THE CONTRIBUTION OF PHILLIPS BROOKS

TO THE CULTURE OF THE SPIRITUAL LIFE

by

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A Thesis

Submitted in Partial Fulfillment
of the requirements for
THE DEGREE OF MASTER OF SACRED THEOLOGY
in
The Biblical Seminary in New York

New York, New York
April, 1963

To

my wife

Betty

and

the memory of

my sister

Dorothy

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INTRODUCTION

A. The subject stated and justified.

The contribution of certain individuals to the thought and life of the world continues to be significant long years after their death. Such an individual is Phillips Brooks, whose death took place seventy years ago in 1893.

To point up the power of his influence, the fact need only be mentioned that a lady who visited the writer's congregation during the recent Christmas season, hearing a reference to the hymn, " O Little Town of Bethlehem," in the sermon, remarked upon leaving the church that her mother had been confirmed by Bishop Brooks in the year 1891. She did this with such evident pride that one would be immediately drawn to ask, "Who was this man that his influence still endures?"

Phillips Brooks stood at a crisis hour in Christian history. Much that he said from the pulpit and platform, as well as that which later was published, gave impetus to the direction the church was to follow. His was a forceful voice for the truth as it is found in Christ. It seems clear that a study of the life and thought of such a man would well reward the effort expended.

B. The subject delimited.

However, the influence of Bishop Brooks is so vast, covering so many varied subjects of religious, social, and political implications, that a brief study such as that which is involved in this thesis must definitely confine itself to a limited compass. It is therefore proposed to investigate the contribution that Brooks has made to the

cultivation of the spiritual life of the individual and of the Church. His influence in this area will be seen to be considerable, not only in scope, but also in depth. Much of that which he has to say is not new, but clothed in a man of his commanding character, with his facility of expression, causes it to become a living force even in our day.

C. Procedure and Sources

In order to arrive at the proposed goal the following route will be taken. First, a sketch will be given of the life of Phillips Brooks, making note of those formative influences that made the man what he was. This is necessitated by the fundamental factor in his thought, namely, "Truth through personality."[1] In order to appreciate the truth, the man must first be seen who adorned it so nobly.

Secondly, the thought of the man will be studied, which is an outgrowth of his life. Particular care will be given to the theological presuppositions which underlie the Brooksian Ideal. These are absolutely indispensible to any intelligent appreciation of the subject. As the thought-life of the man is unfolded, it will be but a simple step to the third and final stage of the investigation, namely, the application which Brooks makes of these principles to the spiritual life.

In order to arrive at satisfactory conclusions regarding the subject, major consideration will be given to the primary sources of material, namely, the printed works of Brooks in his sermons and lectures. However, the monumental, "Life and Letters of Phillips

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1. Phillips Brooks, Lectures on Preaching, New York, E. P. Dutton and Company, 1886, p. 8.

Brooks" by Alexander V. G. Allen, because of its comprehensiveness, its use of letters of Brooks, and the author's personal knowledge of Brooks, becomes an absolutely indispensible aid to the study of the man. Extensive use of this source will therefore be made as well.

Part I:

Foundations

PART I

Chapter One

Phillips Brooks, the Man--His Life

A. INTRODUCTION

Few men are granted the privilege of renown, during their lifetime, such as that which was the experience of Phillips Brooks. With but one significant exception, the subject of this paper had as his constant companion, the growing awareness of the appreciation of the world at large of the work he attempted to do.

His friends of the clergy, upon his arrival home from one of his frequent trips abroad, prepared a formal welcome dinner in the Young's Hotel in Boston, on September 24, 1883, attended by many luminaries of the ecclesiastical world. Speeches were delivered regarding the respect and honor in which he was held. However, a poem read at the dinner, written by the Rev. William R. Huntington expresses, in humorous fashion, yet with evident sincerity, the attitude, not only of his colleagues, but also of the contemporary society for the magnitude of Brooks' influence.

NATURA NATURANS

Natura, Mistress of the Earth,
 A study hath, they say,
Where century by century,
 She sitteth moulding clay.

Fast as the images are wrought,
 Her lattice wide she throws,
And on the ample window-sill
 Arranges them in rows.

A sprightly critic happening by,
 One idle summer's morn
Made bold to chaff this lady fair,
 In half-good-natured scorn.

"Natura, Bona Dea," said he,
"I'm bored to death to find
What everlasting sameness marks
These products of your mind.

"The men you sculpture into form
Might just as well be rolled;
Peas in a pod are not more like,
Nor bullets from one mould.

"Dear lady, quit the ancient ruts,
Retake the point of view;
Do differentiate a bit,
Evolve us something new."

Piqued was the goddess at that word,
Resentful flashed her eye,
While all the artist in her rose
To give his taunt the lie.

"I'll show you something fresh," she cries,
"I'll teach you how it looks;"-
Then plunged her fingers in the clay,
And modelled PHILLIPS BROOKS! [1]

Yet, not withstanding the virtual reverence in which he was held, Phillips Brooks continued to maintain a level-headed humility and simplicity throughout his entire life.

It is obvious that such a man is a person of unusual character and inner strength. His very appearance was one which inspired awe, it is said.

> While every sermon by Brooks is a revelation of his humility and every letter an evidence of his joy in living, the sum total of the sources never portrays the charm and attraction of the one to whom all men felt free to come in their need and before whom even strangers stopped to look and comment. One contemporary who saw him enter a streetcar reported that a hush fell on all conversation as he took his seat and all eyes were fastened on him until he left. When he passed on the sidewalk men looked at him, remarked about him, and turned to look again. Through years of disciplined effort

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1. Alexander V. G. Allen, The Life and Letters of Phillips Brooks, New York, E. P. Dutton and Company, 1900, vol. II, p. 457f.

> he had become the embodiment of the ideals he sought to cultivate; it was this beauty of his character rather than the uniqueness of his appearance which attracted men to him. [2]

In order to see the man as he was, a brief sketch of his life will be made. In this outline the major events of a life that was filled to the brim with epoch-making experiences will be delineated. The events cannot begin to explain the man himself, but they go far to point up the uniqueness of the influence which flowed from the deep well of his character.

B. ANCESTRY AND EARLY LIFE

Phillips Brooks was born December 13, 1835 in a modest home on High Street, Boston, Massachusetts. His parents were William Gray Brooks and Mary Ann Phillips. The name given to their second-born reflects the honor of his ancestry. The Phillips name was famous in the history of New England, beginning with the arrival of the Rev. George Phillips with Governor Winthrop, Sir Richard Saltonstall, and others aboard the "Arbella" on the shores of the new land at the site of Salem. [3] The Phillips family contributed greatly to the religious life of the colonies not only through the ministry of George Phillips, but also through Samuel Phillips, who served the Church at Rowley for forty-five years, and another Samuel Phillips who served the South Parish at Andover for some sixty-two years beginning in the year 1711. [4]

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2. Raymond W. Albright, Focus on Infinity, New York, The Macmillan Company, 1961, p. viii.

3. William Lawrence, Life of Phillips Brooks, New York, Harper and Brothers Publishers, 1930, p. 3.

4. Allen, op. cit., vol. I, p. 5ff.

The great-grandfather of Phillips Brooks was Judge Phillips, a man of exemplary character, through whose efforts the Phillips Andover Academy and the Theological Seminary at Andover were organized. His son, the Hon. John Phillips, who died at the early age of forty-five in 1820, was the father of Mary Ann Phillips, the mother of Phillips Brooks. The entire family is notable for their adherence to the Puritan religion and the highest ideals of service to the community and to mankind. A long tradition of attendance at Harvard College and devotion to the acquisition of the finest in education characterized the entire family. Mary Ann Phillips transmitted this sensitivity to religious ideals to her son.[5]

The Brooks family was not as devoted to religious and intellectual motives as the Phillips family. They were related to the Rev. John Cotton, and manifested some religious interest, though eventually reacting to a rigid Calvinism, leaned toward Unitarianism. Their prime concern was in the business field, where they excelled. They became wealthy farmers and tradesmen, though always marked for integrity and generosity. One of their number, Peter Chardon Brooks, a great-uncle of Phillips Brooks, was the richest man in Boston in his day.[6]

The blending of these two noble lines met in the person of the subject of this paper. He was born and raised in a happy Bostonian home where financial need never became a problem. Phillips Brooks was the second oldest of a family of six boys, four of whom became ministers in the Protestant Episcopal Church. One of the distinctive features of

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5. Ibid., p. 18.

6. Lawrence, op. cit., p. 6.

the Brooks household was its intense family feeling which united parents and children in a firm bond which even death seemed not to lessen. The resources of the family were expended primarily for the education of the boys, both in the home and in the schools. The influence of the mother in particular is something of beauty to which Phillips Brooks refers on numerous occasions. Her supreme love for her children and her Savior are reminiscent of the characteristics of the mothers of St. Augustine and the brothers John and Charles Wesley, with similar salutary results. It is not therefore with exaggeration that Brooks says of her after her death, "My mother has been the centre of all the happiness of my life. Thank God she is not less my pride and treasure now.... And now that she is with God, I seem to know for the first time how pure and true and self-sacrificing all her earthly life has been." [7] Dr. A.H. Vinton, whose close association with the family made it possible for him to know whereof he spoke, said that Phillips Brooks was made by his mother. [8]

When Phillips Brooks was three years of age, his mother, who had decided to affiliate with the church of Mr. Brooks' choosing, began to become unhappy with the religious life connected with that congregation, and thus investigated the possibility of affiliating with the Protestant Episcopal Church. Her natural inclination, from her Puritan background, militated against the Unitarianism that was encroaching upon the First Church in Chauncey Place in the person of her kinsman, Dr. N.L. Frothingham, who was the pastor. She thus looked for a compromise between

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7. Allen, op. cit., vol. II., p. 252.

8. Ibid., p. 254.

the Unitarianism of her husband's family and the strict Calvinism of her own. This she found in the Episcopalianism of her day which was dominated by the Evangelical School under the leadership of Dr. John S. Stone. Mrs. Brooks attended St. Paul's Church on Tremont Street for some time and then was confirmed in the year 1839. Her husband was not as easily convinced, hence he delayed confirmation until his forty-second year in 1847.[9]

Dr. Stone was rector of St. Paul's until 1842 when Dr. A. H. Vinton took over following his resignation. Dr. Vinton was of the Evangelical School as well. The influence of Vinton upon the Brooks family and upon Phillips in particular can hardly be calculated. Phillips remained faithful to his early instruction from the hand of Dr. Vinton, at least in spirit, if not in the letter, throughout his life.[10]

When he was four years of age, Phillips was sent to a private school on Bedford Street taught by a Miss Capen, until he was old enough to be transferred to the grammar school. He attended the Adams School until he was eleven, when he was entered into the famous Boston Latin School, where he remained five years until his preparation for college was completed. The Boston Latin School gave him the wonderful foundation in the classics which he carried with him through life. Here also he began his literary work that was to be the strong point in his later ministry.[11]

From the Boston Latin School it was a natural step to follow the custom of his ancestors and matriculate at Harvard College. Thus in the

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9. Ibid., vol. I., p. 34 ff.

10. Ibid., p. 43 ff.

11. Ibid., p. 49 ff.

year 1851, when he was still a few months short of his sixteenth birthday, Phillips Brooks took lodging in Cambridge and began his college training. Once again he studied carefully and excelled in the classics to the extent that he began thinking very seriously that the life of a scholar and teacher was the course he should follow in his life. Yet the most distinctive feature of his work at Harvard, and the one that stands out most clearly in the minds of his classmates was his capacity to write with ease and simplicity.

> He was called upon for essays by the Institute of 1770 and the Hasty Pudding Club; he won the first Bowdoin Prize by an essay on "The Teaching of Tacitus regarding Fate and Destiny." In reading these papers one catches occasional glimpses of form, sallies of imagination and subtle humor which were features of his later style. Frequently, too, his desire to reduce philosophy, thought and life to simpler forms and spiritual unity appears.[12]

A surprising element regarding his collegiate training is that there was not the slightest glimmer of aptitude shown for the kind of oratory for which he would later be distinguished. During his sophomore year, for example, he was graded 100 in elocution where the highest grade possible was 140. Allen says,

> It is recalled of him in his college days, as it was known of him in his later years, that he despised elocution, as begetting self-consciousness, at war with naturalness and simplicity..... When he became known as a pulpit orator, those who remembered him in his college days were surprised. If they looked for his distinction in life, it had not been in this direction.[13]

From the very first public utterance to the last, his speech was characterized by an extraordinary rapidity, which at first made it extremely difficult to follow the train of his brilliant thought.

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12. Lawrence, op. cit., p. 14.

13. Op. cit., p. 72.

This was not at all "adopted to cover any natural defect of utterance, for he had none; it was simply the natural expression of the man." [14]

The ability to read rapidly, developed to a high degree during his days at Harvard, proved a life-long asset to Phillips Brooks. "He delighted in reading uninterruptedly and in a relaxed mood and happily retained much of what he read. He seems to have had no single favorite author; he simply read for delight and in the widest areas of his personal interest. Many of the voluminous notebooks he kept have become a chronicle of what he was reading and what he counted important. From these rich mines he dug out and refined the materials for his later needs." [15]

It is difficult to ascertain whether Brooks gave much consideration to the ministry while at Harvard. Allen notes that "one of his classmates, whose opinion of him is founded upon much familiar association, thinks that already he had it in contemplation as a possibility, and was not surprised when he learned of his decision in the year following graduation." [16] But though the natural reserve which characterized his entire life may even at this time have shielded his deepest aspirations from view, he nevertheless seemed not to take himself or life too seriously as he came to the day of graduation. He wrote to his brother William with the light-hearted optimism of so many a youthful graduate, "One week more--we're through college--educated men--and then look out for the consequences--Lord! Won't the old world open its eyes when it sees the class of '55 coming from Cambridge like a whirlwind." [17]

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14. Ibid., p. 73.

15. Albright, op. cit., p. 25f.

16. Op. cit., p. 94.

17. Albright, op. cit., p. 27.

Still, it is to be noted that the Order of Exercises for Commencement Day, July 17, 1855 had the name of Phillips Brooks upon it with the delivery of a paper entitled, "Dissertation-Rabaut, the Huguenot Preacher." That Brooks was capable of serious thought is only too clear from the words which he spoke on that occasion.

> It is then, a noble thing for a man to have something noble to believe. It gives him strength. It makes him such a man as Paul Rabaut. Without his genius, without his great mind, any man may have his great belief, his simple, earnest trust in what to him is truth. There were many greater minds in France, but there was not one greater man...These are the lives that teach the world to live. These are the characters that stand along the street of daily life, looking quietly down like great statues upon the business and the bustle, the duties and the works, of the world which has come after them, and perpetuating their lessons of faith forever.[18]

C. THE GREAT FAILURE

When Phillips Brooks completed his studies at Harvard he was well prepared both through inclination and through training to begin a life of teaching. Though not yet twenty years of age, he immediately applied for the position of usher (or teacher) at the Boston Latin School from which he had graduated some four years previous. His application was approved and he began his work in September of 1855.

