

Bread of Life

OCTOBER 1963



Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save.

Christ Not Years The Secret

MINISTERS when speaking to young people have a tendency either to "talk down" to them, treating them as children who know little, or to talk "over their heads," taking for granted that they know for more than they do. (Blessed the speaker who is able to talk directly to his hearers.) An eloquent and witty minister was once asked to speak at a large young people's rally in Chicago. He truly loved young people and was loved by them—especially his dramatic, pungent delivery. At the same time, he was apt to "talk down" to them, making them feel that it would take years before they could experience some of the deeper things of God. He had this attitude largely because he himself had come to know the Lord intimately only in his older years and consequently judged other young people by himself. A very humble man, for all his abilities and successes, he realized the importance of the meeting, and, after receiving the invitation, wrote to Mrs. Robinson asking for her prayer and faith for the rally. As a result, she wrote him a letter, "according to the wisdom given" her, from which the following selection is taken.—Editor.

YOU THINK young people are younger than they are; they don't know the Lord as much as they do; and [you] are patient over young people's faults as if it took years instead of the Lord Jesus Christ to make anybody deep. But there are people at twenty-five, or even twenty, that are richer and deeper than some really converted people may be at fifty.

You are likely to see "young" people, and even if your heart is very warm, and you believe they are good young people, yet all unknown to yourself, you will talk down to them. In other words, you will kind of give them a view of things you know, and the Lord will not be able to

give the talk He has in mind unless He can get out of your mind that you feel young people are young, and do not see that they may be far deeper in some ways than it is possible for you to understand.

You do not have to preach a wonderful sermon, nor do you have to think they are wonderful people. You simply have to be careful you do not think of young people as altogether young. Half of those young people are in their twenties, and you do not understand that people in their twenties are in their manhood and womanhood, holding their own for the Lord.

If you pray through, you will speak what the Lord gives.

—Martha W. Robinson

Be Thou an Example

By HANS R. WALDVOGEL

The following talk could accurately be termed a "fireside chat," for it was originally given by the fireplace in Watch Rock Lodge at Pilgrim Camp, Brant Lake, New York, during morning worship, August 30, 1963. Although somewhat edited and abridged, we have endeavored to print it essentially as it was spoken—informally—thereby preserving its spirit and style. The scripture reading for the day was the fourth and fifth chapters of First Timothy. In the informal discussion which followed a question was asked about Paul's injunction to Timothy concerning wine which is what prompted Pastor Waldvogel's opening remark.—Editor.

SOME PEOPLE would like to know about the wine. There are so many questions that could be asked about various statements in this passage. But it is like Mark Twain said when somebody asked him about a difficult passage of Scripture, "Well, the things I don't understand don't bother me. But it's the things I do understand that bother me."

Take, for example, the command, "Let no man despise thy youth" (I Tim. 4:12). That is a mighty good injunction. Or this word, "Exercise thyself rather unto godliness" (I Tim. 4:7). That is an exercise that all of us ought to take upon ourselves. Businessmen are very, very diligent in obtaining their objectives. Years ago, when we came from a tarrying meeting in our hall on Seneca Avenue about 11 o'clock at night, the Jews downstairs were still working. I said, to those with me, "Now, look what they're doing. We think we've done well to tarry in the presence of God until so late at night, but they're still at it, and

they're going to be at it for a while longer."

Now the Apostle Paul tells Timothy something interesting here: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). Did *Timothy* have to save himself? In another place (I Tim. 6:12) Paul says, "*Lay hold* on eternal life whereunto thou art also called, and hast professed a good profession before many witnesses." I fear that we treat our great and glorious and majestic, immortal, invisible God very mean when we don't put everything that we possibly can into our service for God.

God talks about our "reasonable service." This "reasonable service" consists of yielding our bodies a living sacrifice, holy and acceptable unto God. God sware to Abraham, when he was willing to sacrifice his beloved son, and said, "Now I know that thou fearest God." You remember how Isaac said, "Father, here is fire and here is wood, but where is the lamb?"

Now God could ask us the same thing: "Here's the Cross of Christ that has accomplished everything, and here's the fire of the Holy Ghost, but where are the vessels that will dedicate themselves to My service, who will come to Me, and really serve the living and the true God?" This alone is our "reasonable service" to God—presenting our bodies a living sacrifice.

Presenting our bodies as a living sacrifice to God would solve all the questions about drinking wine or what have you that are raised by this passage. This is the thing that bothers me, "Let no man despise thy youth." How many times we see young Christians living like the world outside the church. But that is the place where the youth ought to excel, to let their lights shine—before the world, in your business, in your shop. Wherever men come in contact with you, they ought to be able to see godliness exercised.

