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JOHN PETIT BROOKS
Compiled by J. Prescott Johnson

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All of the material in this file was donated to HDM by J. Prescott Johnson, and pertains to
John Petit Brooks. I hope I have arranged the material in a logical order. -- DVM

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Part 1
LETTER OF INTRODUCTION FROM J. PRESCOTT JOHNSON

From the desk of

J. Prescott Johnson
1040 East Third Avenue
Monmouth, Illinois 61462

February 13, 2000

Dear Brother Maxey,

I am taking the liberty of sending you some material about John P. Brooks, who was an
early holiness preacher and writer. You may know of him. You may not wish to include him in any
of your data; that is up to you, of course. But I thought I would send the material; it is a part of the
history of the holiness movement in the late 19th and early 20th centuries.

In addition to the textual material, I have put on the disk a .tif.

There are three other men who were active in The Church of God (Holiness). They are:
Aura Clay Watkins, Ray Lloyd Kimbrough, and Charles Eugene Cowen.

Watkins was president of The Kansas City College and Bible school in the late 30s and early 40s, when I was a student there. In fact, during my first two years, I lived in his home and did odd jobs around the home and church for my room. I became very close to him. During the hot summer nights, he and I would take cots out on the garage roof, which was flat, to sleep. We had some fine conversations about spiritual things before falling asleep.

Kimbrough was the dean of the college during my senior year. He taught me Hebrew. He also gave me his set of Clarke's 1857 edition of his commentary. It had been owned by S. W. Johnson, who was formerly in the Methodist Episcopal Church, as was Brooks. Johnson wrote a memorial tribute to Brooks, as you will note.

Cowen was also a president of the college. He wrote a history of The Church of God (Holiness), which was his Ph. D. dissertation for his degree from The University of Missouri. He performed our wedding ceremony in 1943.

When I get more information about these men, I will send it to you.

As you know, there were several men of the Church of God (Holiness) who later came into the Church of the Nazarene. G. B. Williamson was one. He was named after Brooks. Also Vanderpool and Sangster. The reference in the Manual to the place of The Church of the Nazarene relative to The Church of God was influenced by the early Church of God people who came into the Nazarene Church.

I got the information about Brooks' church trial from the archives at Bloomington. After the verdict was handed down, Brooks wrote a "tongue in cheek" response, which got him off the hook without agreeing to the Conference demands. I have it somewhere, but can't lay my hands on it. But it is a gem! When I find it, I'll send it to you...

* * * * *

Part 2

JOHN PETIT BROOKS -- A RESUME

John P. Brooks was born in Cincinnati, Ohio, on July 31, 1852. He served in the American army under General Taylor in the Mexican War. He married Mary Ann Bray at Lakena, Illinois, in 1852.

There is no record as to the date of his conversion. In 1856 he joined the Rock River Conference of the Methodist Episcopal Church. He was elected state superintendent of public instruction for Illinois in 1862 and served one term without severing his Conference relations. He returned to the ministry in 1864. In 1868 he authored a book on education, which was recognized as a standard work.

He was nominated for the office of bishop in the Methodist Episcopal Church, and lacked just two votes of election.

He was sanctified wholly in either the year 1869 or 1870. His colleague in the holiness ministry, J. F. Watkins, wrote in this regard in his memorial tribute to his fellow-laborer in the Kingdom:

Bro. Brooks was very pronounced in his convictions, and when the Holy Spirit flashed light on his soul he asked no one whether they believed it or not; he immediately walked in it. When he saw it was his duty as well as his privilege to get sanctified wholly (altho one of the most prominent preachers in the Illinois M.E. conference) he immediately followed the Spirit and sought and obtained the blessing, and to the day of his death he preached and testified to the gracious work of holiness as a second work of grace, obtained by consecration and faith.

In 1872 Brooks founded The Banner of Holiness at Bloomington, Illinois. This was the first paper in the world devoted to holiness that appeared oftener than once a month. In 1885 he came to College Mound, Missouri, as editor of The Goodway, a holiness publication.

Brooks' insistence upon the doctrine of entire sanctification brought him into conflict with the Central Illinois Conference, and he was brought to trial by the Conference in March of 1880. The Court of Inquiry did not find him guilty of the thirteen charges brought against him, but did express strong disapproval of his writings:

Resolved, 1st, That while we do not find the charge and specification sustained by the Evidence Submitted to us, yet we do find in said evidence sufficiently obnoxious matter, to justify a positive disapproval of the course pursued, and statements made by brother J. P. Brooks in the Editorials of the Banner of Holiness, submitted in Evidence in his Case.

