

unnecessary that a man should also become the son of God. This can only mean that the human sonship to God revealed as already existing is potential sonship, and that the actual sonship is the result of a becoming.

Of Mr. Brooks's John Bohlen lectures (published under the title, "The Influence of Jesus on the Moral Life of Man"), it must be said that they form on the whole the least satisfactory of the author's works. They have the infelicity of being an exposition less of a thought than of a figurative expression for a thought, and that a figurative expression already by Scripture far more happily appropriated to a different thought from the thought, great indeed, and true in itself, to which the speaker sought now to adapt it. One becoming acquainted with Mr. Brooks first through his "Influence of Jesus," would then have to read him somewhat largely, as he appears in other expressions of himself, to overcome a feeling, quite contrary to the fact, that he is a religious sentimentalist.

To one who does read Mr. Brooks somewhat largely, through the full range of his productions, the quality in him that at length comes to seem the most striking, as it is also the most persuasive, is a compound quality, a character made up of two elements, an intellectual and a moral; or to name them in the true order of their actual precedence in Mr. Brooks's case, a moral and an intellectual. The twofold trait to which I refer is moral height resting on intellectual breadth. The breadth is nearly enough for the height; which is much to say, for the height is great. I should not know what writer to name as surpassing Mr. Brooks in constant noble elevation of moral tone. To read him is like breathing mountain air. You are braced, invigorated, exhilarated. I will defy you to be a mean man *while* you are enjoying Mr. Brooks's discourses. The exercise is a specific—as long as it lasts. Your moral nature is aerated, etherealized, in drawing that empyreal breath. Of course this experience of yours penetrates no deeper than your sentiment, unless you convert noble inspiration into noble character and noble conduct. But that superficialness of result, if it exist, will be your fault, not the fault of the author. The inspiration was heavenly all the same.

And truly of heaven is the inspiration that is breathed in Mr. Brooks's productions. I make in this respect no distinction among his printed works, which, all of them, if not formally sermons, and therefore formally religious, are sermons in effect and in effect religious. Mr. Brooks never ceases to be a preacher in what he gives to the public. A real preacher, too, and not a mere pulpit orator. His moral tone is a distinctly Christian moral tone. Christ is Lord to him, and he constantly seeks to make Christ Lord to his fellow-men. Those words of his already quoted fairly represent the conscious purpose of his ministry—the words I mean used by him in describing his friend: "*Obedient and trustful to his Lord's authority* in order that he might become the son of God." The plea of "sonship to God," the claim of "love" for Christ,