It seems quite evident that Brooks had not chosen this course merely as a temporary measure until he could get his bearings and seek employment in some other field. He was rather convinced that the work of teaching was the highest to which a man could be called and the profession in which the most enduring impressions are to be made on young lives. He remarked to a friend later in life that it was his intention to teach for a while in the Latin School in order to gain experience and then to

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18. Allen, op. cit., vol. I, p. 99.

go abroad to study further to equip himself more adequately for a professorship.[19] That he continued to hold this high opinion of the teaching profession is clear from his attitude toward the calls received from Harvard and the theological seminaries later in his career. One might say that the love of teaching was an inherited characteristic in view of the close association that the Phillips family had with the schools at Andover. It is scarcely to be questioned that

> had he continued in this calling, he, too, might have left his stamp upon methods of education, for his ideal would have expanded to meet the advancing claims of the higher education in all its directions. All his life long he had the deepest sympathy with teachers of every kind and grade. Nowhere was he more sought and valued than in schools and colleges and institutions of learning.[20]

But hardly had he embarked upon his chosen career when seeming tragedy struck. He was at first placed in charge of a class of lower-grade boys with whom he worked harmoniously and successfully. But when one of the classes of older boys succeeded in forcing three teachers to resign, the headmaster, Francis Gardner, decided to give Phillips Brooks a chance to prove himself by taking them over. It was not long before this experiment was on the verge of collapse. Brooks called the class "the most disagreeable set of creatures, without exception, that I have ever met with."[21] Albright remarks that "he was young, shy, and overconfident in their serious interest in learning. While he concentrated on enriching their studies they concentrated on tricking and annoying him. They locked him in his room, scattered explosive matches on the classroom floor, and

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19. Ibid., p. 100.

20. Ibid., p. 102.

21. Albright, op. cit., p. 28.

even threw a handful of buckshot in his face." [22] On February 6, 1856 Brooks had had as much as he could stand of the boys of whom he wrote,

> These are tough old sinners with the iniquity of some sixteen springs, summers, autumns and winters on their grim hoary heads. I am teaching them French which they don't, Greek which they won't, and Virgil which they can't understand and appreciate. [23]

He therefore submitted his resignation to the headmaster. In his own eyes, at least, he was a complete failure. Ringing in his ears was the statement by the headmaster that one who failed as a teacher would not be a success in anything he endeavored to do. [24]

The mortification of Phillips Brooks during the next months of anxious concern over his future was both intense and pathetic. He walked the streets of Boston, on occasion meeting a friend or classmate, sadly bemoaning the recognition that he would never amount to anything of real value in the world--the same world that seemed to hold so much promise so short a time before. His religious life also was in turmoil, for, though he had faithfully attended worship at St. Paul's with his family each week of his life (the weekends were free even while attending Harvard) and sat under the Evangelical ministry of Dr. Vinton, he had still not been confirmed in the Episcopal Church, nor could he receive the Sacrament with his parents. There were apparently some aspects of the Evangelical presentation of the Christian life that were disagreeable to him. He felt that there was a schism introduced between religion and life that was unnecessary if not completely false. "If this is what devotion to the law of God demanded, he was not ready to make the sacri-

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22. Ibid.

23. Ibid., p. 29.

24. Allen, op. cit., vol. I, p. 110.

fice of his will."[25] Though Dr. Vinton requested him to come to his study to discuss his seeming failure, Phillips temporarily declined the invitation.

The first step toward reorientation of his life came when Brooks decided to go to see Dr. James Walker, who was at that time the president of Harvard. It is not known what transpired during this momentous conversation, but it is clear that Dr. Walker made the suggestion that Brooks think seriously about the ministry. That Phillips was greatly moved by the interview is borne out by the following account of the incident.

> President Eliot, at that time a tutor in the college, was on his way to Dr. Walker's and recalls how he met Phillips Brooks at the door coming from the interview. He was struck by his appearance: his face was of a deathly whiteness, the evidence of some great crisis. Once again in Phillips Brooks' life President Eliot saw him under a similar situation,--in 1881, when he called to decline the offer of a professorship at Harvard. Then again his face was strangely white, under some extraordinary emotion, and President Eliot remembered the vision of 1856.[26]

It was logical that he should now go to see Dr. Vinton, which he did. He asked what steps one should take who was contemplating the ministry. Dr. Vinton, of course, responded that it was customary for the candidate to have received confirmation and also that he have had an experience of conversion. Brooks said that he did not know what conversion meant. But Dr. Vinton did not press the issue, being a wise curate of souls and realizing that the spiritual life manifested itself differently in various individuals. He therefore approved of Phillips plan and recommended the Theological Seminary in Alexandria, Virginia.[27]

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25. Ibid., p. 121.

26. Ibid., p. 122.

27. Ibid., p. 142.

The school term was already in session so Brooks packed his clothes, bade farewell to his parents and was off to the Seminary. One of his friends remonstrated with him for not taking him into his confidence prior to his decision to study for the ministry, to which he replied, "Please let all that matter drop. I said scarcely anything to anyone about it but Father and Mother. Consider me here at the Seminary without debating how I got here." [28] The reserve with which he guarded his innermost being through his whole life is here in its clearest form.

D. PREPARATION FOR THE MINISTRY

The youthful Brooks once had said with child-like honesty,

> If I am to choose a life for myself, which I am to live and for which I am to answer, let the choice be really mine. Let me say to my advisors: I receive your advice, but no dictation. Without presumption or vanity, humbly, earnestly, and firmly, I claim my own human and divine right to my own life. [29]

He now cast himself with evident dedication upon the work which he had become convinced was necessary to the realization of his ambition. He found the studies at the Seminary almost intolerably easy in comparison with his work at Harvard. The students in the south of that day were not on the level with those of the north, [30] thus he found himself with much leisure time. The only subject that caused him trouble was Hebrew, of which he remarked, "Hebrew is a tough old tongue, as independent as these thirteen states, so that no previous knowledge of any other language helps one out." [31]

The faculty and curriculum at the Seminary were far from challenging

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28. Ibid.

29. Albright, op. cit., p. 33.

30. Lawrence, op. cit., p. 24.

31. Ibid., p. 25.

to Brooks. The only exception was the dean, Dr. William Sparrow, whom Brooks admired and concerning whom he had little but praise. He became so discouraged at one time that he actually applied to Andover Seminary, but was put off by the President of the institution, and then considered attending the seminary in Philadelphia and the General Theological Seminary in New York. He heard that these were just as bad as that at Alexandria, so finally resigned himself to complete the course. [32]

The great amount of leisure time was far from wasted by Brooks, for he saw clearly that if he was to be prepared as he felt he must for his life's work, he would have to do most of the work on his own. He therefore began to range far and wide over the breadth of literature, taking notes profusely upon that which he read, and absorbing much of it into his philosophy of life. The notes he wrote and the poetry he composed indicate that he was crystalizing his thought so thoroughly that there is hardly a change throughout the remainder of his life. Many of the lines found in his notes are later observed in sermons written decades later. [33]

A few examples of his notations and poetry will illustrate the fertility of his thinking when only a year or so beyond his second decade of life.

> Every past deed becomes a master to us; we put ourselves in the power of every act. A deed simply conceived and planned belongs still to the heritage of thought, but when it passes into act there comes a personality to it, we gain ownership in it, and men will give us credit for its good and hold us responsible for its ill.

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32. Albright, op. cit., p. 38.

33. Lawrence, op. cit., p. 30.

> Good morals are good taste. 'Tis well to know
> No life is beautiful that is not good;
> It is increase in beauty when we grow
> From what we would be into what we should. [34]

> One great evil of the sin that we are full of is that it takes away our right to be indignant when other people sin, and so in time our standard of thought is lowered to their scale. [35]

> Vice claims a wideness goodness never wins--
> Endemic virtues, epidemic sins. [36]

It was during this time that the experience of conversion came to Brooks. He had been wrestling with the greatest thought of the profoundest thinkers that the world had produced. In the process, he was literally haunted with doubts and fears. He saw that the issue was one of "the substitution of impersonal law for a righteous intelligent will, the worship of humanity in the place of Christ, the fatalism in literature which was paralyzing moral effort and inducing moral degeneracy." [37] Thus he brought the entire matter down to one focus, the will. It was here that the battle was fought--and ultimately won. Allen describes it in these words:

> To be true to himself, to renounce nothing which he knew to be good, and yet bring all things captive to the obedience of God, was the problem before him. He hesitated long before he could believe that such a solution was possible. His heart was with this rich, attractive world of human life, in all the multiplicity and wealth of its illustrations, until it was revealed to him that it assumed a richer but holier aspect when seen in the light of God. But to this end, he must submit his will to the divine will in the spirit of absolute obedience. Here the struggle was deep and prolonged. It was a moral struggle mainly, not primarily intellectual or emotional. He feared that he should lose something in sacrificing his own will to God's will. How the gulf was bridged he could not tell. He wrote down as one of the

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34. Allen, op. cit., vol. I, p. 245.

35. Ibid., p. 252.

36. Ibid., p. 258.

37. Ibid., p. 266.

first texts on which he should preach, "Thy people shall be willing in the day of thy power," with the comment that "willingness is the first Christian step." [38]

Though he had been confirmed July 12, 1857, his conversion waited God's time. Once the commitment of will had been made it was a total, irrevocable one for Brooks. Henceforth, "there was but one rule to follow, he must be the man that he ought to be, and was made to be, to do always the thing that he ought to do, and then to labor to bring the world which he loved to his own standards." [39]

The remainder of his seminary training was spent looking forward to that moment when he could stand in the pulpit and preach Christ as the One who ennobles and enriches humanity by the blessedness of His presence. It is not at all surprising to read in the first lines of his initial sermon the reflections of his own experience of Christ. "The intellect, coming up to say, 'Lord, teach me.' There is no truth from which even man's theoretical adherence hangs aloof as it does from this necessary submission of the whole intellectual manhood to the obedience of Christ." [40]

Brooks wrote several sermons during his senior year, and tried his oratorical wings on the Sharon Mission some three miles from the seminary. Here a student went each week and preached to the people gathered. There is a tradition that Phillips Brooks was not successful in his preaching attempts, but rather failed utterly at first, receiving only the advice that he ought to try again. However, he seems not to have been gravely affected by this for he wrote to his brother Frederick, "You know I was

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38. Ibid.

39. Ibid., p. 267.

40. Ibid., p. 287.

never much of a speaker. Lately I have been cultivating the extempore address, and, though no orator as Brutus was, it goes pretty glib. I expect to preach so a good deal." [41]

On one of the Sundays Brooks took the assignment to Sharon Mission, two gentlemen from the Church of the Advent in Philadelphia were present to hear him with the possibility of submitting a call to assume the duties of rector following graduation. What they heard must have impressed them favorably, for very soon the call was sent. Brooks was also called to the assistantship of the Church of the Holy Trinity in Philadelphia, which was led by Dr. Vinton, who had since removed from Boston to Philadelphia. After much careful consideration, Phillips decided to strike out on his own and accepted the call from the Church of the Advent, with the humble proviso that it would be only an engagement of three months, after which the vestry could review the call and make it permanent or set it aside as they wished. [42] Brooks was therefore ordained on July 1, 1859, as a deacon in the Protestant Episcopal Church, and entered upon his ministry at the Church of the Advent on Sunday, July 10, 1859.

E. THE CHURCH OF THE ADVENT, PHILADELPHIA

Phillips Brooks was only twenty-three when he took up his ministry in the Church of the Advent. The Church held little promise for expansion and development. The expenses exceeded the income, few members were regular in communion and church attendance, and half the pews in the church were unrented. From the very beginning, the newspapers brought glowing, though somewhat distorted, reports of the sermons delivered by the youthful preacher. Brooks labored diligently at the work of pastor

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41. Ibid., p. 290 f.

42. Ibid., p. 294.

as well as preacher, identifying himself immediately with his people and their problems, thus setting the pattern that always characterized his ministry. His interest in everyone, including the children, won for him the respect of the entire congregation.[43]

Soon the Church of the Advent realized that they had selected for their rector a man of unusual abilities and popularity. Within a few months the church, formerly only partially filled, was overflowing with those who came to hear. On those occasions when Brooks went to the Church of the Holy Trinity to preach for Dr. Vinton, that church also was filled to capacity.[44]

> Unprecedented in the annals of Episcopal Church history was the widespread fame of this young preacher still serving as a deacon at the Church of the Advent. Scarcely half of his first year had gone by before Brooks began to receive calls from widely separated areas of the Church. January brought invitations from California and from St. Stephen's Church in Harrisburg, Pennsylvania. Within the next six weeks he was invited to "succeed Mr. Pratt in Dudley Tyng's Church" and to come to Cleveland and Cincinnati. The first four calls he declined at once but the fifth was not as easily denied. St. John's Church in Cincinnati was the largest and wealthiest Episcopal parish west of the Alleghenies and offered him a starting salary of $2,500. Doctor Nicholson had just left there to become the Brooks family's pastor at St. Paul's, Boston.[45]

Additional calls from California, and a second call from St. John's of Cincinnati continued to keep Brooks in a state of perplexity. A third call from San Francisco offering a salary from $5,000 to $6,000 came only a week after his declination of St. John's. He wrote to his family:

> You are right in thinking that I should not give such an offer my very serious thought. I am just where I want to be now.

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43. Albright, op. cit., p. 55 ff.

44. Lawrence, op. cit., p. 47.

45. Albright, op. cit., p. 61.

> The people are kind, interested and considerate--plenty to do and not too much. Enough to live on--the church gradually filling up and everything encouraging. I know the ropes here and should rather dread breaking ground in a new place again. ....No, I am fixed at Advent for years, I hope, and only ask that things shall continue as pleasant as they are thus far....no offer could make me feel as if I ought to leave.[46]

Phillips Brooks was ordained to the priesthood of the Protestant Episcopal Church on May 27, 1860, by Bishop Potter. His father and mother attended the service and were able to hear their son preach for the first time at the evening service. This moved them to the depths.[47]

Indicative of the kind of counsel he received from his parents is that which is to be found in excerpts from two letters written by his mother during the early days of his ministry in Philadelphia.

> Thank you, my dear child, for the joy you have given me in devoting your life to the service of Christ. It was the desire of my heart from your birth, and I gave you up to Him, and I thank Him for accepting my offering. My dear Philly, when I hear of your faithful labors in the ministry, I thank God, and feel that I have not wholly lived in vain.
>
> I suppose you feel gratified that you have had those two calls, Philly; but don't let it make you proud. Keep humble like Jesus,.....plead mightily for Christ.
>
> We hear fine accounts of you as a preacher, but especially as a <u>pastor</u>. That is the best of all. I would rather you should be faithful to every soul in your charge, that you may be able to render a good account at the last day, than to have the praise of men, for that will make you proud. Beware of it, Philly; I tremble for you. Spiritual pride would destroy all that is worthy in you.[48]

At the beginning of the Civil War in the spring of 1861, Dr. Vinton was called to the pastorate of a Church in Brooklyn, and immediately Phillips Brooks was invited by unanimous vote of the vestry to become

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46. Ibid., p. 62 f.