Resolved 2nd That Brother J. P. Brooks be and is hereby required to pledge himself in open Conference to desist from Publishing matter of the Character of Said Editorials and when Said Pledge is given, we Recommend that his Character Pass.

Some time after this occurrence, Brooks made his decision to sever his connection with the Methodist Episcopal Church. He cast his lot with the Independent Holiness Movement, the first church being organized at Centralia, Missouri, in March of 1893. This was the beginning of what is today known as The Church of God (Holiness). The movement subscribed to the doctrine of entire sanctification and the unity of the Church. Writing in the memorial edition of The Church Herald,, F. H. Sumpter remarked:

Bro. Brooks ably published the "GOODWAY" as he had the "BANNER," but he soon became convinced of the truth of the Church of God and its order and ordinances, and fearless of successful contradiction, he bade farewell to the Methodist denomination and conference he had long been connected with. With holy zeal he wrote and preached on these precious truths urging people to break with sectarianism and accept them, which a number of holy preachers and people had already done. These doctrines were precious to him to the day of his death.

In 1891 his most significant book, The Divine Church, was published by the Herald Publishing House, Columbia, Missouri. The book is "A treatise on the origin, constitution, order, and ordinances of the Church."

Brooks died on July 16, 1915, in Dallas Texas, at the home of his son. His funeral service was held at College Mound, Missouri, on Sunday, June 20, 1915. He is buried by his wife, who preceded him in death, in the College Mound cemetery.

C. W. Sherman wrote:

While recognized as a master in the pulpit, it has been generally mentioned that the greatest power lay in his pen. At one time he was nominated for the office of bishop in the Methodist connection, and if we mistake not, lacked just two votes of election. Such is the testimony to his power as a scholar and preacher, as well as his high standing as a man in the work.

.....
But as an editor and an essayist our dear and now sainted brother was said by some to have no superior.

.....
This pastor of apostolic faith and purity swept through the gates into glory washed in the blood of the Lamb. A spotless soul has soared away to the bosom of God. A more pure, conscientious and high minded man I never met. He was not only a theoretical believer in the doctrine of holiness, but in its fullness he enjoyed it in his soul. His faith was simple as that of a child. He was tormented with no doubts. He was an assured Christian. His soul was serenely triumphant. He heard the voice of the Lord. There was not a taint of spiritual pride in his heart. He walked with God.

"We friends among whom he went out and in,
We knew his sympathy of word and deed;
His thoughtful love and patience so akin
To Christ's pity for all souls that sin.
We knew his high, true manhood, wholly freed
From pride or malice, brave to fight and win.

* * * * *

Part 3
JOHN P. BROOKS -- CHURCH TRIAL, 1880

TO BE PREACHED [1]

We hardly know why the Illinois M. E. Conference, at its latest session, resolved that its ministers should preach holiness. It has hitherto been claimed, as a reason why holiness preachers--"specialists"--should not preach holiness in the way they are doing, that all Methodist preachers preach holiness. "We all preach holiness."

We think a more fitting resolution for the Conference to enact, would have been to the end that all its preachers shall get holiness. Then, in that case, the other resolution would have been precluded. That is, it would have been rendered unnecessary. Because when ever a preacher gets holiness, he is sure to preach it. Such a preacher doesn't need to be "resolved" into the preaching

of holiness. He will preach it anyhow. He will preach it. It will come out of him as spontaneously as sweetness comes out of a rose, or as water bubbles up from a living fountain.

A mistake is made in presuming that a preacher will preach holiness because somebody "resolves" he shall preach it. He will not. And he will not, simply because he cannot. He cannot preach holiness until he gets it. Whenever a conference can "resolve" holiness into a man, then it can "resolve" him into the preaching of holiness. Not before. You cannot get more out of a man than is in him. If holiness is in him, it will come out, without any conference resolutions to assist the deliverance. If holiness isn't in him, no conference resolutions can evolve it.

There is such a thing as preaching about holiness. That is done by many who know nothing, and care nothing for the experience. Perhaps that is what the Illinois Conference is undertaking to do. If so, there is a possibility of succeeding. The preachers of the Conference may, and will, no doubt, be influenced by the resolutions passed, to preach about holiness. Indeed, we have even heard of one who lately did. He preached against it! A Methodist preacher once took umbrage: because a good sister expressed a wish to hear a good holiness sermon preached. "Why, sister," said the preacher, "I preach holiness very often." Said the sister, "perhaps so, but no one has known it!"