In the second chapter Paul talks to Timothy about "women *professing* godliness." That ought to solve the question of beauty parlors, clothes, and

everything else. People complained when two Pentecostal women went to visit a famous cathedral in Italy and the sexton refused to let the daughter into the church because she had bare arms. I respect the Catholic church for not allowing women to enter into meeting with bare arms, in unseemly dress. Is that wrong? Well, "women professing godliness" should be exceedingly careful not to stumble anybody.

I used to drink wine. Everybody does in Switzerland. When we had a Sunday school picnic, everybody got a glass of wine. I didn't like it, but once I drank two glasses in succession because I was thirsty. When my mother saw it, she said, "That boy is going to be a drunkard," and immediately I stopped. I became a temperance boy. I didn't drink anymore. And when I came to this country, I saw immediately what my drinking would do—even just a drop. It might stumble someone, and God says that person might perish. That is how serious these things are.

We may not be able to resolve all these questions raised by this passage this morning, but this question ought to be resolved: "Am I an example of the believers—in word?" Oh, these words! "If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain" (James 1:26). If nobody was admitted into the church fellowship unless he bridled his tongue, we'd have very, very few members.

But today we want our churches to be filled with people, and so we open the doors wide and make it very easy for them. How different churches are in lands where persecution is rife and people really suffer in order to serve God. A Baptist preacher in Moscow reports that in the last few years thousands of people have been saved—not old people, but young people, and they are so eager to follow the Lord. And he said they could baptize hundreds more if they were easy on them, but when anyone gets saved and asks to be baptized, they put him on probation for three or four years. He must prove himself—not by testimony of his mouth, but in his daily walk. That's an excellent ordinance, a Bible ordinance, to walk blamelessly, to walk unto all pleasing, being fruitful in every good work and increasing in the knowledge of God.

The whole world today is saturated with sin, and that is because it started out by yielding here and yielding there just a little bit—*just a little bit*. Oh, these little sins! I read of a Scotsman whose wife was sick, and he had to do the wash. And when he got through, he took one linen cloth out from the line and took it to the sun to look at it. He looked at it a long time. His wife saw this from her bed and said, "If you're not absolutely sure, then it isn't clean."

And that goes for our talk! These words that proceed out of my mouth have the power

of life and death in them, and, oh that ministers learned that one grand lesson: "If any man offend not in word, the same is a perfect man, and able also to bridle his whole body" (James 3:2). That is the place where we first drive away the Holy Ghost and begin to let the devil in. Drinking a glass of wine isn't nearly as bad as saying some of the things that you say every day. They defile your soul; they defile your body; they drive away the Holy Ghost.

Our meetings would be much more powerful if we all listened to this injunction and obeyed it from the heart—"Exercise thyself rather unto godliness." How do I do that? By wearing a muzzle, spiritually speaking, by watching my words and watching my thoughts. "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether" (Psalm 139:4). You would be surprised what would happen to your life if you would begin to exercise yourself unto godliness with your mouth, your conversation, your conduct with other people. When you come into company—not a meeting like this, when we all do tolerably well to appear spiritual, but when you go to a party, what difference does your conduct make? Once in a certain church there was a party, and I said, "Why didn't they invite me?" "Oh, they didn't want you; you'd spoil it for them." That sounds funny, but it's mighty serious. What effect does your presence have on any party, or

(Continued on page 11)

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All Roads Lead to . . .



RECENTLY someone called Pilgrim Camp long-distance and asked, "Who will your convention speakers be?" Not infrequently questions similar to this are asked by those not acquainted with some of the methods employed at the camp.

Some think it strange that there is no "slate" to advertise a program for a particular week-end, but it has been proved time and again that in order for God to accomplish His highest will in regard to Pilgrim Camp—or in regard to the individual circumstances of any child of God, for that matter—He must do the arranging and bring to camp when and as He desires not only the "convention speakers" but the staff, guests and campers as well.

Martha Jacobsen, for instance, and two associate missionaries from Nigeria were at camp for the July 4th week-end before their return to the field. Their ministry and fellowship at that time were perfectly timed to set the keynote, in a sense, for the entire season. Although there has always been an interest in missionary endeavors on

the part of the camp as a whole, there was this season, more than ever, a stirring up not only to pray for various missionaries and their works but to pray also the Lord of harvest to thrust forth laborers into His vineyard.

