation
In the Master's hand.
What though men misunderstand you,
Jesus understands;
He can shield and vindicate you,
Right your every wrong,
Turn the hate of men and devils
Into joy and song.

—A. B. Simpson

For Your Peculiar Case

A LADY who had heard me preach spoke to me of her "peculiar circumstances," saying, "My circumstances are very peculiar."

"Yes, but I thought I spoke of lives of peculiar circumstances, and said that the Lord could manage them."

"Yes, but mine are so very peculiar."

"Oh," I said, "I thought I spoke of the Lord as able to manage very peculiar circumstances."

"Yes, but mine are so very, very peculiar."

"Then, the Lord is not able to manage very, very peculiar circumstances? Tell Him so."

I had spoken on 1 Corinthians 10:13: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able." She said that she had not been able to take it in.

I said: "Do not look at me, but look up and say this with me: 'O God, I thank Thee that Jesus came to die for sinners. I rejoice to know that He died for me. I want to live to Thy glory; but Lord, my circumstances are so very, very peculiar that I am afraid the Lord Jesus is not competent to meet them. I wish, Lord God Almighty, that you would make Jesus Christ a little stronger. Then He might be able to deliver and make use of me. Amen.'"

She said: "That is rank blasphemy."

"Yes; but I have only spoken out what you have been saying in your heart. Now let us look up and say: 'I thank Thee, Lord, that in Jesus Christ, my Saviour, there is very, very peculiar grace to meet the very, very peculiar needs of a very, very peculiar sinner, under all her very, very peculiar circumstances, and I go forth to trust Him now and forever.'"

She said: "Is that all?"

"Yes, go and live it."

The Lord has particular grace to meet your peculiar need and says to you, "Him that cometh unto Me I will in no wise cast out."

—H. W. WEBB-PEPLOE