One way of "preaching holiness," is to criticize, and condemn, and proclaim censure, and fulminate abuse against those who profess it. Wonder if that is the manner of "preaching holiness" that was contemplated by the resolutions of the Illinois Conference! If so, the resolutions are an afterthought, "born out of due time." The preachers of the Conference, not a few, have anticipated that for a number of years. The practical question would be, with this view of the case before us--"How many, by such preaching, are led into the experience of holiness?" And the answer to the practical question in point of fact would be--many, alas! are led out of it; but none ever are sanctified under such preaching of holiness.

We venture the saying, that after all this showing of zeal for the preaching of holiness that is assumed in the passage of the resolutions under notice, a very large majority of the pastors belonging to the Conference would object to the delivery of a straight holiness sermon from their pulpits. Perhaps some of them would follow such a sermon, if by any chance it should find escapement therefrom, with an instant disclaimer. Possibly a neutralization of the objectionable doctrine would be attempted (as was attempted by a pastor of that Conference) by openly avowing Zinzendorfism, and proclaiming that heterodox doctrine orthodox; and by claiming, furthermore, that many ministers of the Conference are Zinzendorfiens.

It would be a happy day for the Illinois M. E. Conference, and for the whole Methodist church within its boundaries IF IT WOULD REQUIRE ITS PREACHERS, all of them, TO PREACH HOLINESS according to the Bible, and the standard authorities of the denomination. Such action, IF ENFORCED, until holiness should be so preached by all the preachers of the Conference, would be the redemption of the church, and the restoration to her pulpits of right doctrine. Whenever that shall be done, the special preaching of holiness--or the preaching of holiness by "specialists"--will cease. In that very year it will be at an end.

* * *

Why Another Sect [2]

Should appear, and take up its place among the denominations of Christendom, was shown in the late volume bearing that title, written and sent forth by Bro. B. T. Roberts, Superintendent of the Free Methodist church.

In the "Cyclopedia of Methodism," by Bishop Simpson, of the M. E. Church, there appears an article purporting to be an authentic account of the origin and polity of the Free Methodist church, which on account of alleged grave misrepresentations, supplies the occasion, and (as the writer very reasonably claims) creates the necessity for the publication of this volume-- Why Another Sect.

This book, by Superintendent Roberts, professes to be a true and sober setting-forth of facts relating to the notorious and highly discreditable persecution and proscription which Methodist Episcopal Church authorities visited upon ministers and members of that Church in Western New York, a score of years ago, or so. The history of that religious persecution has not yet been fully written, albeit this book somewhat intimates what may be expected when the time shall come to write it up.

The time was when we could hardly have been forced to believe as even possibly true, any part of this stubborn impeachment, as shown in the pages of this book. We could not, at that time, admit even to ourselves, that any legitimate M. E. Church judicatory could or would, for any cause whatever, enact an ostracism of any of its ministers or members, in a manner so legally excuseless and extra-judicial as is recorded in this book. A process of ecclesiastical excommunication, which ends in the utter and unappealable unchurching of members of godly ministers and lay people, not a few of whom were cut off from all the rights and privileges of churchship without judge or jury, testimony or trial, bill or indictment, seems so abhorrent to all our right ideas of justice and fair-dealing, that one comes to the conviction of such official malfeasance with a shrinking reluctance. And yet, to that very conviction, we must come, disagreeable and humiliating as is the alternative.

We hardly know whether conviction on these subjects in our own mind, would have culminated even yet, had we not become personally knowing to just such church procedures in our own midst, in an instance or two. With the recollection fresh in our minds of similar transpirings in places we could name, and under pastoral administrations that we could easily identify, we can accord to the statements contained in "Why Another Sect," a readier belief than perhaps otherwise we could.

A conspicuous point in the recitals of Superintendent Roberts, in this volume, relates to certain alleged erroneous statements of Bishop M. Simpson, of the M. E. Church, touching matters pertaining to the organization and polity of the Free Methodist sect, as published in the "Cyclopedia of Methodism." The attention of the Bishop has been particularly called to these errors of statement and a request submitted that he should publicly correct them. No correction has yet appeared, nor has the Bishop signified (as we understand the matter) any disposition to correct the errors named, only in the event that future editions of the "Cyclopedia" shall be published.

What if no future edition should be published? Must these inaccuracies stand unexplained? We would have felt better satisfied if the Bishop, when satisfied of the incorrectness of certain statements made in his book, (as he must have been, before promising to make corrections in future editions) had taken the proper steps to put the matter right as to the past and present. That would have been simply just and right.

* * *

FACTS THAT ARE STUBBORN [3]

Such facts appear in the columns of this paper from time to time. Their publication creates a fidget among certain whose sympathies are presumed to incline mostly toward those against whom the facts stand out most stubbornly.