Later in July Mr. and Mrs. A. G. Louton, missionaries to South Africa, visited with us and gave their testimony and showed beautiful and instructive slides of their work.

Then, two weeks before camp closed, Mr. and Mrs. Herbert Jackson of Vietnam spent a few short, but very profitable and enjoyable, days, at camp. The Jacksons have for a good number of years been in Vietnam and related interesting accounts how the Lord has been working with the Red Tassel Ma, a tribe to which only recently the door was opened to bring the Light. Besides their labors with the actual natives, Mr. Jackson began the work of translating the New Testament into one of the many Vietnamese dialects, and he presented some of the serious—though nonetheless humorous—problems that he en-

countered owing to the complexity in many instances of the English language.

It was also to great edification that so many minister friends were at camp throughout the season. Some could only stay a few hours or days; others stayed a week or two—as did Charles Andrews of Fredericksburg, Virginia, who was one of the founders of the camp, while it was still at Lake George. But whether the visit was for a longer or a shorter period of time, the blessing of the camp was not a little enriched by their being there. So rich in blessing were the visits of all these both missionaries and ministers, that it hardly seems possible that we could have, by our own limited planning, programmed anything better, or timed these visits to greater benefit.

Also in this connection is the amazing way the camp staff year after year is gathered from the four corners of the globe. Almost all of the near-fifty members on the 1963 staff could relate how the Lord led and worked in remarkable ways to

make it possible for them to serve on the staff. And it is quite interesting, too, how year after year there is such a unique variety of personalities. This year, as some examples, there was Alice Blum from Switzerland on the housekeeping staff. With her were Charlette Ericson, recently returned from Israel, and A. G. Canac of France, who has served the Lord in Colombia and Turkey as well. Miss G. F. Bailey from Canada kept shop at the Boathouse. Barbara Schillinger of New Jersey was the camp secretary. The cook was Rose Salvia from Brooklyn. Roy Olsen, a student at Hunter College, Manhattan, headed the boys counseling staff, and Sarah Gerbino, a Christian worker from Brooklyn was the head girls' counselor. Elsie Klaus, of Middle Village, Antje Nissen (who came almost directly from her vacation in Europe to camp), and Virginia Gaglio of Long Island worked in Cherub Inn with the children under nine years old. Of course, there are many more to the staff who filled the places God wanted them to, who just as faithfully served the Lord and who were just as greatly brought on the staff by His will. Quite outstanding, too, this year was the great number of college students from Oneonta and Albany State Teachers Colleges who gave their services in both counseling and dining room capacities.

The Lord's desire in bringing staff members from here, there, and everywhere is not only to give opportunity for immediate service, but for the purposes of establishing and strengthening, and in many instances, preparing them for future Christian work. Several staff members of former years are now on the

mission fields, bringing the Light of the Gospel of Jesus to heathen souls; and many others are full-time ministers and Christian workers in works scattered all over America.

It was the general testimony of both guests and staffers, whether they were at camp for two weeks or two months, that the morning worships and Bible study periods were both precious and profitable. The subject for the entire season was the Book of Genesis while the Sunday afternoon Bible classes studied I & II Chronicles, in which the relation of the Kingdom of Judah to the Kingdom of God was shown.

The Lodge, a solid, yet homey, structure set on the Watch Rock peninsula that overlooks beautiful Brant Lake and is surrounded by tall seclusive pine trees, is our place of worship. Here the guests gather each morning and evening (by the warmth of the fireplace if necessary) and meet with the Lord. The campers, having their own village—"Plymouth"—down the road, worship the Lord by themselves for the most part, but three times a week, Friday night, Sunday morning, and Sunday night, the campers come up to the Lodge. This year, as in years past, the Lord marvelously came, wonderfully saving from sin and gloriously filling with His Spirit. But such happenings were not confined to the Lodge only, for boys and girls alike found the Lord and were baptized in the Holy Spirit in their own meetings at Plymouth Village and Nonantum or during their "bunk worship."

Counselors, too, are admonished to realize that the Lord is interested in each child that comes to camp. By keeping in mind that each child is here by

God's desire, it helps a counselor not to doubt that even the worst camper, naturally speaking, has received something from the Lord at camp. This year there was a classic example of how the Lord keeps track of His own. A young man, who had been to camp as a boy and for whom from most outward appearances not too much had been accomplished spiritually, returned to camp after having been away for nine years. According to his own testimony, he joined the armed forces and steadily went "downhill" for eight years. Now the Lord has restored him to Himself, and he is giving serious thought to full time Christian service.

