

for Peter other than that which visits equally the artist when the artist feels prompted to find a statue in a block of marble? He must know well that the turn of expression he employs is adapted to insinuate that thought. But if that thought is true, what, logically, becomes of the *authority* which Mr. Brooks undoubtedly acknowledges in the Bible? These questions, it is Mr. Brooks himself, and not his loyal critic, that raises.

If now we should note that Mr. Brooks says "richen" (for "enrich"), that he coins for himself the noun "world-full," we should nearly have exhausted the list of approaches to affectation in vocabulary that could be charged upon him, so nobly and simply pure is he in his diction. "Pled" for "pleaded" is, perhaps, to be reckoned in addition here; that form, in a scholar so well-bred, can hardly be an inadvertence. That he should quote Tennyson, "For the individual withers and the *race* [instead of "world"] is more and more"—that he should speak of Montaigne's sitting "in his library at *Paris*," when, as everybody knows, the old French essayist's historic library was (and I suppose still is) at Montaigne, in Gascony—are mere slips of memory on the part of the preacher.

But the largeness, the large-heartedness, of this messenger of the truth, seems to rebuke all petty fault-finding. To be sure, Mr. Brooks is large enough, and large-hearted enough, not to resent, nay, to welcome, all helps to perfection in himself, even more, all helps supplied out of his own shortcomings, to perfection in others. No one can read his "Lectures on Preaching" without feeling this. I now name that one by eminence of his books, which is on the whole the best expression of Mr. Brooks's moral and intellectual character. I said that to read Mr. Brooks was like breathing mountain air. To read his sermons is like that in one particular not hitherto indicated. The atmosphere of his sermons, besides being pure and tonic, is somewhat difficult to breathe, being, as it were, sublimated and over-rare. Not all lungs are easily equal to it. What I mean is, that application to the everyday needs of everyday people is comparatively wanting. Without intending or desiring to do so, Mr. Brooks addresses himself to the few rather than to the many. It is a kind of spiritual elixir instead of common respirable air that he provides for his reader or his hearer to breathe. This is less true of his lectures on preaching than it is of his preaching. His lectures on preaching form a volume as replete with practical wisdom as it is instinct with noble inspiration. I wish they could be universally read by ministers. No minister could read them without being helped by them—helped intellectually, helped morally, helped spiritually. I rejoice in such a book. I believe in such a minister as Mr. Brooks therein sets before his reader in ideal.

And such a minister as he describes, one feels that Mr. Brooks must, himself, in good measure, be, or he could never so have framed his description. The ideal minister will, according to Mr. Brooks, seek to lead