We gave, a couple of weeks ago, in illustration of the unscrupulous animus of those who have felt themselves called to oppose the holiness work, a statement of sundry distinct and undisputable facts. The editor of the Central Christian Advocate shows much displeasure toward us for publishing said facts. Better we think that his displeasure had been vented toward the ugly facts themselves, and toward those who were prominent actors in the events to which the facts stand related. Certainly, a right christian sentiment would first of all assert itself in immediate and unsparing condemnation of such humiliating facts as those which were brought to the editor's notice in this paper, rather than resort to the uncourteous shift of affecting an ambiguous denial of said facts.

The pretence of that Advocate, that in the statements of facts given by us, its editor "does not believe" that we have told "the entire truth," will have no avail to break the force of the facts themselves. It is easy to bring a "railing accusation." It is not so easy to put aside said impregnable facts.

We published in this paper, two weeks ago, that a certain preacher in his pulpit, one holy Sabbath day, rolled back his coat cuffs, and averring that he would proceed to abate a church nuisance, struck off forty names of holiness people from the church record. That a certain other preacher in a manner as unauthorized, expunged from the church record the names of seventeen holiness people. And that these were not the only cases of such illegitimate church excommunication, to the great injury of professors of holiness. Also, in the same article, we made public the fact that, by a written order of a presiding elder, served by the pastor, a holiness evangelist was bidden to leave the town in which he was then engaged in holding a meeting.

To impair the force of these shameful facts, the Central Advocate intimates an issue of veracity, as though we were reporting untruths in the statements made. There is, thinks the editor, "a purposed misrepresentation." And further saith his charity--"This is the kind of misrepresentation that these holiness people are busy in circulating."

Now, we can well imagine the reason why the editor of the Advocate is so prompt to characterize our statements as untruthful, and of the nature of misrepresentation. The facts we stated are so odious in themselves, and carry so much of inexcusable outrage upon their face, that

our good brother of the Central could not readily bring himself to the belief that such inquisitorial inflictions could possibly transpire under our christian sun, and in the blaze of our evangelical civilization! We see, through all these unbrotherly intimations of his retort, the vigilance of his better sensibilities, and the strugglings of his right christian instincts. How can these things be in a boasted christian land, and in the zenith radiance of the nineteenth century? So asked the better nature of the editor of the Central Christian Advocate. Sure enough, echoes every good christian heart--How can these things be? And yet, THERE STAND THE IMPASSIBLE FACTS! These things have been--and are!

We misrepresent not. We exaggerate not. No--not a word or syllable. The facts are precisely as we publish them. That the editor of the Central Christian Advocate doesn't believe them, matters naught. His belief of them would not make them true, if false. His non-belief of them cannot make them false; if true.

As to the partialness of the statements made by us, which seems to the Advocate a suspicious circumstance, we say nothing. We are prepared to give all required particulars, upon authorized call. But this is naught, now. The undeniable truth is, that no christian man whatever, in possession of his senses, can rationally imagine a concatenation of accompaniments that will for a single moment justify the extrajudicial and unpardonably outrageous procedure that our statement of facts sets forth. The editor of the Central Christian Advocate is the possessor of too much christian grace and Methodistic goodness to be himself capable of imagining, under any conceivable circumstances that would occur to a rational mind, a justifying plea for such ill-timed persecution.

We are sorry to find it necessary to give such facts publicity. Of course, their publication will imply much reproach upon those who have been the actors in the persecution, and upon all others who by countenance or sympathy, have been accounted abettors. But that we cannot help, and do not care to help. The doers of such iniquity, and their abettors, deserve all the reproach that may have been visited upon them--and a thousand times more. The only way we can suggest for those implicated to get rid of that sort of reproach is to get rid of the shameful facts which bring the reproach.

* * *

Abingdon, Ill. March 29th, A. D. 1880

I hereby prefer the following Bill of Complaints against Rev. John P. Brooks, a Supernumerary member of the Central Illinois Conference.

Charge:--Misrepresentations.

Allegation, 1st Publishing through the Banner of Holiness, Jan. 10th, 1880, that, a preacher, in his pulpit, one holy Sabbath day, rolled back his coat cuffs, and averring that he would proceed to abate a Church nuisance, struck off forty names of holiness people from the Church records.

The same being a misrepresentation as to manner and fact.

Allegation, 2d Publishing through the Same Editorial as mentioned in allegation one, that, another preacher expunged the names of seventeen holiness people.

The same being a misrepresentation as to fact.

Allegation 3d, Publishing through the Same Editorial as named in allegation one, that; Another preacher did the same thing only the number of persons was smaller.

The same being a misrepresentation as to fact.

Allegation 4th, Publishing through the Same Editorial as named in allegation one, that; Conference resolutions are passed as a resort to stay the progress, and arrest the mighty momentum of holiness.