47. Ibid., p. 63.

48. Allen, op. cit., vol. I, p. 346 f.

rector of the Church of the Holy Trinity in Philadelphia. Brooks almost immediately sent a letter declining this invitation, but when it was renewed several months later, Dr. Vinton interceded on behalf of Holy Trinity and persuaded Brooks that he should accept. He therefore resigned from the Church of the Advent and took up his duties as rector of the Church of the Holy Trinity in January of 1862, when only twenty-six years of age, as successor to one of the leading voices for Evangelicalism of the denomination.

F. THE CHURCH OF THE HOLY TRINITY, PHILADELPHIA

Brooks' concern for his pastoral responsibilities manifested itself immediately by his completing the rounds of half the homes of the new congregation within two months of his first service, and the determination to complete the circuit as soon as possible. He was so busy at this phase of his work that he wrote only two new sermons during the first six months of his ministry at Holy Trinity.[49]

In spite of his youth Brooks was soon one of the leading citizens of the city. He visited with the mayor, was active in the formation of the Evangelical Knowledge Society, and was appointed one of the overseers of the new Philadelphia Divinity School founded by Bishop Potter, which was to help replace the school in Alexandria closed because of the war. A certain cynical reporter for the "Sunday Dispatch," who watched the rise of Brooks to prominence with disdain, and did not hesitate to make note of his disapproval, wrote of his experience when he visited Holy Trinity that the church was "crowded with the wealth and aristocracy of our city. It looked to us like one vast expose' of silks, satins and velvets,

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49. Ibid., p. 386.

varied with trinkets and set off to the best advantage by the skill of the milliner in counterfeiting flowers that throw nature into the shade." He continued to accuse the worshippers of breach of politeness in not making available their seats to the visitors, many of whom were forced to stand during the service. Thus "we bade adieu to the 'dear young pastor,' his loving female admirers and his tabernacle, convinced that either God or Satan have a great work to accomplish at Holy Trinity." [50] The truth of the matter was, in spite of this caustic criticism, that by the end of January, 1862, every pew was rented in the church, the services were filled to overflowing each Sunday, and the Wednesday lectures had to be moved from the lecture room to the church, which also was soon filled to capacity. [51] Rumors of possible enlargement of the sanctuary were already set in motion before six months had passed, so great was Brooks' reception in his new charge. His popularity continued unabated to the end of his Philadelphia ministry and went to even greater heights after his departure from the city of brotherly love.

One side of Brooks' ministry that was unique during this period was the role he assumed of crusader for the abolition of the sin of slavery. For a brief period he departed from his father's advice to remain out of politics and kindred subjects and joined hands with such men as his kinsman Wendell Phillips in denouncing this institution as the evil it was. Brooks' keen sense of the dignity of all men as children of God influenced his thinking greatly in this struggle. He spoke out boldly, courageously, when many pulpits were silent, even though it meant the loss

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50. Albright, op. cit., p. 77 f.

51. Ibid., p. 79.

of some of the most respected members of his congregation as a result. At a Fast Day service he spoke a few words ex tempore which indicate the passion with which he faced the issue.

> It was not timely or proper to preach, but would it not be a mockery before God to say that we have sinned, we have broken Thy laws, we have polluted Thy Sabbath and received in vain Thy grace, without alluding to the greatest sin of all,--the blackest stain upon our country and the cause of all the ruin and bloodshed and affliction that have been visited on our land,--the black sin of slavery? Have we not that duty to perform, to pray for the removal of that great crime, that dark spot upon our country's history? And was this all? Were there not here among us persons whom we meet daily in social intercourse, who give not even a faltering support to the administration of the laws, who are not using the means God has given them for the suppression of rebellion and treason; men who deprecate the extermination of the evil that has caused all our troubles? Was it not as much our duty to pray for the rebuke of these traitors in the North as for the discomfiture of the openly declared enemy in the South? It was the duty of the congregation to cultivate that firm unwavering loyalty to the government that would recognize no distinction between the open foe and the secret enemy.[52]

The result of this and other appeals is shown by a letter by the Rev. R. C. Matlack in which he recalls attending a meeting of the Union Club with Phillips Brooks, concerning which he remarks,

> I accompanied Phillips Brooks to the opening meeting (February, 1863), and he made one of those bold, Union speeches for which he became famous, although his parish was a new organization, heavily in debt, and he was in danger of losing some of his most important members by his decided action. When most pulpits were silent, and some were adverse, his gave forth no uncertain sound. His manly, courageous utterances did much to turn the tide of society in favor of the abolition of slavery and the preservation of the Union.[53]

Brooks naturally stood firmly behind the administration of Lincoln in the conduct of the affairs of the nation at the time. His admiration

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52. Allen, op. cit., vol. I, p. 445 f.

53. Ibid., p. 449.

for the man was great. One of his noblest addresses is based on Lincoln. When the war finally came to its bitter end, and the supreme tragedy of Lincoln's death was perpetrated, Brooks stood up in his pulpit on the Sunday following (Easter Sunday, for Lincoln was slain on Good Friday, 1865) and spoke words which clearly indicate that he was passing from a youthful adulation of the intellect to the full realization that the will of man was basic to all of life.

> In him was represented the majesty of those simplest virtues which all mankind honor and admire, and which so few men are inclined to cultivate and praise by the personal practice of their own lives....His moral character, too, distinguished above the intellectual, is beginning to be appreciated....
>
> Shall I say more? Yes, there is more to say, for when we speak of the truth and independence of such a man, they are only vestibules to that higher quality, his reverent fear of God. I believe from my heart that if there be a man who has left on record that he was a Christian man, a servant and follower of Jesus Christ, it is he who lies in the coffin today. What are the evidences of the service of Christ? If they be a constant submission to His will, an habitual reverence for His authority, an eye that always looks up in danger for deliverance, and looks up in success for thankfulness, an eye that always seeks out a guidance which is not of man but of God, which is always ready to be led and is always afraid of going beyond the commands of a Higher Voice--if this constitutes a Christian character, all this there was in him. We rejoice in the hope not merely of a noble influence for our country, but of a glorious resurrection and an eternal life for him whom we have revered as a father and loved more dearly than we could love any human friend.... [54]

Realizing that their rector was tired, Holy Trinity granted him a year's leave of absence with full salary. He left for his first of many trips abroad on August 9, 1865. His journeys carried him to England, then to the continent,where he studied at firsthand the sites of the events of the Reformation, and of his particular hero, Martin Luther. He then went to the Holy Land and spent considerable time in devout

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54. Ibid., p. 536.

reflection on the life of Christ at those places made hallowed in memory of His presence. He returned by way of Rome and thence back to the United States and his pulpit.[55]

In the spring of 1867 he was accorded the high tribute of being called to become dean of the new Episcopal Theological Seminary in Cambridge, Massachusetts. Once again he turned to Dr. Vinton for advice, and after considerable wrestling of spirit regarding his life's work, decided to decline the call.[56]

The years from his return from Europe until he left Philadelphia for Boston in 1869 were fruitful so far as sermon making was concerned but were not particularly eventful from the standpoint of exceptional incidents. A beautiful tower was added to the Church of the Holy Trinity and the influence of Brooks expanded even more greatly. He was called upon to preach at churches throughout the country, and continued to preach to crowded congregations at home.[57]

In April of the year 1868 the parish of Trinity Church, Boston, became vacant. The immediate reaction of many was to look toward Philadelphia and Phillips Brooks to fill the position. In August the call came. Friends from Boston and dignitaries from the city and church pleaded with him to accept. The vestry and friends in Philadelphia were just as determined to have him stay. Dr. Vinton wrote him urging him to remain in the Church of the Holy Trinity. Brooks sent a letter declining the call to Trinity on September 7, 1868. He could not have anticipated the reaction of the vestry of Trinity, nor that of his parents, who had some

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55. Albright, op. cit., p. 112 ff.

56. Ibid., p. 123.

57. Ibid., p. 126 f.

time before left St. Paul's for Trinity Church. His mother wrote,

> I feel so deeply disappointed on receiving the news of your final decision not to come to Trinity that I know not how to write to you. It is a dreadful blow to all of us. I never can tell you how badly we all felt when your long-looked-for letter arrived at breakfast time. We were all stunned and saddened by it, for your long delay in answering greatly encouraged us to hope, and the disappointment is intense. [58]

She reflected the attitude of the entire congregation, as well as the city at large. Plans were therefore set in motion to delay a second call until a more propitious time. It was decided to wait for a year and resubmit the call. In the interim, the Hon. Robert C. Winthrop wrote Brooks and prepared the way. July 6, 1869 the vestry sent a second call to Phillips Brooks which, after counsel with Dr. Vinton and others, he felt led to accept. To his senior warden he wrote, resigning his charge at Holy Trinity, "I have given it thought, carefulness, and prayer, and have tried to decide it in God's fear. I can say no more, and only entreat you to try and think the best of my decision... May God bless you always, you and all of yours! [59] After the sadness of farewells he assumed his duties as rector at Trinity, Boston, at the age of thirty-three on October 31, 1869.

G. THE EARLY YEARS IN BOSTON

The change from Philadelphia where he was loved to Boston where he was virtually unknown was a severe blow to Brooks. At first he wondered whether he was mistaken in his move. He had been virtually the first citizen of the city as pastor of Holy Trinity; in Boston he was but one clergyman among many luminaries. The Church of the Holy Trinity was a

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58. Allen, op. cit., vol. I, p. 606.

59. Lawrence, op. cit., p. 73 f.

vital parish swarming with activity; Trinity in Boston was an old gothic structure in the downtown district with an elderly congregation which only occupied the pews on the floor, while the galleries were practically empty.[60]

Brooks entered upon his ministry with the same earnestness that he displayed in his former two charges. Before long a change came over Trinity as the congregation listened to the rapid-speaking young pastor. The crowds began to throng the church each Sunday. The old sexton, Dillon by name, was not in sympathy with a crowded church and sought means of reducing the number who attended. One day, Brooks tells us, "Dillon's fertile mind discovered a way to reduce the number. He.... came to the Vestry room to tell of a method he had devised for the purpose. When a young man and a young woman came together, he separated them; and he expected me to approve the fiendish plan."[61] The Wednesday evening lectures were also started early in Brooks' Boston ministry. He showed his evident sentimentality when he sent for the pulpit desk which he used for his lectures in Holy Trinity. The top of this was later incorporated into the pulpit used in the new Trinity church building.

Brooks began now to expand his ministry to churches of all denominations. It seemed that he was destined to belong not only to the Episcopal Church, but to the Church as a whole.

> Somehow (says one observer) there is a feeling that he belongs to the Church and not to the Episcopal Church; that he is too large a man for the enclosure of any denomination; and that a sketch of him in the "Congregationalist" is just as pertinent as in the "Churchman."[62]

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60. Ibid., p. 75 ff.

61. Ibid., p. 79.

62. Allen, op. cit., vol. II, p. 26.

Not only did he burst upon the religious life of Boston like a meteor, but he soon entered upon the social life of the community in a way similar to his experience in Philadelphia.

> He rose quickly to the place of foremost citizen of his native town, whose presence at every civic solemnity or function seemed indispensable to its completeness. On such occasions he took his part with dignity and gravity, yet never without the sense of amusing incongruity in the formal association with great men and distinguished citizens to whom as a boy in Boston he had been accustomed to look up with reverence. The child in him was perpetuated in the consciousness of manhood's obligations. Thus in February, 1871, he was present at a meeting in Music Hall whose aim was to awaken public interest in a scheme for the erection of a museum of fine arts, "when a distinguished array of leading citizens occupied seats upon the platform." Among the speakers were Ralph Waldo Emerson and Edward Everett Hale.[63]

The pastor and vestry of Trinity Church realized that the future of the parish lay where the people were moving, which was away from the center of the city. They wisely purchased a lot in the back bay section which formerly had been part of the bay, but now was filled in with gravel. Many problems faced the leaders before the congregation could be persuaded that a move was necessary. But when the Boston Fire of November 10, 1872 destroyed large sections of the downtown district, and Old Trinity with it, it became clear that something had to be done. Henry Hobson Richardson was employed as architect. After worshiping under difficult conditions in Huntington Hall of the Institute of Technology for four years, the congregation finally dedicated its new edifice on February 9, 1877.[64]

Occasional trips to Europe during the early days in Boston spread

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63. Ibid., p. 29.

64. Lawrence, op. cit., p. 79 ff.

his fame through most of the English speaking world. He became close friends with such men as Dean A. P. Stanley, Dean Frederic W. Farrar, Bishop J. B. Lightfoot, Alfred Lord Tennyson, Robert Browning and a host of others. He often was asked to preach in the cathedrals of England, including Westminster Abbey, and was the first American honored to preach before the Queen.[65] He was sent the table top upon which Dean Stanley wrote, years later by his widow, and characteristically had a writing table made of it for his own study.[66]

Brooks made his mark upon the literary world with the delivery and publication of his "Lectures on Preaching," the Yale Lectures of 1877. The material is very much like his sermons, in that they reveal the man himself in a way that was impossible to discern in normal conversation because of the natural reserve which he had. Allen says, "The greatest charm of the Yale Lectures, from the literary point of view, is that they constitute the autobiography of Phillips Brooks,--the confessions of a great preacher."[67] The book was an instant success and resulted in comments from individuals of widely diverse theological opinion. Edward Everett Hale said that he read the book "with an interest which few books have for me and almost in one sitting," and adds that he was amused

> to find that theories which I flattered myself were my own have crossed your mind and have been thoroughly worked out and justified by you....There are some points I shall like to talk over with you if we can have the luck to have a half hour together.[68]

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65. Allen, op. cit., vol II, p. 267.

66. Ibid., p. 763.

67. Ibid., p. 175.

68. Albright, op. cit., p. 189.

Dr. Stone, who had led the mother of Phillips Brooks into the Episcopal Church, wrote her a letter regarding the lectures.

> I have just finished the reading of Phillips' "Lectures on Preaching," and I wish you to join me in giving God thanks for such a book and for such a writer. His lectures must have been a great blessing to those who heard them, and they must be a great blessing to all who read them, especially to all young preachers who read them. And if it were in my power I would put them in the hands of every young preacher in the land. They could find no better human helper in the great work before them.[69]

The Rev. H. C. Badger of New Haven said, "That book I would lay beside the Bible of every young minister to-day. I would have every preacher read it every year as long as he lives."[70]

The following year saw the first volume of Phillips Brooks' sermons published. He had been tempted to publish a volume after being in the ministry only four years, but was dissuaded by his father after it had reached the printer's hands. There was no retracting the book this time, for it grew out of continued pressure of the public. It was welcomed, as all his writings were received, with hardly a dissenting voice as to their great merit. The praise was at times almost eulogistic.

> I am sure you will rejoice to hear how my life has been made richer and fuller through your aid, and my poor blurred sight of men as trees walking exchanged for clear outlines and effulgent day.....
>
> You are speaking to <u>men</u> as no one else can.....
>
> No book save the Bible gives me so much strength and holy ambition.....
>
> The volume has become my <u>vade mecum</u>. Your sermons are the highest interpretations of Christian philosophy ever uttered from an American pulpit.....[71]

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69. Allen, op. cit., vol. II, p. 187.