The 1963 season ended with a conference week-end for Sunday school teachers and Christian workers. We were happy to have Hans Waldvogel with us. The Lord was greatly present and satisfied the hungry with good things. The question the Lord always put before us was, "Do you want *Me*?"

There has been great rejoicing and thanks this season especially for all the Lord has provided to make the camp operation easier. The newly instituted set-ups this year for dining facilities and camping quarters, along with provisions for greater family-living capacity, have indicated again that the Lord is interested even in the comfort of those who come to Pilgrim Camp. But it is good to hold foremost in mind that while camp is a place for physical retreat, and although one of the main purposes is to give a place "for weary pilgrims to rest", the primary—and ever increasing—office of Pilgrim Camp is to afford people a place where they can get to know Jesus better.—Camp Reporter

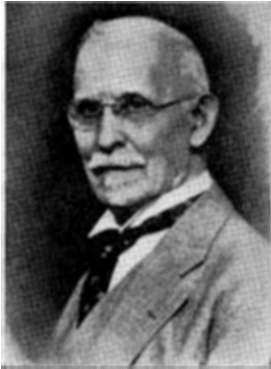
The Fighting Elder

Conflicts in the Narrow Way

As Experienced in the Life of Elder Eugene Brooks

By GORDON P. GARDINER

PART V



Elder Eugene Brooks
1856-1954

*B*orn in Bowling Green, Virginia, in 1856, Eugene Brooks was converted at the age of seventeen and entered the ministry at twenty-nine. His first charge was at Carthage, Ohio, near Cincinnati, where within fourteen months the congregation more than doubled in size. From 1887-1892 he ministered in various places in Colorado with outstanding success, particularly at Berkley, near Denver, where he erected a fine church building.

“THE CHRISTIAN CHURCH had a mission in Kansas City, Missouri, and desired me to become its pastor and to build a church there,” recalled Elder Brooks in his autobiography.

Unquestionably it was Eugene Brooks’ reputation for building both congregations and houses of worship which prompted this call to “the Mission Church at Eighteenth and Prospect” in Kansas City. At that time the congregation was meeting in “a large store-room” which had been built at the expense of one of the members and given “to the mission rent-free for five years.” From its inception the mission had been a success, so a more permanent church home was desirable. Eugene Brooks was considered as the man most likely to accomplish that goal and accepted the call sometime in 1892.

One of his first efforts upon arrival in Kansas City, however, was to hold some “good meetings” for another Christian Church minister in the city. Then in January, 1893, this brother returned the favor and held three weeks of meetings for him during which he preached week nights while “Brother” Brooks preached on Sundays.

As a result 27 in all were added to his congregation, “15 of whom came during the week nights

and the remainder [12] at Bro. Brooks’ regular Sunday services.” The article in which this report is given in *The Christian Evangelist* (March 18, 1893) continues with “Bro. Brooks had 6 additions in February,” and concluded with this revealing comment on the relation between “Brother Brooks” and his Kansas City congregation: “No one is more of an inspiration to his church than Bro. Brooks.”

This last statement is an important one not only as indicative of the regard his Kansas City flock had for their shepherd, but also because it seems to be the characteristic attitude of any and every congregation to which he ministered. In spite of his strong, often radical preaching and manners, which seemed harsh at times, his people loved him, for they sensed he loved them and was unselfish, seeking only their good. And here in Kansas City, as everywhere he had labored previously, his zealous efforts met with success. True, he felt “greatly hindered” because the congregation had to meet in a hall, but one observer noted that he had “as much growth in each department as is found in churches that worship in their own buildings.”

At this juncture, March, 1893, “Brother”

Brooks took a trip to Ogden, Utah, which he wrote up in a letter which was printed in *The Christian Evangelist*:

"The purpose of the visit was to have some reprieve from our work, gain some experience of Mormonism, and help in a good work.

"Most of the readers of the *Christian Evangelist* know that Bro. Brandt of Ogden is on a lecturing tour through the east in the interest of the Christian Church in Ogden.

"The C. W. B. M. have taken Ogden under their wings and are helping to support Bro. Brandt as pastor, and also have agreed to put \$3,000 in a church, provided the church would raise \$6,000. It is to raise this money that Bro. Brandt is in the field.

"He delivers a free stereopticon lecture on "Utah and Mormonism," and takes up a collection. We can say that his lecture is first class, his views very fine, and you will be paid to go and hear him if you get an opportunity.