The same being a misrepresentation as to fact and purpose.

Allegation 5th, Publishing through the Same Editorial as named in allegation one, that--; Church doors are illegally barred as a resort to stay the progress, and arrest the mighty movement of holiness. The Same being a misrepresentation as to fact and purpose.

Allegation 6th, Publishing through the Same Editorial as named in allegation one, that--; Church papers teem with incessant misrepresentation of the holiness people and their work, for the purpose of staying the progress and arresting the mighty momentum of holiness.

The Same being a misrepresentation as to fact and purpose.

Allegation 7th, Publishing through the Same Editorial as named in allegation one, that; preachers of holiness are ordered out of town for the purpose of staying the progress and arresting the mighty momentum of holiness. The Same being a misrepresentation as to fact and purpose.

Allegation 8th, Publishing through the Same Editorial as named in allegation one, that--; Conferences, Church Boards, Church Papers, and Church Authorities are opposed to holiness. The Same being a misrepresentation as to fact.

Allegation 9th, Publishing through the Same Editorial as named in allegation one, that--; A holiness evangelist, engaged in holding a meeting, was lately served with a written notice to leave town, the notice coming from a pastor and presiding elder. The Same being a misrepresentation as to fact.

Allegation 10th, Publishing through the Same Editorial as named in allegation one, that--; holiness people are usually receiving most unkindly treatment, and are under the accumulated provocations and oppositions of unfriendly pastors and Churches. The Same being a misrepresentation as to fact.

Allegation 11th, Publishing through the Banner of Holiness Dec 6th, 1879, that the M. E. Church visited notorious and highly discreditable persecutions and proscriptions upon ministers and members of the Church at Western New York, a score of years ago, or so. The Same being a misrepresentation as to fact.

Allegation 12th, Publishing through the Same Editorial as named in allegation eleven, that--; A legitimate M. E. Church judicature could and did, by a process of ecclesiastical excommunication, which ended in the utter and unappealable unchurching of numbers of godly ministers and lay people, not a few of whom were cut off from all the rights and privileges of Churchship, without judge or jury, testimony or trial, bill of indictment. The Same being a misrepresentation as to fact.

Allegation 13th, Publishing through the Banner of Holiness November 29th, 1879, an Editorial under the Caption "To Be Preached." The said Editorial being a misrepresentation as to the Character of the Conference Action therein referred to, and also of the Illinois Conference as a body of ministers, as to their faith in and relation to the doctrine of holiness or entire Sanctification, as taught by the M. E. Church.

-- F. M. Chaffee
A Member of the Central Ill. Conference

* * *

I take the following exceptions to this editorial.

1st, To his espousing the Cause of B. T. Roberts under the Caption and in the manner he does, and to the expressions of disrespect of one of the Chief Ministers of the Church, and especially of one whose life and labors have been an unbroken Chain of testimony, of both purity and loyalty--see Bishop Simpson's letter.

2d, It is schismatic in its Character and tendencies.

3d, If the charge of notorious and highly discreditable persecutions and proscriptions, upon ministers and members of the Church by the M. E. Church authorities, a score of years ago, be true, it is too late now to be of any service in Correcting such Conduct, and so can not be stated here for the good of the Church, but--to do it--harm.

4th, It Charges, what I think he knew to be false; in saying that "ministers and people, had been cut-off from all the rights and privileges of Churchship, without judge or jury, testimony or trial, ending in an unappealable excommunication, and that by a legitimate M. E. Church judicatory.

Bro Brooks certainly knows that ministers and members of the M. E. Church Can not be Cut-off from the privileges of Churchship in any such way as he has here indicated.

* * *

4th, The spirit of this editorial throughout is bad, and its tendencies are to sow dissension in the Church, and Cause Discontent and Disloyalty among her Members.

THE MEETING [4]

At Chillicothe, Illinois Ill., was commenced at the date previously mentioned in the BANNER, Dec. 10th. A card from Bro. Shephard (22 ult) informs us that Bro. and Sister Gill, and Sisters Meyers and Gilliland are engaged with him in the work there. The public mind had been much prejudiced against the work by untruthful reports concerning the holiness teaching and holiness teachers. On this account, the meeting encountered much opposition at the first. [5]

A letter received from Bro. Alexander (26th) states that there had been three conversions, up to that date. Father Cumming and his blessed wife, and Bro. Ramp, of Lacon, had been present a part of the time in the meetings. We have not been informed just when the meeting will close. We expect, however, a report giving results. [6]

* * *

The Select members possess all the powers of the Conference over the matter referred, and are competent to determine the whole question of the guilt or innocence of the accused. The character of a member of the Conference should not pass because of a mere technicality in the form of bringing complaints when the evidence properly submitted involves facts which the Select members believe ought to affect the passage of his character.