70. Ibid.

71. Ibid., p. 191.

Brooks was invited back to Yale a second time, on this occasion to deliver two lectures on the "Teaching of Religion." The following year (1879) he delivered the Bohlen Lectures on the "Influence of Jesus." This latter work must be considered one of his most important contributions to the development of theological thought, in the opinion of Allen.[72] It is in many ways the apologia of the author.

> It is the defense of himself and of his method, the exposition of his ideal of life, his final answer to the question how to meet the doubt, the weakness, the skepticism of the time..... He pointed out the remedy,--the influence of Jesus tended to the restoration of a lost symmetry.[73]

One further element of Brooks' early years in Boston must be noted before bringing this section to a close, namely; the formation of the Clericus Club. Inasmuch as Brooks was a bachelor he was noted for his loneliness and his great longing for companionship among the members of the clergy in particular. In Philadelphia he met regularly with professional friends, so it was natural for him to seek such company when his sphere of service shifted to New England. The Rev. William Newton formed the Clericus Club in 1870 shortly after Brooks' arrival in Boston. The group met the first Monday of each month and "members took turns in reading a paper and having it freely criticised in complete confidence."[74]

> In the course of the years it developed a president in the person of Phillips Brooks, but no one ever knew exactly when or by what process he assumed the office. His right to it, however, was unquestioned. The meetings were held informally for a few years in the houses of the members, until finally Mr. Brooks insisted that they should meet regularly at his rooms. The social element on the whole was the most prominent feature of these evenings, though the inevitable essay was always read. There were some who thought that the meetings would be more profitable if the members were all required

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72. Ibid., p. 209.

73. Ibid., p. 238 f.

74. Albright, op. cit., p. 155.

> to comment in turn on the essay, but to this arrangement the president positively refused to listen. The talk should be spontaneous or not at all. If a member had anything to say let him wait his chance and then hold the floor if he could get it against some one else more anxious to be heard. It was practically Phillips Brooks' Club, and so it came to be generally known. It formed a prominent feature in his life, as it surely did in the lives of all its other members. Those who had the privilege of meeting him there saw him and heard him in familiar and yet impressive ways which will never be forgotten.
>
> It was characteristic, too, of Mr. Brooks that he seemed to give himself exclusively to whatever occasion claimed his interest. Thus he seemed almost to live for the Clericus; he was seldom absent from its meetings; he kept track of absent members, and urged their attendance or reproved them for neglect.[75]

His faithfulness to this group was unabated through his whole life. He attended the regular meeting of the Clericus less than three weeks prior to his death.[76]

H. THE LATER YEARS IN BOSTON

A new phase in Phillips Brooks' life is introduced when in 1879 his father died, and then some few months later his mother also passed away. The tender concern of both parents was a remarkable part of his development. The father took great pains to see that he avoided the many pitfalls of youth. He remonstrated with him, for example, about his habit of smoking cigars and warned him that "the habit will grow and so sure as it does, good-bye to your influence--good-bye to your effort to do good."[77]

His mother, on the other hand, was ever and always watching over his soul, concerned that he keep the faith, and proclaimed the crucified Christ as the Saviour of the world. "My dear child," she once wrote,

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75. Ibid., p. 57 f.

76. Ibid., p. 931.

77. Albright, op. cit., p. 47.

"remember, you have promised to preach Christ and Him crucified in the true meaning of the words and I charge you to stand firm." [78]

When they had gone, Brooks was in many respects alone in the world. His loneliness becomes more and more evident, and his sorrow about failing to marry time and again is mentioned. To Bishop McVickar, his successor at Holy Trinity in Philadelphia, he once confided "that it had been the mistake of his life not to have married." [79]

But now he plunges into his work with greater determination than ever. Suddenly, however, he is confronted with the most important decision of his life. When Dr. Andrew Peabody, Plummer Professor of Christian Morals at Harvard College died, Phillips Brooks was elected to take his place. The call was primarily to be pastor to the students, but also to teach whatever courses might be deemed necessary. Harvard being primarily a Unitarian institution, it was unusual to elect one of different creed to the position. Brooks made it clear that he was Trinitarian in belief and was determined to maintain this position. The call was nonetheless held firm. Much pressure was exerted by President Eliot and the student body by way of letters and even mass meetings to show their desire to have Brooks' acceptance. But, though drawn to accept on the basis of inclination, he felt ultimately that it was in the best interests of his life's commitment to continue as rector, thus he submitted his rejection to President Eliot. [80] The incident alluded to above when he was told to consider the ministry, describes the emotion with which Brooks dealt with the issue.

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78. Lawrence, op. cit., p. 126.

79. Allen, op. cit., vol. II, p. 767.

80. Lawrence, op. cit., p. 129.

Brooks remained in close association with Harvard all his life. In appreciation of his outstanding eloquence as a preacher and purity of life the degree of D.D. was conferred upon him in the year 1877, and Brooks lived to earn that degree many times over. [81] His great influence upon the intellectual life of the world is indicated as well by the fact that he was awarded the D.D. degree from both Oxford [82] and Columbia. [83]

In the early years of his ministry in Boston, Brooks made it his habit to stay at his post through every other summer, and on the alternate year visit Europe. In this way he covered practically the entire continent on his six visits over the span of twelve years. The persistent drain upon his normally rigorous constitution by the variety of calls upon his time and effort for sermons, speeches and lectures at almost every conceivable kind of event, left him weary. Thus in the year 1882, Trinity's vestry granted Brooks a year's leave of absence. During this period he revisited Europe, then went to India.

On this trip he preached in the pulpit of Henry Martyn, whom his mother held before him as a noble example, and gained a fresh enthusiasm for Foreign Missions which would have brought delight to the devout heart of his mother. [84]

Seven years later he embarked on a journey which first took him to the west coast of America and from thence to Japan. He was accompanied

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81. Allen, op. cit., vol. II, p. 153.

82. Ibid., p. 568.

83. Ibid., p. 647.

84. Lawrence, op. cit., p. 137.

by his beloved friend, the Rev. William McVickar, who, like Brooks was a giant of a man. They feared that the jinrikisha men might rebel at their size, but this happened only once on the entire trip. The Japanese, a small people, often asked for the measurements of head and hands and feet of their guests. The children called out, Daibutsu, which means the image of the great Buddah. [85]

During this period in his life Brooks grew to his greatest stature both in personal effectiveness and in influence at home and abroad. He was elected assistant Bishop of Pennsylvania, which post he refused. [86] He preached to throngs wherever he went; be it his own church in Boston; the men's Lenten services in Trinity, New York; a small suburban congregation; or Westminster Abbey. The response was always the same; a sense of awe before the rapid delivery of this man of God. A Boston paper records the attitude of many at this time.

> According to all accounts that quality which has entered into Dr. Brooks' sermons, especially of late, was felt in a marked degree by his New York audience. Always strong, earnest, and filled with the dignity of his words and work, it has been a matter for comment in Boston that since his return from his last journey (the visit to Japan) he has brought to bear a deeper force than ever, a more impassioned delivery of thought and an apparent burning conviction of the necessity of impressing upon the people the truth of which he is convinced. The repressed but tremendous effect of yesterday's sermon in New York confirms the belief that there is new power in his utterance, a sense of having been touched by the coal that the world's prophets have felt when they have spoken enduring words to those who "hear indeed but understand not." [87]

The theology of Christianity throbbing and beating in the vibrant life of a devoted follower of Christ was as contagious as he said it

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85. Allen, op. cit., vol. II, p. 714.

86. Albright, op. cit., p. 285.

87. Allen, op. cit., vol. II, p. 750.

should be in his "Lectures on Preaching." Of this more detail will be given in ensuing portions of this paper.

As he draws near the end of his ministry in Trinity Church the changed qualities of his life are evident to all. Allen writes,

> The last of the Lenten ministrations of Phillips Brooks was the most impressive of all. If he had known that it was the last Lent he was to keep at Trinity, he could not have better expressed the mood appropriate to such a moment. The change in his appearance, indicated in one of his photographs where humility of spirit and a brooding tenderness and solicitude look out from his dark and somewhat saddened eyes, corresponds with a certain indescribable quality, which pervaded all his utterances.[88]

He ministered daily in his own Church and held a course of lectures for men only each Monday at St. Paul's Church, Boston, which was filled every week. His passionate appeal was to convince each of his auditors that every man had his opportunity to develop into the man God meant him to be. "To rouse men to the danger of losing that opportunity was his motive; to bring them to the recognition of their possibilities, all this was 'rescue work.' He did not preach the penalties of hell as the alternative, but he made men feel the alternative to be a loss unspeakably sad and fearful."[89]

In the middle of Lent (March 9, 1891) Bishop Paddock died. The name most often heard as his successor was, of course, Phillips Brooks. It seemed to practically everyone that there was no other man in the Church more deserving of the honor. With the end of Lent, and the beginning of the controversy about the election of Brooks to the episcopate, this portion of his life comes to a close.

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88. Ibid., p. 817.

89. Ibid., p. 835.

I. THE EPISCOPATE, AND HIS DEATH

Phillips Brooks was public property. He did not belong merely to one group; but rather to the world. It is to be expected, therefore, that his name should appear in the secular press as well as every denominational magazine as the logical successor to Bishop Paddock of Massachusetts. Still there was a vocal minority in the Episcopal Church that felt he was unworthy of the position because of his public denial of the doctrine of Apostolic Succession.[90] The convention that convened on April 29, 1891 elected Brooks on the first ballot. But since it was necessary for his election to be confirmed by the dioceses of the Church, it was not until July 10th that he was officially called to the position. His former parish graciously permitted him the use of the home they had constructed for him at 233 Clarendon Street.[91]

Brooks was an efficient, hard working Bishop, so much so that his health almost immediately began to show the strain of the energy with which he entered upon this new sphere of service. The work of the bishopric and the calls to serve in a multitude of other capacities caused a rapid disintegration of his physique. After less than a year and a half of service he complained of a cold following the consecration of St. Mary's Church for Sailors, East Boston, on January 14, 1893. Shortly thereafter a sore throat developed. He refused to stay in bed, but rather continued to meet his scheduled appointments. The physician who attended him issued the following statement:

> The Bishop for several days had been suffering from a severe sore throat, which gave rise to no serious or alarming symptoms

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90. Albright, op. cit., p. 368 f.

91. Allen, op. cit., vol. II, p. 936 f.

> until the night before his death, when they assumed a diptheritic character. He then became delirious, his breathing rapidly increased in frequency, and early in the morning of Monday, January 23, he was seized with a slight spasm, soon after which his heart suddenly ceased to beat. His throat was at no time seriously obstructed, nor was any membrane visible.[92]

One of his dearest friends, Dr. Leighton Parks, tells of his last interview with Brooks.

> When I entered the bedroom, which was over the study, and the same size, I saw Brooks in bed propped up with pillows, his cheeks flushed with fever, indeed, but with no sign of disease; he looked much like a child does that has a cold.....
>
> "My dear Brooks," I said, "it does not seem natural to see you here." "Oh Parks, I am so glad you've come! I wanted to see you." I told him how that I had only that moment heard of his sickness, and begged him to tell me just how he was. Then he looked at me with a half-startled, half-questioning look in his eyes, and said, "I think I am going to die." ..... The great bed was covered with books,--books new and old. I picked up one and glanced at the title. I do not know what it was. The pathos of it all swept over me. The whole city ready to serve him, a host of friends longing to be with him, and he was alone, and had turned at the last, as he had done through all the lonely years, to books, his best friends.....
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> He died just as he had lived,--the keen sense of humor, the scorn of pretentiousness, the love of literature, the ignorance of pain, the shrinking from death, the love of life, the humility that counted others better than himself, the loving heart that loved to the end. All these were shown in the last half hour when we talked together. He died as simply, as naturally, as lovingly, as he lived. It is the same man we hope to see.[93]

J. SUMMARY

Phillips Brooks' life was characterized by almost unprecedented success. With the lone exception of his failure as a teacher in the Boston Latin School, he saw everything he attempted to do turn to gold at his touch. His two pastorates in Philadelphia, the Church of the Advent and the Church of the Holy Trinity, enabled him to rise to prom-

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92. Allen, op. cit., vol. II, p. 936 f.

93. Ibid., p. 937 ff.

inence as the foremost minister of his denomination. His rectorship of Trinity Church, Boston, saw him instrumental in building the largest church building of New England, of that day, and saw him fill it to capacity at every service during his ministry of twenty-one years. He was finally elected to the highest office of his denomination, the Episcopacy. He was world renowned as a preacher and as a man of God. When he died, tributes from almost every denomination and numerous countries indicated the extent of his influence. His power seemed to lie in the fact that he was the living embodiment of that which he preached. The crowds who listened were exposed to "God's Word through personality" in one of its finest expressions. They were therefore drawn almost irresistibly back for more, and in the process were drawn beyond the preacher to the Christ Whom he exalted.

Part I

Chapter Two

Phillips Brooks, the Man--Personal Characteristics and Thought

A. INTRODUCTION

In order to see Phillips Brooks more clearly it would now be well to pass from a study of the key incidents in his life to a discussion of the personal characteristics of the man and also to point out the salient features of his thought and theology. When these have been brought into focus, it will then be possible to understand more adequately how Brooks applied these to the culture of the spiritual life. If it is true that "what you think, you are," then a knowledge of the thought of Phillips Brooks will give us great insight into the total man. As it shall be shown later in this paper, Brooks' unusual power and influence with men lay here, that he was the very embodiment of that which he taught and preached. This, of course, terminated in a kind of spirituality which could not be gainsaid.

B. PERSONAL CHARACTERISTICS

At the outset of this section it will be shown that the man who so simply adorned the gospel of Christ with a gracious and holy life, possessed certain characteristics that marked him out as a unique man among men.

1. His Description--Personal Appearance

Phillips Brooks was a giant of a man. He stood six feet and four inches tall and weighed some three hundred pounds later in life. To his dear friend the Rev. William N. McVickar he once wrote while traveling abroad, "For myself, I was informed by the scales of a remote but entirely trustworthy Tyrolese village the other day that I had lost forty pounds,

and now weigh only a contemptible two hundred and sixty."[1] Despite his size he did not appear out of proportion. Allen puts it well when he comments:

> In any company, however distinguished, he carried the highest distinction in appearance; even when foreign visitors were present, whom all were anxious to see, it was Phillips Brooks upon whom the interest centered and the gaze was concentrated. In his stature he stood head and shoulders above ordinary men, but so perfect was the symmetry of his proportions that, as was said of him by a lady with fine discrimination, which the common judgment of the time would approve, it was not he that looked large, but other men that looked small.[2]

Another described him this way:

> He is exceedingly portly and also very tall; in bearing one of the most commanding men of his day. He has a fine, well-proportioned head, covered with a short growth of thick dark hair, which he wears easily without careless indifference and also without dainty niceness.... A certain throwing of his head up and a little to one side is his most prominent gesture; and it is all the more effective that it is not strictly elegant....[3]

In his appearance it can be said with all truthfulness that "the face of Phillips Brooks is to be classed among the few beautiful faces which the world cherishes."[4] Justice Harlan of the Supreme Court of the United States said,"He was the most beautiful man I ever saw. I sat opposite to him once at dinner, and could not take my eyes off him."[5]

There was a great call for photographs of Brooks from all quarters, but he kept refusing to authorize their distribution. When finally this was allowed, the portrait was to be found almost everywhere one traveled in the state of Massachusetts. To point up the amazing popularity of

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1. Allen, op. cit., vol. II, p. 575.