"We can also say that the object is a worthy and commendable enterprise. The Disciples in Ogden are a faithful and earnest band and deserve the prayers and support of their eastern brethren. We think the C. W. B. M. have demonstrated their wisdom and forethought in selecting this field. It is a permanent and rapidly growing center. We should have been pleased to take a more extended trip in behalf of this worthy cause, but the demands at home were pressing.

"The 18th and Prospect Mission has decided to build a memorial church to Bro. G. W. Longan. They expect to put into it all the money they can raise in the city, and then call on the brotherhood of the State to help them."

Longan (1819-1891) had been a very prominent minister in Missouri in the last half of the Nineteenth Century "and had been the editor of *The Christian Evangelist*" in the first years of its existence. Hence, although Longan had had little direct connection with Kansas City, it was "the most suitable place" for a memorial church to him. The fact was, however, that the name Longan was used primarily to attract gifts for the house of worship.

In the June 15 (1893) issue of *The Christian Evangelist* there was a cut of the proposed church together with an appeal by Eugene Brooks endorsed by two of his brethren. Concerning this forward move "Brother" Brooks wrote:

"The cut accompanying this is a prospectus of the Memorial Church we wish to erect to the memory of Bro. G. W. Longan, who has gone to the 'Land of silence and of shade.' He was a noble man and nobly hath he wrought. He has carved out his own destiny and long since entered upon his reward. No action of ours can in any way affect him; to us be the benefit if we perpetuate and earnestly covet the graces which made beautiful his life, and which still linger in our memories like the cadence of some old song early learned. We have not forgotten the manly man and desire to build a monument to his worth—one that will be useful in propagating the truths he loved so well and which will

hold up to the world the principles so beautifully portrayed in his own modest life.

"To this work of love we invite his every friend. We do not beg—we do not place it on so low a plane—we want it a work of love, and it is to those whose 'hearts make willing' this appeal will be made.

"We want the signature and address of every such friend—whether with or without a subscription—for the archives of the church.

"Let no one raise the cry that we are going to canonize Bro. Longan, or that we have gone back to the days of hero worship. We do neither. Such a thing would be impossible among such a free and thinking people. The monument is not to the man, it is to the spirit and principle of our religion which makes great every man in whom it is well developed.

"We will first do all we can as a church and in the city, then call on outside friends. We could doubtless build a church sufficient for our immediate demands, but not one worthy to be called a tribute to such a man. It would not be right for us to do so even if we could. There are those who claim the right to thus express the appreciation for their friend."

T. P. Haley, pastor of the First Christian Church of Kansas, presented the need for this church when he said, "The membership now more than fills the house. The Sunday school cannot be accommodated, they must have a church building or their growth must be retarded. They are in a needy part of the city. They are in very moderate circumstances and most of them are poor."

Still another "brother," A. F. Smith, wrote in behalf of the proposed memorial church, concluding with this announcement:

"With this desire for a church and the assurance of assistance from the friends of Bro. Longan, the church at Eighteenth and Prospect have decided to send out their pastor, Bro. Eugene Brooks, through the State, to take subscriptions from individuals and churches who wish to contribute. Bro. Brooks will begin his work immediately after the Sunday school Convention at Pertle Springs, and we wish for him that success and support which is worthy of the cause he pleads."

For about a year thereafter Eugene Brooks "travelled over the state collecting pledges and preparing for the building." Eugene Brooks succeeded in raising money enough for "an elegant store church" which was built at 22nd and Prospect Avenues in 1894. He himself, however, did not remain to enjoy the fruit of his labor, for late in 1893 he had accepted a call to the pastorate of the church in Findlay, Ohio.

One cannot but wonder at Eugene Brooks' arduous labor throughout this period and especially during his two years in Kansas City when he realizes his physical condition. His hemorrhoids were constantly growing worse, and during his stay in Kansas City he was "operated upon fifteen times" and always was "nothing bettered" but rather grew worse.

The way in which Eugene Brooks tackled the



Eugene Brooks

Taken while he was pastor in Findlay, Ohio.

Note the Christian Endeavor pin in his lapel. Mr. Brooks was an ardent supporter of this young people's organization designed to train them for Christian work.