The Select members may therefore take such action as they may think is demanded by the evidence in the case.

Resolved, 1st, That while we do not find the charge and specification sustained by the Evidence Submitted to us, yet we do find in said evidence sufficiently obnoxious matter, to justify a positive disapproval of the course pursued, and statements made by brother J. P. Brooks in the Editorials of the Banner of Holiness, submitted in Evidence in his Case.

Resolved 2nd That Brother J. P. Brooks be and is hereby required to pledge himself in open Conference to desist from Publishing matter of the Character of Said Editorials and when Said Pledge is given, we Recommend that his Character Pass. [7]

* * *

Resolved, That the First Specification is not sustained by the Evidence.
W. W. Underwood. [8]

* * *

1884 Brooks was a Methodist.
1885 Brooks was at College Mound

February, 1887 Brooks was editor of the Goodway

1 Banner of Holiness, November 29, 1879. [2]

* * * * *

Part 4

JOHN PETIT BROOKS

Elder John P. Brooks

Came to College

Mound in 1865

1

NOTED HOLINESS EDITOR IS DEAD

John P. Brooks, holiness editor and preacher, died at the home of his son in Dallas, Texas, June 14 [1915]. He was in his 89th year.

The accident which occasioned Mr. Brooks' death was a fall sustained on the 14th. It was not thought at first that his injury was serious, but he suddenly took a turn for the worse and died.

In 1872 Mr. Brooks founded the "Banner of Holiness" at Bloomington, Ill. This was the first paper in the world devoted to holiness that was published oftener than once a month. He conducted this paper weekly as editor or publisher or both, for some ten years, and its circulation reached practically every state in the Union, and extended to some foreign countries. In 1885 he came to College Mound, Mo., as editor of the "Goodway," a Holiness publication. His last editorial work was done on the Church Herald of College Mound.

The Church Herald of this week devotes a page, surrounded by a black border, to the biography of Mr. Brooks, and tributes to his memory.

Macon [Mo.] Daily Chronicle, June 25, 1915

* * *

2

THE CHURCH HERALD.

COLLEGE MOUND, MISSOURI, AUGUST 6, 1915

Elder John P. Brooks is Dead

Bro. John P. Brooks quietly passed away the 16th inst., at the home of his oldest son in Dallas, Texas, in the 89th year of his age. Thus another one of the old guard has passed away. One by one the pioneer holiness preachers are passing away; what a grand reunion as these old veterans meet on the other shore.

Bro. Brooks was very pronounced in his convictions, and when the Holy Spirit flashed light on his soul he asked no one whether they believed it or not; he immediately walked in it. When he saw it was his duty as well as his privilege to get sanctified wholly (altho one of the most prominent preachers in the Illinois M.E. conference) he immediately followed the Spirit and sought and obtained the blessing, and to the day of his death he preached and testified to the gracious work of holiness as a second work of grace, obtained by consecration and faith.

The same was true when God showed him that there was only one Church and that sectism was wrong. He conferred not with flesh and blood but immediately took his stand; bade farewell to the organization he had been identified with for many years and became one of the foremost and strongest advocates of the one Church of the Lord Jesus Christ.

He published the first holiness weekly committed entirely to holiness as a second work of grace that ever was sent forth. Thus he was a pioneer editor as well as a preacher. For a number of years he was editor of the GOODWAY; his last editorial work was done on the CHURCH HERALD.

Bro. Brooks was a modest unassuming man, he sought no honors of man, had little to do with the affairs of this world only as it concerned the kingdom of the Lord Jesus Christ. A number of years ago his precious wife preceded him to the glory world, and from that time he seemed to lose his interest in the things of this world more and more.

His remains were brought to College Mound and laid by the side of his companion. He could say with the apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith."

In the death of this veteran of the cross the cause of holiness and the Church has lost a strong advocate.

J. F. Watkins

* * *

Biographical Memoranda

John P. Brooks, 89 years of age, died at the home of his eldest son, John A. Brooks, 711 North Harvard Street, Dallas, Texas, at 3 P. M. June 16, 1915. On the 14th inst., he fell and broke one wrist. After having it set he received the best of attention, but died unexpectedly.

He was born in Cincinnati, Ohio, July 31, 1826. Married Mary Ann Bray at Lakena, Ill., in 1852. Prior to his marriage he served in the American army under Gen. Taylor during the Mexican war.