2. Ibid., p. 594.

3. Ibid., p. 18.

4. Ibid., p. 778.

5. Ibid.

the man among people of the broadest spectrum of opinion it is interesting to note the attitude of a Roman Catholic Sister of Charity who, upon receiving a copy of his photograph, wrote:

> I can't begin to tell you how grateful I am for that lovely picture of one of the loveliest men this world has ever known..... I like any one who likes Phillips Brooks. What a handsome face! His eyes seem to be looking for what has been much sought, but looking still, searching patiently, satisfied that beyond these "mists and vapors" and "darkened glasses" all is clear. I can never say exactly what an impression Phillips Brooks has always made on me. I feel a queer sort of soul kindred with him. I should like to have known and talked with him. Though we would not have agreed on all points, I am sure we would have been friends,--queer presumption, but you know what I mean. I'm not speaking of the intellectual, the scholarly, the official Phillips Brooks, but of the natural man, that looks out of those honest eyes. I like the mouth, too, expressive of the firmness and fulness and compassion and truth of him. The picture now hangs alongside of a beautiful photograph copy of Hofmann's famous Christ, and seems at home there.[6]

An incredible statement, that last of the Sister of Charity, which could see no disharmony in placing a picture of an Episcopalian Bishop on her wall next to the picture of the Christ, and then remarking that "it seems at home there." But this was the attitude of the many, not the few, thus we must bow to the opinion of those who lived with such a man and were privileged to see the portraiture of the Savior Himself marked in the configuration of his own noble countenance.

2. His Preaching

Normally when one hears of a great preacher, the thought of a powerful, resonant voice comes to mind. One also thinks of a man whose power of oratory and whose style of delivery contributed considerably to the success of the man. However, when one studies Phillips Brooks, he looks in vain for any such characteristics. Brooks' voice was evi-

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6. Ibid., p. 779.

dently weak, making him at times inaudible to larger congregations in an age not blessed with the amplification available today. Furthermore Brooks used none of the methods of oratory or elocution, though he certainly was well aware of them, to win his crowds. His was the simple pouring forth of the truth of God which possessed him, with such evident sincerity and simplicity, that men were captured, gripped, by the truth he presented and forgot all about the vehicle through which it was imparted. Allen quotes one who listened to his preaching and who remarked:

> His secret does not lie in his thought or his style; not in his utterance, which is rapid almost to incoherency, and marred by an awkward habit of misreading his writing, a delivery unrelieved by the charm of a musical or even a pleasant voice; but in his evident honesty of conviction, sincerity of purpose, and earnestness of desire,--he does not think of himself or of the impression he is making; also, in that he approaches men on the side of their hopefulness. He is a man of exceptionally intellectual abilities, but the moral qualities are so obvious and forceful as to make the other seem secondary.[7]

The rapidity of his preaching was one of the most notable things about it when one heard him for the first time. All those who give accounts of sitting at his feet make reference to that fact. In some cases it was even thought to be a speech impediment with which he grappled, for the words poured forth in such a torrent, that often he faltered in speech, either being unable to read his manuscript as rapidly as he wished, or because his mind was working more rapidly than it was possible for him to express the thoughts. The description that Albright gives of him includes some extremely interesting data in this regard.

> As Brooks came to greater fame the news reports became more numerous and portrayed many of his mannerisms and habits which he never lost. He usually entered the church with a quick

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7. Ibid., p. 25.

> step, as though hurrying, sweeping his left arm in long circuits, glancing about a bit nervously and then abruptly kneeling. When he rose to preach in the turret-like pulpit of the old Trinity Church he wore a black Geneva gown with a collar, vest, and necktie such as the usual layman might wear. Because he was nearsighted Brooks carefully adjusted the height of the shelf at the proper distance for his manuscript and then arranged the lights. The young rector spoke very rapidly; even though he sometimes achieved over two hundred words a minute no one was lost in the flow of words. The most accurate record of 213 words a minute was made with two stop watches at Westminster Abbey by the English shorthand expert, Thomas Allen Reed, who said that he had never listened to anyone "who kept up such a continuous, uninterrupted flow of rapid articulation." His sermons were usually thirty manuscript pages in length and since he rarely preached more than thirty minutes he read at the rate of about a page a minute. In his most distinctive variation from his reading position, Brooks would suddenly toss his head up and a little to one side and often dropped his pince-nez on their black cord. This required their immediate readjustment so that he could continue reading.[8]

His poor use of his voice often caused him and his friends concern. On a few occasions his voice left him entirely for a few minutes, but then returned, in the midst of delivery. "When he was fairly launched in his sermon, in the storm and stress of his great effort, one seemed to hear the voice creaking and groaning, as if overstrained, and the result was sometimes harsh and unmusical."[9] It is for this reason that he began to take speech lessons from a Miss Hooker, a noted voice specialist in Boston, who, over a period of some ten years assisted him in the development of his light voice so that in later life he was able to speak in Westminster Abbey and be heard clearly by all present.[10]

Following Phillips Brooks' death, James Bryce summed up what most people felt regarding the power of his preaching.

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8. Albright, op. cit., p. 141 f.

9. Allen, op. cit., p. 55.

10. Albright, op. cit., p. 169.

> He spoke to his audience as a man might speak to his friend, pouring forth with swift, yet quiet and seldom impassioned, earnestness the thoughts and feelings of a singularly pure and lofty spirit. The listeners never thought of style or manner; but only of the substance of his thought. They were entranced and carried out of themselves by the strength and sweetness and beauty of the aspects of religious truth and its helpfulness to weak human nature which he presented. If the end of preaching be edification---the building up of the worshipper in the Christian graces, the quickening of his love to God, and the stirring of his soul to follow righteousness---Dr. Brooks was the best, because the most edifying of preachers. The perfect naturalness of his language, and the perfect self-forgetfulness of his delivery, were more impressive than the intellectual ingenuity or the rhetorical skill of others.[11]

It becomes very clear, therefore, that the character of Brooks' "Lectures on Preaching" is seen reaching its highest development in the preaching of Brooks himself,---even though he scarcely could realize the extent to which this was true. His auditors, however, with an almost unanimous voice grant this as an unquestionable fact. When Brooks spoke before the students at Yale, he was echoing the longing of his own heart regarding his desire for effective preaching through his ministry. His lectures contain this significant idea,

> Truth through Personality is our description of real preaching. The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being. It must come genuinely through him.[12]

It was in Brooks that intellect and character were blended together in such a way as to make the possibility of "truth through personality" reach one of its highest expressions.

3. His Silence and Humor

As one probes more deeply into the life of Phillips Brooks he is

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11. Ibid., p. 396.

12. Phillips Brooks, Lectures on Preaching, New York, E. P. Dutton and Company, 1886, p. 8.

struck with a seeming contradiction in his life. Almost without exception one can say that Brooks guarded with the utmost care the inner thoughts of his heart and life. In personal conversation, in his diary, in his letters home as a youth, and as an unfailing rule of his life, he refused to reveal the inner-man. Yet in the midst of this reticence and reserve, Brooks appeared to all as a joyful, happy man whose very presence brought with it hilarity and mirth. At times his bubbling humor seemed to pass the bounds of wisdom for, as Allen remarked, one almost questioned whether he took anything seriously.[13] But this tendency toward jocularity was in many respects a cover over his innermost being, a kind of dodge or evasion to keep one disarmed regarding the deeper thrusts of his thought and life.

This is not to say that Brooks was not a truly happy man. He may well have used mirth and humor to keep his friends at bay, but he also expressed a deep joy which was his possession. This happy spirit was contagious, as is clearly seen from a note carried in one of the Boston Daily papers, "It was a dull rainy day, when things looked dark and lowering, but Phillips Brooks came down through Newspaper Row and all was bright."[14]

> His presence in a house was so exciting that it seemed to penetrate every part of it, and the effect was long in subsiding after he had left. When he took his journeys, the tumult began from the moment he landed at the station. He walked up the street, the observed of all observers, though he did not know it; people turned to look at him and stood and watched while he stopped at the windows of shops and made humorous comments on their display, or paused at posts or signboards to read notices and to detect or fabricate some absurdity or incongruity

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13. Allen, op. cit., vol. I, p. 614.

14. Ibid., vol. II, p. 332.

> which provoked his laughter. When he reached the house he threw the whole family discipline to the winds. He would call with a loud voice for the children, regardless of considerations of convenience, and when they came their elders passed into the background and the scene of revelry began. He would incite, or seem to do so, the children to revolt and disobedience, as though law and order in the household were a sham; but he deceived no one, least of all the children. To them it was some fairy scene, some picture from "Alice in Wonderland," where all things were reversed or lost their normal relations. To considerations of personal dignity of bearing he would be oblivious, as when he would romp on the floor or stand as Goliath for some small David of a boy to use his sling. This was his amusement and recreation, so far as he had any. But at times there seemed to be something almost desperate about it all, as though he were striving hard to escape from his influence for a moment or to throw off the burden he was carrying. [15]

It is with a distinct sense of gratitude that one looks at the life of Brooks, realizing the depth and profundity that were there, and discovers the fact that though he seemed constitutionally unable to reveal himself on the personal level, even to his family and closest friends, he nevertheless opened himself up for all the world to see in his sermons and lectures. These are, confessedly, autobiographical, and grant to the wondering world the insight into the real man for which it longs. A most interesting section from Allen's biography opens this entire enigmatical characteristic to our view.

> Upon this peculiarity of his manner it may be further remarked that it served as a barrier between his inner life and the curiosity of those who desired to have him talk of himself. He was constantly on his guard lest he should be betrayed into personal conversation where a man talks intimately of his own experience. The reserve of his youth, so often alluded to, had not disappeared, but in reality had grown stronger, and now held him so rigidly that he could not, and would not, break it. To this remark there is the one exception,--he would make the world of humanity the confidant of his inmost feelings, while he would not reveal it to any individual. He gave himself in absolute abandon when he stood up to preach, telling, although in imper-

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15. Ibid., p. 332 f.

> sonal ways, everything he had ever felt or known, but he kept his confidence with this world, and would not speak of it on the passing occasion to any one however intimate. There lay his power as a preacher in great part, that he spoke of himself so freely and so fully in the pulpit, while that few or none realized how complete was the self-portraiture. Thus he reserved himself for the pulpit, and sternly refused to weaken himself by admitting any other mode of self-utterance. He was not one of those who made conversation, as the expression goes. He was difficult to converse with. Some men have given to the world of their best in conversation, he held himself in restraint for the sake of the pulpit.[16]

So sweeping was this characteristic of him that it is to be noted that on one occasion while just beginning his ministry in the new Trinity Church of Boston he lamented the fact that one of his Wednesday evening lectures had not gone very well. In explaining the reason for this he said that it had been a stormy night with a reduced number in attendance, and then continued, "I don't care much for a full audience for the name of the thing, I need it for inspiration, and when I see a small audience I lose the impersonalness of the thing. I think of individuals and that puts me out."[17]

In his "Lectures on Preaching" Brooks makes clear why he felt as he did.

> There is something beautiful to me in the way in which the utterance of the best part of a man's own life, its essence, its result, which the pulpit makes possible, and even tempts, is welcomed by many men, who seen to find all other utterance of themselves impossible. I have known shy, reserved men, who standing in their pulpits, have drawn back before a thousand eyes veils that were sacredly closed when only one friend's eyes could see. You might talk with them a hundred times, and you would not learn so much of what they were as if you once heard them preach. It was partly the impersonality of the great congregation. Humanity, without the offense of individuality, stood there before them. It was no violation of

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16. Allen, op. cit., vol. I, p. 613.

17. Albright, op. cit., p. 164.

> their loyalty to themselves to tell their secret to mankind. It was a man who silenced them. But also, besides this, it was, I think, that the sight of many faces set free in them a new, clear knowledge of what their truth or secret was, unsnarled it from the petty circumstances into which it had been entangled, called it first into clear consciousness, and then tempted it into utterance with an authority which they did not recognize in an individual curiosity demanding the details of their life. Our race, represented in a great assemblage, has more authority and more beguilement for many of us than the single man, however near he be. And he who is silent before the interviewer, pours out the very depths of his soul to the great multitude. He will not print his diary for the world to read, but he will tell his fellow-men what Christ may be to them, so they shall see, as God sees, what Christ has been to him. [18]

Though Brooks does not say so in so many words, there can be no doubt about the autobiographical character of this passage. It points up the deep humility of the man as well as the unswerving loyalty to principle which governed his life. Such strength of conviction is a rare thing among men and indicates that Brooks enshrined his brilliant intellect in a character of unusual proportions.

It becomes clear from this brief study that it is necessary to look carefully at the sermons and lectures of Phillips Brooks if one would arrive at a true estimate of his inner-life and his contribution to the spiritual life of the Church.

4. His Loneliness and Poetic Spirit

Phillips Brooks was not at heart a philosopher, but rather a poet. This is evident from his youth and carries through to the last days of his life. He wrote poetry, he read poetry, and he thought poetically. Albright says, as he wonders why Brooks favored the form of the sonnet, that he felt it was primarily because he "possessed an essentially mystical spirit and poetic nature." [19] He made it a rule not to let a day

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18. Phillips Brooks, Lectures on Preaching, p. 120 ff.

19. Albright, op. cit., p. 241.

pass without writing verse in early life.[20] For some who are less informed about the greatness of his life and influence, the mention of the fact that he is the author of "O Little Town of Bethlehem" immediately endears him to them.

As a poetic spirit, Brooks seemed to be able to dispense with much that engages men's thought and concern, and strike at the very heart of a question. This aspect of his personality will be seen later when his approach to theology is studied. But for now it is well to look at some specimens of his writing to see how this illustrates his attitudes.

> The heaven of Truth lies deep and broad and still
> And while I gaze into it, lo, I see
> Some human thought, instinct with human will,
> Gather from out its deep serenity.
> Awhile it hovers, changes, glows, and fades,
> Then rolls away; and where it used to be
> Naught but the heaven of Truth from which it rose
> Looks down upon me deep and broad and free.
> So have I seen, shaped in the noontide blue,
> A floating cloud attain to gradual birth,
> And then absorbed in that from which it grew
> Leave only the great Sky which domes the earth.
> What are men's systems, thoughts, and high debates
> But clouds which Truth creates and uncreates?[21]

The following poem was written by Brooks the summer before his death. It was found in his notebook by Allen. Obviously written rapidly and without correction, it nevertheless seems to indicate something of the development of his own inner-life.

> The while I listened came a word-
> I knew not whence, I could not see-
> But when my waiting spirit heard,
> I cried, "Lord, here am I, send me!"

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20. Allen, op. cit., vol. I, p. 321.

21. Albright, op. cit., p. 240 f.

For in that word was all contained-
   The Master's wish, the servant's joy,
Worth of the prize to be attained,
   And sweetness of the time's employ.

I turned and went---along the way
   That word was food and air and light;
I feasted on it all the day,
   And rested on it all the night.

