

mission he adhered strictly. At the same time he recognized the truth that his commission took into account his own individuality, all that constituted him a person distinct from every other, and therefore he would not consent to fashion his method of delivering the message entrusted to him according to the laws laid down by any other messenger. It was he—Phillips Brooks—who had been called to the work of the ministry, called because he was what he was, and he therefore devoted himself to the work of delivering the message in that way which was best adapted to the fullest exercise of all his powers. To bring a complete gospel with his complete self to his fellows was his one aim throughout his remarkable ministry. This, it seems to us, was the secret of his success. He kept back nothing of the Christ; and he kept back nothing of himself.

He magnified his office. No honor that could come to him from men was for one moment comparable with that which had come to him from God in his call to this office. He gave himself wholly to it. And because this was true, now that he is gone to the day-and-night service of the temple in heaven, the Church on earth feels so keenly the loss which his departure has occasioned. May the inspiration of his life received by many other lives, as the mantle of Elijah fell upon Elisha, reveal the truth of the Divine declaration, that they who die in the Lord are blessed, for their works do follow them!

To the Living from the Dead.

IF it is to be regarded as a privilege that the living should voice their sense of obligation to the dead in tributes of grateful recognition, it is also to be held a privilege that the words of the dead may be held in remembrance, and their influence perpetuated through the ages. The views of such a man as Bishop Brooks concerning the vocation which was to him so sacred, and to which he responded with such fulness of consecration, may well be kept, as his name

is sure to be kept, in everlasting remembrance. One essential he magnified above all others—that to which Doctor Peabody calls attention in the opening article of our Review Section—the character of the preacher. Well does he say that “the truth must conquer, but it must first embody itself in goodness.” No matter what the eloquence of the speaker, no matter what his intellectual grasp of truth, no matter what his ability in the turning of his periods, if back of all there be not personal purity and consecration such that others believe them to be the possession of the speaker, his ministry will be a failure. To quote Bishop Brooks again: “No man permanently succeeds in it—the ministry—who cannot make men believe that he is pure and devoted, and the only sure and lasting way to make men believe in one’s devotion and purity is to be what one wishes to be believed to be. . . . Devotion is like the candle which, as Vasari tells us, Michael Angelo used to carry stuck on his forehead in a pasteboard cap, and which kept his own shadow from being cast upon his work while he was hewing out his statues.” The devotion of the life demands the devotion of the closet. Only as one persistently keeps himself in the light of the throne of the heavenly grace can he keep his life gracious or fulfil the Master’s demand that his light so shine before men that they shall see his good works and glorify his Father in heaven; and good works are to good words what the spring of the bow is to the flight of the arrow, that which gives them both speed and penetrative power.

“Thirty Minutes to Raise the Dead.”

So Mr. Ruskin describes the opportunity of the preacher and its limitation. Would ministers but keep the words in mind, they would find in them a ceaseless incentive to consecrated earnestness in the quest for truth, and to the simplicity of intense passion in the presentation of truth.