The First Christian Church Findlay, Ohio

Here Eugene Brooks preached from 1893-1896. "It is not an uncommon thing for one or two hundred people to be turned away."

job of a new pastorate is graphically set forth in the first report of his Findlay ministry as given by none other than his mentor and friend, John L. Brandt, and published in *The Christian Standard*:

"Eugene Brooks, formerly of Kansas City, Mo., has been called to the Church of Christ at Findlay, Ohio. He began his work by holding a protracted meeting for 10 consecutive weeks. He preached the glorious gospel to the citizens of Findlay. The writer assisted him for 2 weeks. There were in all 210 additions, of these, 188 were by confessions and baptisms. The membership of the church has been doubled. Never before was Findlay so stirred over the scriptural teaching of Salvation. Bro. Brooks has done a good work. Nearly \$3,000 was raised to liquidate the indebtedness upon the house of worship. A Junior Endeavor of 62 members was organized and other societies have been greatly increased. Findlay needed Brooks. He is the right man in the right place. We hail his coming to Ohio and those who attend the State meeting will have the pleasure of meeting one of the most genial bachelor preachers in the brotherhood."

The next month the Ohio Christian Missionary Society held its convention in Findlay with Eugene Brooks as host, May 22-24. The hospitality and efficiency with which the crowd was handled together with the impression left on the guests by the new pastor is reflected in the report in the *Standard* for June 2:

"The church and its friends at Findlay took care of the people without apparent effort, and in the most satisfactory manner. Eugene Brooks, the alert and faithful pastor, was everywhere and welcoming the people. For all their courtesies we return thanks and offer the

suggestion that their success and zeal should mean another church in that town of 18,000 people in the near future."

"Success and zeal" certainly characterized the new pastor's ministry and continued unabated throughout the following months. Little wonder at the results when one reads the following letter from Eugene Brooks, taken from the *Christian-Evangelist*, January 10, 1895:

A JET FROM THE GAS FIELDS OF OHIO

"Gas is luminous, useful and explosive if the match is applied. This is simply *gas*. You can apply the match when it leaves the *waste basket*.

"Fearing you would run out of *kindling* while the *scribes* were dissipating these holiday times I send this as a prevention.

"There has been much discussion of late on the social question, or 'how to reach the masses', and as we have learned how to reach them, I concluded it wise, and eminently proper, to write and tell you how it is done. Just the easiest thing in the world—go where they are. This we did and they were too well raised not to return the call.

"In our membership of five or six hundred we have some three hundred ordained preachers—like those sent out from Jerusalem after the death of Stephen. Like those early preachers, ours went 'everywhere preaching the word' and now it is true that those who seek to enter cannot, because of the multitude.

"This was one step, the other was a public manifestation of interest in the masses.

"We established an employment bureau to assist in getting work. Then we organized a Dorcas Society who make, mend and help in every way they can the needy. Not the least among these and other helps used were the 'meetings for men only'—three of which we have

already held and which has resulted in a permanent organization entitled "The Students of Social Problems".

"The following from the Constitution will explain the purpose of the society:

1. The object of this organization is, first, to promote thought and to assist each other in acquiring that knowledge which would otherwise be difficult to obtain.
2. The obliteration of social distinction.
3. The cementing of social and fraternal ties.
4. Mutual instructions on all civil, political and religious questions.
5. Political and ecclesiastical reform.

"The following are some of the questions discussed at these three meetings held:

1. Why do not laboring men attend church? Is it a lack of faith in Christ, confidence in the church or indifference in themselves?
2. If the church is not the remedy for the social ills and evils of the times, what, in your judgment, is?
3. How can the church improve upon her present methods?
4. Do Findlay's unfortunates demand co-operation and organization for their protection and support?

"These and questions of a similar character I had written on the board for their discussion. The answers to some of the questions were eye-openers. It gave me a lever on men I hadn't before. Men that never attended church before introduced themselves to me and invited me to their homes and now attend church.

"The question with us now is, *what shall we do with the masses?* We have learned that the 'masses' will get interested in and go to church when the church gets interested in and goes to them. It is not an uncommon thing for one or two hundred people to be turned away. This may appear to be *escaping gas*, but really it is not remarkable that 600 people should go to hear '300 preachers'. A working church and not eloquent preaching is the secret.

"*Reform* is in the air. Social upheavals may be expected. An ecclesiastical euroclydon is upon us and the creed-cables of many theological warships are snapping and going adrift. I believe the Church of Christ is the 'Fair Havens' in which they may safely winter if we can get them to put in. To do this we must run up our lights—send out a larger life-saving crew. Above all show the 'Old Tar' we are as anxious to pull him out as the 'Captain'.

"I am anxious that our preachers and churches should seize upon the present theological and social discontent to point the people to the old creed that needs no revision. This is the flood-tide in the history of the restoration movement, it seems to me.