I wondered; but when soon I came
   To where the word complete must be,
I called my wonder by its name;
   For lo! the word I sought was He. [22]

As so many with a poetic nature, Brooks experienced deeply the human emotions. He was particularly noted for his longing for human companionship and friendship. Often his letters would include an almost pathetic plea to a friend to come and visit.

> Those who enjoyed his hospitality know how rich and abounding it was, what power of welcome he could offer. His letters.... show how he was constantly beseeching his friends for visits, or the short notes he was constantly writing: "Come, won't you? The years are not so many as they were." [23]

His association with the Clericus Club alluded to in the first chapter above was a manifestation of his longing for fellowship among those of like mind and spirit.

He was essentially a lonely man. In the midst of a multitude of daily engagements, and pressures of work that occupied his time and thought, he was none the less often complaining that he was lonely. "If any man knows what loneliness is, I do," he once said. [24]

This aspect of his sensitive poetic nature comes to the fore most sharply following his parents' deaths. It was no doubt heightened by

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22. Allen, op. cit., vol. II, p. 872.

23. Ibid., p. 764.

24. Ibid., p. 731.

the fact that he never married. He was not a celibate by conviction for he admitted to Bishop McVickar that it was the mistake of his life not to have married.[25] At one time, early in his life, it was rumored that he was engaged; which story he immediately denied. But he did say on more than one occasion, "The trouble with you married men is that you think no one has been in love but yourselves; I know what love is; I have been in love myself."[26]

It almost seems that he gave thought to the possibility of marriage late in life for, when hearing of one of his friends who was engaged in the later years, he wrote that this one was

> starting out on a new life when it seems as if he would think things were about through with him. He's like the fellow who lights up a cigar just when it seems as if bedtime had really come. But there is a splendid courage about it, and it almost makes one ready to fling prudence to the winds and go in it for himself. But I guess I won't....[27]

In one of his sermons Brooks shared his feelings regarding loneliness and pointed the way of consolation for himself as well as others.

> Sometimes life grows so lonely. The strongest men crave a relationship to things more deep than ordinary intercourse involves. They want something which they can reverence as well as love; and then comes God.
>
> Call ye life lonely? Oh, the myriad sounds
> Which haunt it, proving how its outer bounds
> Join with eternity, where God abounds!
>
> Then the sense of something which they cannot know, of some one greater, infinitely greater than themselves, surrounds their life, and there is strength and peace, as when the ocean takes a ship in its embrace, as when the rich warm atmosphere enfolds the earth.[28]

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25. Ibid., p. 767.

26. Ibid., p. 768.

27. Albright, op. cit., p. 331.

28. Allen, op. cit., vol. II, p. 768.

So Brooks is found characteristically offering help and comfort to others at the same source from which he found his own strength.

C. HIS THOUGHT AND THEOLOGY

Around the head of Phillips Brooks swirled a literal storm of misunderstanding upon his appointment to the Episcopate of Massachusetts. This storm centered in his theological position. Was he the proper person to head up a diocese of the Episcopal Church? was the question asked.

Brooks always seemed to face this problem, however, for his position in regard to theology was not defined with the precision desired, or demanded by many in his day. Misunderstanding still exists in this area today. For this reason it becomes necessary to spend some time with this aspect of his life.

But there is a more important reason for looking at Brooks' theology than merely dispelling the mists of obscurity which hover over it. The express purpose of this paper is to see the contribution that Brooks made to the culture of the spiritual life. It will soon be apparent that his application of the principles of the devout Christian experience grew naturally from his theological outlook. Without an understanding of this phase of the man's thought-life it will be virtually impossible to grasp with any appreciable degree of success the significance of his spiritual emphases.

1. On Theology or Dogma in General

It is to be noted at the outset that Phillips Brooks at no time ever denied or repudiated a single doctrine set forth in the creeds of his Church. Allen says,

> It was sometimes said of him in after life, by those who professed to be theologians, that he seemed to be almost color blind to theological distinctions, as though he had some inborn deficiency for recognizing the value of theology as such, some native incapacity for making a plain and satisfactory theological statement. The criticism, it may be said here in passing, was without foundation. It would be more true to speak of him as a theologian, versed in the intricacies of theology as a system, knowing his way easily from one department to another. So well was he indoctrinated that he made no technical mistakes; never contradicted any formal teaching of creeds or articles or formularies; never erred through ignorance, or made a theological blunder; never asserted as a new truth what had been condemned by any reputable authority as untrue. He was quite aware of his proficiency in this respect, little as he may have valued it. When his friend Dr. Vinton once remonstrated with him, urging him to read more of the old writers in theology,--it was after he had won fame as a preacher,--he replied that he knew beforehand all that they had to say. [29]

Brooks' dear friend Leighton Parks wrote that in the limited definition of a theologian as one who formulated a philosophy of Christianity or founded and defended a particular system of Christian truth, he could not be considered a theologian. The reason for this is that "he looked on all such works as herbariums." [30] He had no patience whatever for those who were constantly arguing about vague distinctions of doctrinal formulations. Particularly sharp were his criticisms of orthodoxy for this very reason. He was convinced that it resulted in a stultification of free inquiry and search for truth and brought with it the sad heresy of assuming that men are to be saved by right opinions. [31]

For Phillips Brooks, theology must of necessity be related to life or its meaning is lost. Doctrine is important and must not be cast to

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29. Ibid., vol. I, p. 313 f.

30. Leighton Parks, The Theology of Phillips Brooks, Boston, Damrell and Upham, 1894, p. 6.

31. Allen, op. cit., vol. II, p. 198.

the winds, as many were doing in his day, but it must also be related to life and draw its truest significance from this source.

> Why is it that the Church has magnified doctrine overmuch and throned it where it does not belong? It is because the Church has not cared enough for life. She has not overvalued doctrine: she has undervalued life.... When she thinks of herself as the true inspirer and purifier of all the life of man, then she will--what? Not cast away her doctrines, as many of her impetuous advisers bid her do. She will see their value, their precious value, as she has never seen it yet; but she will hold them always as the means of life.[32]

It is for this reason that Parks says that doctrine has its value for Brooks in order to "serve in the 'winter of our discontent' to revive the memory of the 'glorious summer,' but the true way to learn the meaning of nature is to see the manifestation of life in leaf and stem and flower. Consequently, his method of expression was found in illustration, rather than in dried specimens of a once living form."[33]

Since Parks was a member of the Clericus Club he knew Brooks well and saw him in action on many occasions. Thus the following takes on more significance as a biographical sketch, as well as a statement of Brooks' position,

> To some men this method seems a source of weakness, and they suppose because the severe thought was not clothed in syllogisms that therefore it was vague. Some of us have seen these schoolmen trying to convict him of vagueness, only to find that they had to deal with a "Master of Sentences," for that genial mind could concentrate itself until it became as keen as Socrates's in the presence of the Sophists. And the believer in mere appearances would be led irresistibly into the pit which he had dug for others.
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> But this notion that Brooks was vague because he was not scholastic, and that he lacked philosophy because he refused

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32. Ibid., p. 627.

33. Op. cit., p. 6.

> the logical, preferring the poetical form of expression, has a certain foundation in which Brooks rejoiced for he held that theology, in the highest sense, is not technical but spiritual; that in the truest sense all men are theologians; that religion is not exceptional, but universal; that God is not far from us, but beside us. That is why it was impossible for him to make a system of God or of Divine things. Like the thought of infinite space, for every foot you subtract you add a yard, so that the eternity of infinity grows upon one in the attempt to realize the infinite.[34]

It would almost seem that Brooks was in deadly fear of being caught in the web of which St. Paul speaks when he says: "But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile."[35] The futility and unprofitable character of much of theological disputation was abhorrent to him. Unless it issued forth into changed behavior, doctrine and theology were purely a waste of time, yes, even a blight upon man's life.

In his essay on orthodoxy he makes his position plain.

> Orthodoxy begins by setting a false standard of life. It makes men aspire after soundness in the faith rather than after richness in the truth. It exalts possessions over character, makes more of truths than truthfulness, talks about truths as if they were things which were quite separated from the truth-holder, things which he might take in his hand and pass to his neighbor without their passing into and through his nature. It makes possible an easy transmission of truth, but only by the deadening of truth, as a butcher freezes meat in order to carry it across the sea. Orthodoxy discredits and discourages inquiry, and has made the name of "free-thinker," which ought to be a crown and glory, a stigma of disgrace. It puts men in the base and demoralizing position in which they apologize for seeking new truth.... We cannot but believe that in the

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34. Ibid., p. 6 f.

35. Titus 3:9 (RSV)

> future the whole conception of orthodoxy is destined to grow less and less prominent. Less and less men will ask of any opinion, "Is it orthodox?" More and more they will ask, "Is it true?" [36]

It would almost seem from these words that Brooks threw his lot in with the so-called Liberal school who regard religious freedom attainable only through a rejection of dogma and tradition. But Phillips Brooks was as widely divergent from this position as he was from orthodoxy. Allen clearly indicates, "He had attained his freedom <u>through</u> dogma, not by its rejection, and dogma continued to minister to his freedom.... He had a larger freedom than those who rejected tradition, for they were free to move only in one direction, and he was free to move in every direction." [37]

Brooks emphasized this in the year 1884 when he delivered a lecture on "Authority and Conscience" in which he said:

> Authority is the ship in which the dogma sails. I get my dogma from authority, as I get my package from the ship. But it is the soul, the conscience, which turns the dogma back again to truth. No soul can feed on dogma, as no man can eat the package which is landed on the wharf. Authority may bring what dogma has been given it to bring. Only the dogma which can be opened into truth can live. Only the truth which the soul appropriates gives life. Authority is responsible for safe packing and safe transportation, but the real living part of the process is when, after the unpacking has taken place, the conscience tries to turn the dogma which it has received back again into truth. [38]

And again in 1890 he brings this same point of view to the fore as he delivers the address at the installation of the Rev. Lyman Abbott as pastor of Plymouth Church, Brooklyn, New York.

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36. Phillips Brooks, Essays and Addresses, New York, E. P. Dutton and Company, 1894, pp. 194, 196.

37. Allen, op. cit., vol. II, p. 493.

38. Phillips Brooks, Essays and Addresses, p. 114.

> And what is another question that is before us perpetually? It is the question of the separation of dogma and life. Men are driven foolishly to say on one side that dogma is everything, and on the other side that life is everything. As if there could be any life that did not spring out of truth! As if there could be any truth that was really felt that did not manifest itself in life! It is not by doctrine becoming less earnest in filling itself with all the purity of God. It is only by both dogma and life, doctrine and life, becoming vitalized through and through, that they shall reach after and find another. Only when things are alive do they reach out for the fulness of their life and claim what belongs to them. [39]

It is very interesting to notice as this section is concluded that Phillips Brooks actually lived in accord with the principles set forth above. Allen says, "And there was this further peculiarity about him, that he would not discuss doctrines, as mere opinions. When that kind of talk went on he was silent. But let him gain a new glimpse of some relation between the doctrine and life, and then his whole nature would be stirred to its very depths." [40]

2. On Authority in Religion

When one understands Brooks' definition of orthodoxy it becomes clear why he is so sharply opposed to it. He said to his friends of the Clericus Club in an essay read there on June 2, 1890, "We define orthodoxy, then, to be truth as accepted and registered by authority." [41] To Brooks, however, this was an impossible stance to take. Authority of any kind was ruled out, all that remained was "individualism" and "private judgment." [42] Yet he is quick to point out that this is not

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39. Ibid., p. 181.

40. Allen, op. cit., vol. II, p. 495.

41. Phillips Brooks, Essays and Addresses, p. 185.

42. Ibid., p. 112.

individualism of the Robinson Crusoe variety, but rather the individualism of St. Paul. Excerpts from his lecture on "Authority and Conscience" will make his point clear.

> The individual does not stand alone. Backed by the past, surrounded by the present, with the world beside him, nay, with the world, in the great old Bible phrase, "set in his heart," it is his right, his duty, his necessity, to feed himself out of all, while yet to his own personal conscience must come the final test.....to use authority for evidence; to feel the power of reverend beauty which belongs to ancient goodness; to distrust ourselves long when we differ from the wisest and the best; to know that the whole truth can and must come, not to the one man, but to the whole of humanity; and to listen to that whole as it groans and travails with its yet unmastered truth--to do all this and yet let ourselves call no conviction ours till our own mind and conscience has accepted it as true--that which is really the great human truth after which the theories of Church authority are searching--that is the genuine relation, I take it, of the conscience to authority. And that has nothing in it of slavishness or death. [43]

One can see that Brooks has grappled with the kind of subjectivism that makes each man a law unto himself, and resolves the dilemma by insisting that man must beware of failing to see himself in the great stream of humanity and within the context of the Church, so that his conclusions then may be tempered by, and tested by, the witness of the whole before he can feel free to hold them as true. It is not within the scope of this paper to agree or disagree with this opinion, yet it must be mentioned that the writer has great difficulty following the great Brooks in this area of his thinking.

From what has been said regarding Brooks' attitude toward authority, it becomes obvious that he therefore sets aside both the infallibility of the Church, and the infallibility of the Bible as possible sources

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43. Ibid., p. 112 f.

of this authority. He begins his lecture by making note of the fact that John Henry Newman made his dramatic shift from Anglicanism to the Church of Rome simply because he found in Romanism the authority or infallibility which he sought. His remarks in reference to this also give us an insight into his view of the nature and purpose of the Church.

> We, who cannot with Newman choose the Church of Rome, may say either of two things: we may deny her claim of infallibility and look elsewhere for what we cannot find in her; or, taking a broader ground, we may maintain that it is not of the nature of a Church to be an infallible oracle of truth at all; that such an oracle does not exist on earth; that Christ did not mean it should exist; that the true notion of a Church is of a home for struggling men, all seeking truth together, each helping all the rest, the past teaching the present, the present correcting the errors and adding to the wisdom of the past, all aided in the search by one great Spirit, all loyal to one Master, whom to know is everlasting life, but whom not one, not all, have yet known perfectly, and each accepting what truth he comes to accept on the approval of his own conscience given to the evidence which it has offered to his mind and heart. He who maintains that the Church is this opens at once the question of authority and conscience. [44]

Brooks suggests that man begins with the knowledge that perfect truth is known in its completeness only to God. There are three ways that man may attain this knowledge, namely, by an infallible oracle of one kind or another, by an individual search for the truth by a single mind, or by each mind working "conscientiously, yet always using the experience of other minds, past and present; always working and living as part of a great whole, yet always finding the ultimate sanction of every truth for it nowhere short of its own intelligent assent." [45]

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44. Ibid., p. 106.

