

hearer has a man before him in the pulpit whose mere physical force might enable him to discharge his speech at his audience with the resistless energy of a catapult. And pretty much this is what Mr. Brooks does. The preacher, from the very first word, begins his sermon, usually read from a manuscript, at a prodigious rate of speed in utterance. The words hurry out as if the weight of the Atlantic were on the reservoir behind them to give the escaping current irresistible head. There is no let-up, there could be no acceleration, to the rush of the torrent. You feel at first as if you never should be able to follow at such a break-neck pace. But you soon find yourself caught up and borne forward, as it were, without your following, on the mighty breast of the on-rushing flood. What is more, presently, you enjoy riding so fast. There is a kind of impartation and transformation of personal living force by virtue of which you not only understand everything uttered, but with ease understand it, more swiftly than your wont. The novel experience is delightful.

Beyond what has thus been described, or hinted, there is not much that is peculiar or extraordinary in Mr. Brooks's delivery. I am told that his phenomenal speed in speaking is an expedient adopted by him to overcome a natural tendency on his part to stammering. He speaks, then, as fast as he can, simply because if he should speak slower he could not speak at all. His regular hearers, I believe, come to like his exaggerated rapidity of utterance—which fact, if it is a fact, may, at least, encourage every minister to expect that if he can only accumulate undoubted oratorical virtues enough to be for these enthusiastically admired and loved, his very faults, too, in that case, will be turned from faults into virtues.

I feel, in dismissing this subject, that, what with defensive interpretation first to be made on Mr. Brooks's behalf, and then with minor faults in his style to be duly pointed out, I have failed to express, proportionately, the sense that I have of the extraordinary merit and value of Mr. Brooks's work as a whole. I must not refrain from recording my own personal debt to this preacher. I have felt his spirit as a noble contagion. A loftier ideal, more consistently sustained, more persuasively presented, of personal character in Christ than that which animates the preaching of Mr. Brooks, I should not know where in any uninspired literature to look with the hope of finding. It follows hard after Paul.

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## II.—THE LABOR PROBLEM.

BY T. T. EATON, D.D., LL.D., LOUISVILLE, KY.

WHAT is "the labor problem" of which we hear so much? Briefly, it is the conflict of the selfishness of the men who own machinery with the selfishness of the men who work machinery for pay. It is not a conflict between capital and labor, as is so often represented. Before