He joined Rock River Conference in 1856, after which year he was a member of the Central Illinois Conference until about 1865. Elected state superintendent of public instruction for

Illinois in 1862 and served one term without severing his conference relations. Returned to the ministry in 1864. About 1868 he was the author of a book on education which was recognized as standard.

I do not know the time of Bro. Brooks' conversion nor the exact date of which he was sanctified wholly; but I believe it was about the year 1869 or 1870. When he became convinced that it was his privilege to be sanctified, without the fear or favor of man he sought and obtained the experience and commenced immediately under the anointing of the Holy Ghost which he had in its completeness, to preach and spread in his own community and state.

In 1872 he founded the "BANNER OF HOLINESS" at Bloomington, Ill. This was the first paper in the world devoted to holiness that was published oftener than once a month. He conducted this paper weekly as editor or publisher or both, for some ten years, and its circulation reached practically every state in the union, and extended to some foreign countries. In 1885 he came to College Mound, Mo., as editor of the "GOODWAY," a holiness publication. Bro. Brooks ably published the "GOODWAY" as he had the "BANNER," but he soon became convinced of the truth of the Church of God and its order and ordinances, and fearless of successful contradiction, he bade farewell to the Methodist denomination and conference he had long been connected with.

With holy zeal he wrote and preached on these precious truths urging people to break with sectarianism and accept them, which a number of holy preachers and people had already done. These doctrines were precious to him to the day of his death. Later he was connected editorially with other holiness papers, and still later was identified with such publications as correspondent. And afterward wrote and published several books bearing upon the holiness work, and several hymns, which came into use among the holiness people. His last book, "The Kingdom," is yet to be published and glad to learn that it is ready for the press, and thought to be the most readable book he has ever written.

.....
The funeral was preached by the writer at 11 A. M. [June 20, 1915] to a large attentive congregation. Bros. Berry, Watkins, Foster and Campbell were all present and spoke a few minutes with deep sympathy and earnestness of his life labors and decease. We had no choir but we sang a few of the old-time songs and felt that God was with us and that we did not have to sorrow as those that had no hope.

.....
After the funeral service we laid Father Brooks by the side of Mother Brooks, his wife, in the College Mound cemetery to wait for the Lord to descend from heaven with a shout, with voice of the archangel and the trump of God. Peace be with their ashes until that hour.

F. H. Sumpter

* * *

HIS LITERARY EXCELLENCE

The remembrance of his distaste for fulsome praise checks any disposition to disregard his feelings even in posthumous reference, but without extravagance it may be said that he was a

master of choice diction. At times, indeed, he excelled himself and embalmed his sentiments in language, well deserving a permanent place in English literature. Take for instance, that prose-poem entitled, "Brighter and Better," written on the occasion of the death of Sister Brooks, when he, all alone, sat by her hallowed bedside and heard her whisper in rapturous cadence words pregnant with faith and peace and solid satisfaction, the very moment before her spirit took its flight. It was thison his part unpretentious literary effort at reproducing in print the impression of that memorable hourthat a contemporary religious editor, himself a critic of fine ability, observed that Dickens or Hawthorne might have written but, I "doubt," he added, "if they ever did."

Two years ago, at a camp meeting, knowing I had in my possession a rare collection of early hymns, he came to me and requested that I find a certain selection with a stanza he made an attempt to quote from memory. Happily, the hymn and stanza were found and you may be assured that he fitted it into his discourse on the atonement so as to bring out the meaning with vigorous effect.

Here is the stanza:

" 'Tis mystery all. The immortal dies!
Who can explore his strange design?
In vain the first-born seraph tries
To sound the depth of love divine!
'Tis mercy all! Let earth adore:
Let angel minds inquire no more.

His splendid native endowment with acquired abilities and a princely religious spirit distinguished him as an unusual man. Men of his mould can hardly be appreciated by the generation in which they live. It is only by viewing them thru the perspective of history that their worth looms up, as Carlyle would say, in mountain-like proportions.

S. W. Johnson

* * *

"BRIGHTER AND BETTER"

Dedicated to the Memory of Sis. Brooks.

"Brighter and better! brighter and better!
Brighter and better!" the enraptured soul cries,
While it is crossing over the river
Into the city where love never dies.

"Brighter and better! brighter and better!
Brighter and better!" than earth's brightest day
Is the first vision of heaven's glory,
Just as the last scene of earth fades away.

"Brighter and better! brighter and better!
Brighter and better!" the soul that is free
Than when encumbered with its frail body,
And the obstructions of mortality.

"Brighter and better! brighter and better!
Brighter and better!" while cycles shall roll;
As each new glory from the dear Father
Bursts on the sight of the glorified soul.
--W. B. Stevens.