45. Ibid., p. 107.

The latter method is that which Brooks holds to be the best. He continues by saying:

> Almost all the Christianity which has rejected Rome has still been haunted by the specter of infallibility, and a large part of it has very gradually come--much of it is very far from coming yet--to see that the whole conception of an infallible and oracular utterance of God upon the earth is neither necessary for the salvation of mankind, nor in harmony with the genius and spirit of the Christian gospel, nor sustained by the experience of man. The general body of Protestants tried to find infallibility in the Bible until criticism said to them, in tones that they could not mistake, "It is not there." The Anglican Protestant made more of an infallible Church, till the increasing earnestness of an age which bred such men as Newman forced to her consciousness the fact that if the Church of England were an oracle at all, she was an oracle without a mouth, that no apparatus of liturgical exactness or deliberative synods could supply her with that which she had not by nature--a tongue to utter the truth which all men are to accept as true.[46]

We see then that Brooks sets aside the doctrine of the infallibility of Holy Scripture and the infallibility of the Church, and looks for his final court of appeal in the dedicated Christian's private judgment. At the end of his essay on orthodoxy he has the following remarks to make:

> Personal judgment is on the throne, and will remain there--personal judgment, enlightened by all the wisdom, past or present, which it can summon to its aid, but forming finally its own conclusions and standing by them in the sight of God, whether it stands in a great company or stands alone.[47]

He readily admits that authority has its place in that it brings evidence which may be weighed by the individual regarding its validity, and that it actually is the source of the basic facts of Christianity. But nevertheless the witness of the Church and the testimony of history

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46. Ibid.

47. Ibid., p. 197.

must be subjected to criticism to see whether prejudice, mistakes, or half-truths have been intruded into the record and weakened it. [48]

Should some who are more conservative in their views suggest that this rationalistic approach is subject to grave dangers, Brooks might well answer in the words of yesteryear,

> Has such a Church no danger? Indeed, it has countless dangers, but its very dangers are alive and hopeful in comparison with the dead and hopeless dangers of a Church which, under the strong power of authority, commits itself to a half-developed, a half-recorded, and a half-understood past. [49]

3. On Christ and the Incarnation

It is at this point that the theology of Phillips Brooks begins to take its definitive form. Certainly the heart of Brooks' view of God lay in the doctrine, or perhaps one might better say, the person, of Christ. "It was said of the late Mr. Gladstone that when he was asked what was the foundation of his faith and hope, he replied, 'The doctrine of the Divinity of Christ.' That would not have been quite the answer of Phillips Brooks. With him it was not a doctrine concerning Christ, but Christ Himself." [50] This is the way Brooks himself expressed his view.

> This is what I see about God when I look at Christ. It is God that I see there. Not a doctrine about Him, but it is He, the light of God in the face of Christ. [51]

One is constantly running across the conviction that was basic to his entire conception of religion that Christ is the very center and

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48. Ibid., p. 113.

49. Ibid., p. 118.

50. Allen, op. cit., vol. II, p. 521.

51. Ibid., p. 522.

heart of Christianity. In his notebook for the year 1874 as he prepared thoughts for his sermons he wrote, for example: "Start with the truth that Christianity is Christ." [52] Or again the thought comes out as he delivers his lectures on preaching at Yale and attempts to enforce his theme that preaching is "truth through personality" and he says,

> Christianity is Christ; and we can easily understand how a truth which is of such peculiar character that a person can stand forth and say of it "I am the Truth," must always be best conveyed through, must indeed be almost incapable of being perfectly conveyed except through personality. [53]

Again in his lecture on "The Teaching of Religion" delivered at Yale in 1878, he spoke these remarkable words:

> Preaching Christ! That old phrase, which has been so often the very watchword of cant--how it still declares the true nature of Christian teaching! Not Christianity, but Christ! Not a doctrine, but a Person! Christianity only for Christ! The doctrine only for the Person! Preach not Christianity but Christ. [54]

Lest one be misled into the idea that Brooks was using this as a dodge to avoid the doctrine of the Trinity, it must be said that he was throughout his entire life a Trinitarian. His main concern, as has been indicated before, was that doctrine should be related to life, not merely to the statement of things to be believed. Man is not saved by right opinions but by a relationship to a person, Jesus Christ. All of Christianity is centered in Him, the ever-living Lord. In 1861, when only twenty-five years of age he wrote:

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52. Ibid., p. 109.

53. Phillips Brooks, Lectures on Preaching, p. 7.

54. Phillips Brooks, Essays and Addresses, p. 60.

> The trouble which so many have in finding any power in the truths that they believe is, that strange as it may seem, Christianity is to multitudes of people a purely abstract system. It has lost its personal aspect. But Christianity is what? The service of Christ. Its very essence is its personality. It is all built around a person. Take Him out and it all falls to pieces. Just because he has been taken out of the religion which many of us call our Christianity, just for that reason is our Christianity a poor thing of the remote brain, bringing no peace to our hearts, and no strength to our hands, no comfort to our sorrows, and no benediction to our joy.[55]

This Christ, about Whom all radiated in Christianity, was for Brooks the eternal Son of God. This fact is patently clear from his view of the Trinity. The importance of this doctrine is seen in one of his Trinity Sunday messages.

> I should count any Sunday's work unfitly done in which the Trinity was not the burden of our preaching. For when we preach the Fatherhood of God we preach His divinity; when we point to Christ the perfect Saviour, it is a Divine Redeemer that we declare; and when we plead with men to hear the voice and yield to the persuasions of the Holy Spirit, the Comforter into whose comfort we invite them is Divine. The divinity of the Father, Son, and Holy Ghost, this is our Gospel. By this Gospel we look for salvation. It is a Gospel to be used, to be believed in, and to be lived by; not merely to be kept and admired and discussed and explained.[56]

His adherence to the orthodox doctrine is apparent in the same sermon when he writes:

> The ambassador was of the very land that sent Him, "God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father." How full the words of the old creed are of rich meaning..... My friend says God sends Christ into the world and therefore Christ is not God. I cannot see it so. It seems to me just otherwise. God sends Christ just because Christ is God..... He is the Son of God. Think of it. Does not "Son" mean just this which the Church's faith, with the best words that it

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55. Allen, op. cit., vol. II, p. 212.

56. Phillips Brooks, Sermons, E. P. Dutton and Company, 1891, p. 228.

> could find, has labored to express, "Two persons and one substance." That is the Father and the Child. Separate personality but one nature. [57]

At the time of Phillips Brooks' call to serve Harvard College as successor to Dr. Peabody the question of his adherence to the doctrine of the Trinity was brought up. There was much excitement about his call, and much speculation as to the essential meaning that should be attached to it. Harvard was, of course, a Unitarian institution, thus, according to Allen, "there was ground for the sinister suspicion that Mr. Brooks had changed his creed, and under some tacit understanding with the Corporation had been called to the high position." [58] He continues,

> In the absence of definite information, and in the intense interest and excitement which prevailed, unnatural rumors were magnified into facts. Mr. Brooks himself was so stirred by these reports that he went to President Eliot, and asked if it were understood by those in authority that he was Trinitarian in his belief. The answer was definite and satisfactory that he had been called with full knowledge of his theological position. [59]

This Trinitarian position of Brooks was actually at the heart and core of his view of theology. Without question the subject that absorbed his most intense interest and concern regarding God in Christ was the fact of the incarnation. His chief biographer writes categorically, "The conviction of the Incarnation of God in Christ became his leading motive, and the ground principle of his theology and life." [60]

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57. Ibid., p. 239.

58. Allen, op. cit., vol. II, p. 279.

59. Ibid.

60. Ibid., p. 517.

Unless one sees this fact clearly about Brooks it is utterly impossible to appreciate his life or sermonic emphases. The twin doctrines of the incarnation and the Fatherhood of God were those that seem to enter into practically all of his thinking. This will be seen in particular when the application of his theology to the spiritual life is considered.

It is not surprising therefore to realize that Phillips Brooks would be the author of such words as,

> How silently, how silently, the wondrous gift is giv'n!
> So God imparts to human hearts the blessings of His heaven.
> No ear can hear His coming, but in this world of sin,
> Where meek souls will receive Him still, the dear Christ enters in. [61]

A Christmas hymn would seem to be the most natural thing to come from his poetic pen. "Everywhere, everywhere, Christmas tonight!" [62] and an expression such as,

> The earth has grown old with its burden of care,
> But at Christmas it always is young, [63]

are in harmony with the major thrust of his concern. Christmas was the happiest time of the year for him, and it was the time when he expended the most serious effort to bring to light the glory of the incarnate Christ. In one of his most illuminating Advent Season sermons Brooks begins with a wonderful affirmation of this doctrine.

> Who was it that came? Who was it whose coming is thus described? Everybody knows who, as child or man, has read the first chapter of St. John, in which these words occur. It was the "Word," which "was made flesh, and dwelt among us." It was the Word which was "with God in the beginning," and which "was God." It was Jesus Christ. The words, then, take us instantly into connection with an event with which

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61. The Lutheran Hymnal, St. Louis, Concordia Publishing House, 1941, p. 647.

62. Allen, op. cit., vol. II, p. 713.

63. Ibid.

> no other can compare. Whatever our growing wisdom learns that is marvelous about the past history of our planet, of the tremendous forces that have been at work upon its structure, and the strange, splendid deeds that men have done upon its surface, this one event in its long life--that God came here, that divine feet trod upon its ground, and a divine voice spoke with its breath--must forever stand out bright and high above everything..... First, then, we speak of the fact of the advent. God came to man. What do we mean by that? Evidently, I answer first, something separate and peculiar; evidently something definite and different from anything that there had been in the world before. We mean some preeminent and distinctive coming..... It is a coming, not of approach, but of manifestation; not such an approach as the sun makes when it rolls up in the morning from the underworld, but such as it makes when it scatters the cloud and shows us where its glory shines.[64]

It is vital to an understanding of Brooks' concept of the incarnation to make note of the fact that he emphasized the human as well as the divine aspects of this miraculous event. The incarnation is, of course, surrounded with the aura of mystery, and has many miracles related to it. But it is also a gem of simplicity, and of perfect naturalness. Brooks felt keenly the need to stress not only the divinity of the Christ, but also his perfect humanity. He writes,

> The wonderful thing about this sense of Divinity as it appears in Jesus is its naturalness, the absence of surprise or of any feeling of violence. We might have said before hand, if we had been told that God was coming into a man's life,--we might have said, "That must be something terrible and awful. That certainly must rend and tear the life to which God comes. At least it will separate it and make it unnatural and strange. God fills a bush with His glory, and it burns, God enters into the great mountain, and it rocks with earthquake. When He comes to occupy a man, He must distract the humanity which He occupies into some unhuman shape." Instead of that, this new life, into which God comes, seems to be the most quietly, naturally human life that was ever seen upon the earth. It glides into its place like sunlight. It seems to make it evident that God and man are essentially so near together, that

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64. Phillips Brooks, Sermons for the Principal Festivals and Fasts of the Church Year, London, Richard D. Dickinson and Co., 1895, pp. 18, 19, 20.

> the meeting of their natures in the life of a God-man is not strange. So always does Christ deal with His own nature, accepting His divinity as you and I accept our humanity, and letting it shine out through the envelope with which it has most subtly and mysteriously mingled, as the soul mingled with and shines out through the body.[65]

One who reads Brooks is struck by the wide use he makes of the incarnation to enforce his argument in both lecture and sermon. The wonder of God's visitation of this world, and His clothing Himself in human flesh filled his life, and overflowed in practically every direction. Its ennobling power on humanity in virtually every aspect of the Christian experience was the source of deep joy and amazement to him.

4. On the Fatherhood of God

If Phillips Brooks were asked what the purpose of the incarnation was he would undoubtedly answer as follows:

> I have been led, then, to think of Christianity, and to speak of it,--at least in these lectures,--not as a system of doctrine, but as a personal force, behind which and in which there lies one great inspiring idea, which it is the work of the personal force to impress upon the life of man, with which the personal force is always struggling to fill mankind. The personal force is the nature of Jesus, full of humanity, full of divinity, and powerful with a love for man which combines in itself every element that enters into love of the completest kind. The inspiring idea is the fatherhood of God, and the childhood of every man to Him. Upon the race and upon the individual, Jesus is always bringing into more and more perfect revelation the certain truth that man, and every man, is the child of God. This is the sum of the work of the Incarnation. A hundred other statements regarding it, regarding Him who was incarnate, are true; but all statements concerning Him hold their truth within this truth,--that Jesus came to restore the fact of God's fatherhood to man's knowledge, and to its central place of power over man's life.[66]

It seems that Brooks was influenced greatly in his thinking regarding

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65. Allen, op. cit., vol. II, p. 521.

66. Phillips Brooks, The Influence of Jesus, p. 11 f.

this doctrine which became fundamental to all his teaching, by the writings of both Frederick W. Robertson of Brighton, and Frederick Denison Maurice. In maintaining that man was by nature the child of God he parted company with his earlier training in the Evangelical School. The Evangelicals spoke only of those who were baptized or regenerate as the children of God, the emphasis being placed upon the grace of God accomplishing the change from a position of enmity to sonship by adoption. Until the change was wrought in a man, he was not entitled to the name of "son." Allen points out, however, that

> Phillips Brooks did not deny the change, nor its necessity; he affirmed it in all his preaching, declaring it to be wrought by God. But he builds upon the antecedent truth that every man is the child of God by nature. It is because he is the child by nature that he is capable of becoming the child by grace.[67]

It is interesting to trace the broad application of this principle even in the evangelistic sermons that Brooks preached. When he agreed, for example, to speak to a broad cross section of the populace of Boston in Faneuil Hall, many of whom scarcely, if ever, attended any church whatever, his theme was not one of pointing up and stressing their sinfulness, but rather of stressing their sonship. He took his text from the words of the Psalmist, "Like as a father pitieth his own children, so the Lord pitieth them that fear him." His comments upon this passage were as follows:

> When fatherhood is spoken of, it means this love which takes the child simply because it is the child; not because of what the child has done, or what the child is in its character, but simply because it has been cradled in these arms in its infancy, and all the hopes and affections of the parent have

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67. Allen, op. cit., vol. II, p. 220.

> gathered around that little life.
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> Underneath all the approbation or disapprobation of God, underneath His approval or disapproval of what we do, there is the great, patient, indestructible love of God for us because we are His children, the wickedest of us as well as the best of us, those who are living the most upright life as well as those who are living the most profligate life,--they are all God's children.[68]

The logic of Brooks' position drove him to maintain, not only that men were by nature the children of God, but that they also must be a part of the Church. Once again he is seen departing from the Evangelical position. However, his position was one which he felt keenly, and one he did not hesitate to propound despite the opposition and misunderstanding which he faced in so doing. It takes little imagination to understand how bitter was the feeling in some quarters of his denomination when Brooks spoke the following words in a sermon preached in 1884 on the topic, "The Church of the Living God."

> Ah, but you say, this does not sound like the New Testament. There certainly the Church and the world are not the same. They are not merely different; they are hostile to each other. There is perpetual conflict between the two. Indeed there is; but what Church and what world are fighting together there? The Church is a little handful of half-believers. The world is a great ocean of sensuality and secularity and sin. Of course between those two there is an everlasting conflict, so long as each is what it is. The world distrusts the Church, in part at least, because it feels coming out from it no spiritual power. The Church dreads the world, which is always dragging it down from its imperfect loyalty and consecration. But he has listened very carelessly to the New Testament who has not heard in it the muffled, buried voices of another Church and another world, crying out for life!.... How, whenever they are seen and heard, we recognize, beyond a doubt, that they are the true Church, and the true world, and that every departure from or falling short of them is a loss of the Church's or the world's reality. And how, when the true Church and the true world

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68. Ibid., p. 654.