"Bro. J. V. Coombs closed last Friday a 20 days' meeting with us, resulting in 86 additions. Last Lord's day we had 10 more, making 96. Bro C. is a bold, vigorous and impressive speaker. He can speak as many words, use as many illustrations, and say as many humorous and good things in twenty-five minutes as anyone I know. His closing lecture was pronounced 'splendid'. We are sorry he could not remain with us longer. We expected to take a little rest and then go on again, but he could not stay longer. We will go on with the meeting next week, I presume."

The three hundred "preachers" referred to were laymen of the congregation who were organized and assigned certain districts of Findlay where they were to do house-to-house visitation. Imbued with some of the enthusiasm and industry of their pastor, the results could be nothing less than they were—phenomenal, and that it was "not an uncommon thing for one or two hundred people to be turned away" from a service. It should be noted that coupled with his evangelistic efforts, the energetic pastor was now turning his attention to the material needs of people and actively participating in measures for political reform.

At the same time Eugene Brooks went elsewhere to minister, as he did in Kenton in March where he had success similar to that experienced in his home church. Writing the day after the close of the protracted meeting, the reporter said:

"Meeting closed last night with a full house and 3 adult accessions, 23 in all, more to follow. Eugene Brooks of Findlay helped us between Sundays and the last half of the meeting. He did us all good, sinner, saint and preacher."

Never neglecting his own vineyard, however, back in Findlay the work had grown so that it became necessary for Mr. Brooks to secure an assistant, Samuel Traum. With this help, he took measures to corral "the one or two hundred" who could not be accommodated in his church and to bring others into the fold. To this end, he opened meetings in a tent and preached "both in the church and the tent" with a full schedule of "regular" services in the tent—"Sunday school, Endeavor, and all." His goal was to build a tabernacle in the city, and in the interests of this project he began a "little weekly, *The Agitator*, which had an edition of 2,000 in June" (1895).

Throughout the year (1895) the work continued to grow, and in November another protracted meeting was held with George A. Smith, pastor of the Disciples Church in nearby Ada, resulting in 41 more additions to the church.

Partly in return for "Brother" Smith's help in Findlay, "Brother" Brooks went to Ada and began a protracted meeting for him on the last day of 1895. Little did he realize what this was to mean to his own personal experience and after ministry. At the time, however, his only concern was to win more souls to Christ and so to gain more members for the Christian Church.

"Mr. Brooks was a fiery evangelist," declares one of the prominent members of the Ada con-

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A New Door Opened

By HELEN HOSS

*Durban, Natal
South Africa*

WE HAD a bad winter; it was very cold, and this gave us a poor start for our tent meetings. Nevertheless, we were so thankful to the Lord for the cooperation from the assembly, and every night they were there. Prior to the meetings we had prayer meetings, and God met with our believers in a wonderful way. Fifty decisions were made for the Lord. Twenty-five were from Hindu homes.

After the tent meetings were over and I again started meetings in Chatsworth, the devil took a blow at us. We had a wonderful meeting in Chatsworth that night, and on our way home with two of our workers we met with an accident. A drunken driver ran into my car and smashed the entire right side of the car. After the accident we looked at each other and realized that the presence of the Lord was right there with us even during the accident, and nothing happened to any of us. The car is again on the road and doing well, too. After the accident I came down with the flu, but praise the Lord I got over that too. I still have a need in my body, and I'm asking you to remember me in prayer.

The Lord is blessing. Every meeting we are finding new people coming, and now trust the Lord with us for a great inga-

thering of souls there. It is the largest Indian Township in Natal.

The Lord has also opened a new door for us. Brother Goven-der has been visiting the Sugar Estates. So add Cornobia and Burnside Sugar Estates to your prayer list. We have from 20 to 30 attending the meetings there.

Last but not least, the Lord has blessed us with the church site in Merebank. We will not build until the church site is paid off, and we must have enough to go on with the building. I'm so glad Brother Goven-der does not believe in going into debt. With my whole heart I want to stand with the brethren at this time. They are wonderful people to work with, and I'm so thankful for this wide open door on the mission field.

Back on the Job

By MARGARET MICHELSEN
Orai, U. P., India

NOW I am back on the job in India. The school's enrollment (July 24) count was 362. We've had our hands full trying to get each child in his or her place. There are so many little ones who hardly know their real name. All they know is their pet name. At present I am teaching an English class and a Bible class. The Bible class is with the fourth graders—the toughest class in the school. But now they are beginning to settle down. May the Lord do a definite work in their hearts, saving them from sin. I also have a teen-age Sunday school class. These are our own Christian boys and girls. But they need Jesus as much as the others. May I enlist your help in prayer for these?