"BRIGHTER AND BETTER"

These beautiful, and in their connection, most significant words thrice repeated, were faintly breathed forth from the lips of my dying wife, who closed her eyes to earthly things on Sunday morning, March 23d, at 3:30 o'clock. "Brighter and better!" "Brighter and better!" "Brighter and better!" Was it the first soul-vision of the heavenly glory that inspired the rapt exclamation? Praise God, that vision is fuller nowmore beautiful now, brighter and better" now than when first opening upon the eyes of my beloved in the stillness and dimness of the death-chamber.

My wife gained the crossingthe place of the crossing where the deathtide runs shallowestat thirty minutes after three o'clock, just anticipating the first clear, pure day-dawn of as lovely a March spring morning as ever heralded the Easter-coming. The passing of her life was as the passing of a gentle breath, and so indeed it was. As calm, as quiet, as gentle, as softly and sweetly as the infant sinks to sleep lullabied by angel whisperings, came her change. Sitting alone in her sick-room, keeping vigil, giving loved attention to her simple wants just at an hour when her only want seemed to be the want of nothing, I glanced at her pale, calm face, and turned again to my reading beside the lamp for say, a minute's time; then another glance at the pale, calm face, andthe chariot had come, and horses thereof, and my loved one was with me no more. So calmly, so quickly had she gone. But her beautiful words lingered, and their sweetness passed not from my spirit's hearing, or scarce from the hearing of my ears--"Brighter and better!" "Brighter and better!" "Brighter and better!"

As readers read these lines, the remains of the loved one lie in their lowly resting place in College Mound cemetery. It seemed fitting that she should lie there. There are relatives; there are friends; there are loved brothers and sisters; the college is there; the church is there; there gather the annual assemblies of her own cherished holiness people; there will her grave be honored, perhaps bedewed with honest tears, perhaps remembered with flowers when days of spring and summer come. Rest, beloved, till the dear Saviour comes to greet His Bride with resurrection kiss; and surely thou shalt be there.

John P. Brooks

* * *

A CORONATION

The celestial chariots swing low of late, and a seer of the noblest type, a preacher of the old prophetic school, was borne beyond the skies. Elder John P. Brooks was one of the most able and edifying preachers that this century has ever produced. This widely-known and well-beloved minister was a man of the mildest and most pacific spirit, but he will be remembered as a most faithful, self-sacrificing, uncompromising Spirit-crowned and heroic champion of Scriptural Holiness.

.....
While recognized as a master in the pulpit, it has been generally mentioned that the greatest power lay in his pen. At one time he was nominated for the office of bishop in the Methodist connection, and if we mistake not, lacked just two votes of election. Such is the testimony to his power as a scholar and preacher, as well as his high standing as a man in the work.

.....
But as an editor and an essayist our dear and now sainted brother was said by some to have no superior. One of the leading and most sound-minded ministers of the holiness movement, and one of the most true and acceptable literary critics of the times as to an ideal religious literature, a minister, who was himself an editor, remarked that John P. Brooks was, in his opinion, the ablest journalist in connection with the Christian press of the entire country at the time.

.....
This pastor of apostolic faith and purity swept through the gates into glory washed in the blood of the Lamb. A spotless soul has soared away to the bosom of God. A more pure, conscientious and high minded man I never met. He was not only a theoretical believer in the doctrine of holiness, but in its fullness he enjoyed it in his soul. His faith was simple as that of a child. He was tormented with no doubts. He was an assured Christian. His soul was serenely triumphant. He heard the voice of the Lord. There was not a taint of spiritual pride in his heart. He walked with God.

"We friends among whom he went out and in,
We knew his sympathy of word and deed;
His thoughtful love and patience so akin
To Christ's pity for all souls that sin.
We knew his high, true manhood, wholly freed
From pride or malice, brave to fight and win.

As we look at his holy life in retrospect; as we see in perspective what he has brought to pass, we praise God for the example of his utterly unselfish spirit, his high Christian courage, his persistence, and for the eminent usefulness that crowned his consecrated career, and for the record of his lifelong diligence in every duty devolving upon him from God.

"With somewhat of thy holy faith,
We lay thy outward garment by;
Give death but what belongs to death,
And life the life that cannot die!

Not for a soul like thine the calm
Of selfish ease and joys of sense;
But duty, more than crown or palm,
Its own exceeding recompense.

Go up and on! thy day well done,
Its morning promise well fulfilled.
Arise to triumphs yet unknown,
To holier tasks that God has willed.

Go, leave behind thee all that mars
The work below of man for man;
With the white legions of the stars
Do service such as angels can."

He has gloriously ascended heaven's bright abode, to converse with angels and more closely to commune with God.

C. W. Sherman

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THE END