Be Thou an Example

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at a wedding? What effect does it have on people? Do you draw the attention of people to Jesus? Loud talking, loud laughing—all these things are exercising flesh, and are naturally opening the door to demon powers. That's what happens. Pentecostal people who know when Jesus manifests Himself are spoiled.

My heart has been broken sometimes when I have preached in Bible schools. In one place, in another country, after I spoke awhile, tears came to the eyes of the students, God came and settled down upon the meeting like a cloud of holiness. I knew that God was doing something by His power in these hearts. Then the dean got up and made a few jokes, and it all blew away. His remarks had driven men away from God! To be an example in word, in conversation, is such an important matter.

I was delighted yesterday with the testimony of a young woman who told how she had put aside questionable reading. That, also, is worse than drinking wine. I certainly think that drinking wine or anything alcoholic is taboo for a Christian, but viewing television is worse. I came into the home of a preacher who had a television set. He said, "The Lord gave me that set." I questioned it. He had some lovely children. After five or six years I came again and he had thrown it out. He said, "That thing does not belong in the Christian home." But he hadn't put it out before his children had gone to the devil.

My thoughts, my words, my feelings, my actions—under His control—will not allow me one inch of liberty. Your body—a *living* sacrifice, not a dead sacrifice like Abraham was going to make of Isaac. What an honor, what a glory, that God requires this body to be His body, to be His vessel, to be occupied by Jesus Christ. God will not be satisfied with any godliness on my part unless it constitutes a wholehearted delivery of myself into His hands, and that requires exercise. Beloved, aren't we examples in word, in conversation, in love?

Timothy is a marvelous book. It applies to every one of us. It opens the door wide into the chamber of the King, into fellowship with the Son of God. And after God brings us into Pentecost, then this wonderful

life begins. Some people make the baptism in the Holy Spirit a climax, and it is a great mistake to teach that Acts 2:4 is the standard of the baptism. I believe that John 7:38 ought to be our standard—"rivers of living water" issuing forth from within our lives, rivers that sweep away all ungodliness.

I believe if we realized how soon He is coming we all would be on our faces in real earnest. We don't know how greatly God has come to us, how greatly He is here now, how greatly He means that we should pay attention to His Word and to His will and to His counsel, and how greatly He is able to subdue all things unto Himself. But only as I submit to Him and exercise myself unto godliness will Jesus Christ take His great power and

reign supreme over my will, and over my affections, and make me subject to Himself.

What a call! There is no lower standard. Somebody talked about one of our ministers and said that he had a very high standard. There is only one standard. That standard is Jesus Christ. He has called us out of darkness into His marvelous light. He has raised us up together with Him to sit in heavenly places in Christ Jesus. Our conversation is in heaven, and Paul weepingly writes about those that have started out, but they've backslidden, and their god is their belly, they mind earthly things, and their end is destruction. And there are only two ways: one that leadeth to destruction, and the other that leadeth unto life. Let us lay hold on eternal life.

The Fighting Elder

(Continued from page 10)

gregation of that day—a teacher in the university located there—who still vividly remembers his ministry. "People *came to hear him*. We considered him very eccentric and a bit erratic. He preached with enthusiasm and drew good audiences, especially in the evening service. During the sermon, if he noticed a man in the congregation sleeping, he would call out in loud tones to the sleeper, 'Wake up, Brother G——!' And if my memory serves me, once he threw a small book at a habitual sleeper."

His ministry in Ada among both townspeople and the university students was most acceptable. Upon his return to Findlay he pursued his ministry with unabated vigor in spite of declining health. "I was suffering from indigestion, constipation, and a rectal rupture which caused great loss of blood," recalled Elder Brooks. In fact, so great was this loss of blood at times that his feet actually swashed in the blood which had run into his shoes as he preached. By April (1896) he testified, "I had become so weak that I had to ride the two blocks from my home to the

church [and] had to sit in my chair. I was determined never to give up. I had push, if I did not have much health."

That Eugene Brooks had "push" no one can deny, for of his two years at Findlay, Ohio, he could say simply as a matter of fact, without any boasting, "During my pastorate there, the membership increased from 202 to 702. During one protracted meeting alone I baptized 185. When I went there, the church had difficulty in paying its minister a salary of \$600.00, and owed over a hundred dollars back salary to the former minister, and had a twelve—or fourteen—hundred-dollar mortgage on the building. Before I left, the farmer minister and the mortgage had been paid; my salary had been raised to \$1,800; we had the banner Sunday school in the country, and the largest congregation in the city. I did my greatest work in the Christian Church in Findlay."

To be continued.

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