> stand before us, we see and know that they are not in conflict; that they are in perfect harmony; nay, far more than that, that they are identical with one another.....
> The hostility of the Church to the world, and the conformity of the Church to the world, neither of them is the final condition, nor shall the Church vacillate between them always. Gradually, slowly, but at last surely, this must come forth which we saw testified even in the hurried baptism of the child who made this earth his home but for a single day, that the earth is the Lord's, and so that to be living in this earth is to belong to God; and that all human life is by the very fact of its humanity a portion of His Church.[69]

As though this did not seem going too far, Brooks pursues his thesis to the ultimate extent by saying in another portion of the same sermon,

> I cannot think, I will not think about the Christian Church as if it were a selection out of humanity. In its idea it is humanity. The hard, iron-faced man whom I meet upon the street, the degraded, sad-faced man who goes to prison, the weak, silly-faced man who haunts society, the discouraged, sad-faced man who drags the chain of drudgery, they are all members of the Church, members of Christ, children of God, heirs of the kingdom of heaven. Their birth made them so. Their baptism declared the truth which their birth made true. It is impossible to estimate their lives aright, unless we give this truth concerning them the first importance.[70]

It would seem from what Brooks has said that the next step would be to affirm a universalist position with regard to man's salvation. Indeed, some find it difficult to see how Brooks avoided this logically from the stand he has taken. Yet he never did make that final step. He did, to be sure, take issue at times with the doctrine of endless punishment as taught by some rigid Calvinists of his day, but he never went to the extreme of universalism.[71]

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69. Phillips Brooks, Twenty Sermons, New York, E. P. Dutton and Company, 1890, pp. 51, 52, 54.

70. Ibid., p. 46.

71. Allen, op. cit., vol. II, pp. 530 f.

Leighton Parks sums up Brooks' view of the Fatherhood of God and the relation of this doctrine to the doctrine of the Church by saying,

> But it will be said, Man is not a child of God by "nature." Now that is true if by "nature" you mean "custom," the habit of his life, in which sense St. Paul used the word; but if by "nature" you mean essential substance, which is the way the word is used in the theology of the Incarnation, then man is by "nature," in virtue of his essential humanity, made in the image of God and partaker of the life of the Eternal Word. So that there is a sense in which the words of the Nicene Creed apply to humanity, "God of God, Light of Light, very God of very God, begotten not made, of one substance with the Father."
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> Now if this be true, and without it I do not believe the doctrine of the Incarnation can be justified or at least can have any vital meaning for us, then it follows that every human being is a member of the Church, and that the supreme work of that portion of the human race which is conscious of this truth, and therefore is technically called the Church, is to make it known to all the world.[72]

D. SUMMARY

Phillips Brooks' characteristics marked him as an individualist. He was outstanding in appearance and character. His brilliant eloquence, and his masterly control of his audience were more the result of the character behind the words than of the manner in which the words were spoken. His extremely rapid delivery and poor voice seemed at first to prejudice the hearer against him, until his evident sincerity and the evident power of his words reduced the auditor first to rapt attention and then almost to awe. Though a lonely man because of not having married, Brooks remained outwardly cheerful and friendly to his dying day. He had learned the secret of drawing upon a life hid with Christ in God which sustained him in the loneliest hours.

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72. Op. cit., pp. 28f.

Though he remained an Evangelical in his theology so far as the main thrust was concerned, he nevertheless made emphases that were scarcely characteristic of Evangelicals of his day. Primary to any doctrinal statement must always be its essential relatedness to life for Brooks. Salvation through correct opinion about Christ or any dogmatic statement of Christian truth was simply abhorrent to him. Dogma for the sake of dogma was a luxury in which he never indulged himself. He always sought relevance to life in every truth of the Christian faith.

Two doctrines stand out in Brooks' teaching and preaching, namely, the incarnation of Christ and the Fatherhood of God. Into these fundamental ideas he poured a lifetime of thought. He saw in the incarnation the exaltation of humanity because of the fact that God had clothed Himself with human flesh in the person of Christ. He stressed the glory of sonship on the part of all of humanity on the basis of being children of God by right of creation. The purpose of the incarnation was to a great extent to make the announcement of sonship to all men. Those who constitute the visible Church on earth are those who realize this great fact, and who find their purpose for existence in attempting to direct all men back to their Father and to an appreciation of the inheritance which is theirs as sons of God.

It would be far beyond the scope of this paper to go into greater detail regarding the theological position of Brooks. However, in the section which will next be entered upon, his position will be noted in those areas in which it will be found necessary for the proper illumination of the subject. In this way it will be possible to keep the

length of the paper within proper limits and still make note of the essential elements for an appreciation of Brooks' contribution to the spiritual life of the Church.

Part II:

Applications

PART II

Chapter One

The Brooksian Idea of the Spiritual Life

A. INTRODUCTION

At this juncture the focus is placed upon the idea of Phillips Brooks regarding the spiritual life. Fortunately Brooks has left no one in doubt in this area. As might well be expected, his attitude toward this most important aspect of life is neither trite nor ordinary. In his usual penetrating fashion he makes observations that make one realize that his opinions come from long meditation on the theme, and thus many cliches are circumvented and the course of true spirituality simply but profoundly stated.

A primary source for this phase of Brooks' thought is a lecture delivered in the year 1875 at the Second Congress of the Protestant Episcopal Church in Philadelphia. He entitled the lecture "The Best Methods of Promoting Spiritual Life."[1] One not familiar with the Brooksian ideal would undoubtedly be in for a shocking surprise as he reads the lecture, but for those acquainted with his major emphases, his thesis is quite characteristic of his life and thought.

B. THE SUBJECT DEFINED

Brooks assumes at the outset of his treatment of the subject that what he was called upon to speak about was the individual's relationship with God. He does not address himself to the question of the

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1. Phillips Brooks, Essays and Addresses, pp. 20 ff.

history of great movements of spiritual development in the past, nor does he give consideration in the lecture to the question of revival meetings and other services designed to stimulate religious awakenings, but rather he speaks directly to the age-old question that the soul of man asks, "How can I best live near to God?" [2]

Once the question is phrased the creaking of spiritual machinery begins to sound in one's ears. Normally the answer given is, "Do this, this and that, and spirituality will be attained." This is not so with Phillips Brooks. One looks in vain for a step by step program of development in his writings. He states categorically, "There are no rules which, taken together, make up the directory by which one may live spiritually, and which may be called the method of spiritual life. Life makes its own methods. The very fact that it is vital promises for it variety." [3] It is his conviction that true spiritual life will grow as naturally as good seed planted in good ground if only one grasps the true character of the spiritual life and the relationship of this life to the world in which man lives.

Brooks defines what he means by the spiritual life in the following words:

> The spiritual life of man in its fullest sense is the activity of man's whole nature under the highest spiritual impulse, viz., the love of God. It is not the activity of one set of powers, one part of the nature. It is the movement of all the powers, of the whole of his nature under a certain force, and so with a certain completeness and effect. This friend of mine is an unspiritual man. What does this mean? That there are some closets in his life which he has never opened? One field of his nature that lies unemployed? One kind of action that he

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2. Ibid., p. 20.

3. Ibid.

> never does? No; but it really means that behind all his actions there is at work, not the higher, but some lower force; not the love of God, but the love of himself, or an interest in his brethren. To make him spiritual what must one do? Not merely open new chambers of life to him, so that, besides being what he is now, a thinker, a father, a lawyer, he shall be also a spiritual man, adding one more life to the many lives which he lives already. One must put behind all these lives some power of spiritual force and unity, by whose inflow they shall be altered, elevated, and redeemed. [4]

The question of how to bring the totality of a man's life into vital connection with spiritual force is the real problem of the spiritual life. It is the view of Brooks that life is a single unit and not a multiplicity of fragmented parts. This total life then is to be opened in its entirety to spiritual power if a man is to become truly spiritual.

C. THE STAGES OF THE SPIRITUAL LIFE

Brooks sees the possibility of dividing the development of the spiritual life of man into three stages or points. The first of these is the gathering together of spiritual power outside of a man, awaiting or seeking admission into his life. The second is the willing admission of these forces into the life of the individual. The third stage is full occupancy of the spiritual power into the life of the individual, stirring him to action on the basis of that power. He illustrates this by giving two clear examples common to our experience.

> It is like the way in which the sunlight enters your shuttered house each morning. There, too, there are three separable times--one while, the sun fully risen, the sunlight waits outside ready to enter, but not yet in; another when you open the window and fling the shutter back; and

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4. Ibid., p. 21.

> yet another while the admitted sunlight takes possession of your house, springs from object to object, and from room to room, and summons the color and the life back to dull and sleepy things it touches. Or shall we say it is like the clear, distinguishable moments when the vital steam waits throbbing in its boiler, when you turn the screw that admits it to your engine, and when its force slowly spreads through all your engine's bulk till every great limb slowly heaves and every little needle trembles and tingles with the pervading life? [5]

Brooks sees clearly that the first of these periods, namely, the great power standing on the outside of man awaiting admission, is found in the love of God for all men. This, indeed, is the force of all spiritual life. It is assured the Christian man by the fact of the incarnation, and it is certified by the cross, so that it becomes a fact by which he lives and dies. The appeal of God's love is that which is the dynamic of the Christian life. Though the heathen may guess at its existence, the Christian is certain of it. But obviously, man does not create this, nor does he have power to affect it in any way. This power resides within God Himself.

> Man does no more to bring it there where it stands waiting for him to let it in than he does to gather the morning light out of the midnight darkness and set it outside the closed shutters of his darkened house. The love of God for man is the fact that lies back of everything; the lake on the calm summit of the hill above the clouds, out of which all the streams flow down. [6]

Brooks avoids completely the theological pitfalls associated with attempts to unravel the question of God's sovereignty and man's free will in the matter of opening the life to God's love in Jesus Christ. He refuses to become embroiled in such discussions, for they seem

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5. Ibid., p. 22.

6. Ibid., p. 22 f.

quite fruitless to him. He is satisfied with a statement of the fact, and he leaves the resolution of the "how" to others who are more inclined to such matters. He says, "Enough that, tempted by God, a man does open his nature to this waiting love. That which had stood outside as persuasive fact, comes into the life as powerful motive, and then the spiritual life is begun." [7] He notes that method is of no value at this stage of the spiritual life. It is merely an acceptance of God's love made certain in the incarnation of Christ.

However, when he turns his attention to the third element, the opening of man's life in all its facets to the spiritual power resident in the love of God, he sees the need for method. But here also he avoids enumeration of methodology by saying very simply, "All that a man can do to make that occupation more complete is a method of spiritual life." [8] He speaks in general terms rather than specific, and thereby leaves the field open for each person to fill in the details according to his own situation and needs. This is not to say that he avoids guidelines for the conscientious to follow. Rather, he suggests that a negative and positive action may be taken to open one's life to the power of God's love. The negative aspect is described as follows:

> He can..... insist on cutting off and casting away those parts of his life into which it is impossible, by the very nature of the things, that this new spiritual force should enter. Here is the field of self-denial. He can give up every bad habit which is incapable of regeneration and occupation by the spirit of God. [9]

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7. Ibid., p. 23.

8. Ibid.

9. Ibid.

On the positive side, Brooks suggests that one can make his life ready for the reception of the love of God in two ways. First, he is to attain to an ideal conception of that aspect of his life to be touched or filled by this spiritual power. Secondly, he is to exercise faithfully that part of his life. Brooks illustrates this in the following way:

> Is it not true that any man makes his trade or occupation ready to be filled by the high motive of the love of God when he trains himself to look at his trade or occupation in its ideal, and, at the same time, is thoroughly conscientious in its duties? The shoemaker who, having opened his heart to God's love, comes soonest and fullest to find the work of his lap-stone and his bench touched and inspired by that motive will be the shoemaker who most conceives of his daily work as connected with human comfort and strength, and who, at the same time, is most conscientiously faithful to its details. [10]

Brooks is saying then that a man is first to sever himself from those things in his life which are displeasing to God and incapable of regeneration or sanctification, then he is to fill himself with the ideal view of that area of his life he wishes to fill with God's love, and having grasped this ideal, he then applies himself to the execution of the details of that segment of his life to the very best of his human ability.

In order to make this conception of the spiritual life and its methods clear Brooks gives still another concrete illustration of what he means.

> Does this mean anything? Is it capable of being made clear? I think it is. Here is your average religious man, spiritual in some regions of his life, in the region of prayer, in the region of worship. He wants to be more spiritual. How can

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10. Ibid., pp. 23 f.

> he do it? He can grow deeper in religious life only by becoming more widely religious. He can hold more of the Spirit of God by opening new sections of his life. Greater depth will come only with greater wideness. The true advance for that man to make is not simply to be more religious right there where he is religious already; it is to be religious where he is irreligious now, to let the spiritual force which is in him play upon new activities. How shall he open, for instance, his business life to this deep power? By casting out of his business all that is essentially wicked in it, by insisting to himself on its ideal of charity or usefulness, on the loftiest conception of every relationship into which it brings him with his fellow-man, and by making it not a matter of his own whim or choice, but a duty to be done faithfully because God has called him to it. All of these can come only with a firm, devout conviction that God chose for him his work, and meant for him to find his spiritual education there. Doing all these in every department of his life, with the single intention that the love of God which is already in him may pervade and possess these regions of his activity, is he not cultivating his own spirituality? Are not these the best methods of promoting spiritual life? [11]

D. THE BROOKSIAN IDEA COMPARED WITH MYSTICISM AND CEREMONIALISM

Phillips Brooks calls his idea of promoting the spiritual life, the "natural method." [12] He does not mean to say that it in any way rules God out of the process, but rather that it is the method God has suited for human beings in view of their nature as creatures of God. Since man is made in the image of God, and is therefore capable of receiving the life of God, his growth in spirituality must be the process by which the life of God is appropriated by the individual. It is "natural" from the standpoint that it is most in harmony with man's nature in relation to the natural world around him. It takes man as he is and where he is, and sees spiritual growth within the context of the inter-

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11. Ibid., pp. 24 f.

12. Ibid., p. 25.

action between man and his environment.

> .....The total nature must be opened to its widest. That nature is related to the world around it, to the tasks and pleasures which offer themselves on every side. In the exercise of these relations from low and wicked motive it is opened to low and wicked life. In the exercise of these same relations from high and spiritual motive it is opened to high and spiritual life. That is the simple argument. In two words, it conceives of the spiritual vitality as educated primarily in the spiritual exercise of the ordinary relationship between a man and the world in which he lives, and as exhibiting its results in the regeneration and purification of the essential qualities of humanity. I called it the human method.[13]

Brooks contrasts this view with the methods of the mystics on the one hand and the ceremonialists on the other. He sees the mystic as one who thinks of the cultivation of holiness through the pure contemplation of God rather than contact with the world about him. The ceremonialist is said to be one who places the primary emphasis upon the performance of specified acts in obedience to God. Both, however, are guilty of a rupture between life as it actually is and their methods of promoting spirituality. One stresses the inner experience; the other stresses the outward observance of regulations for worship. Neither sees the continuity between natural life and growth in spiritual perception that Brooks calls for.

It is interesting to notice in passing that Brooks was vitally interested in the liturgical movements of his day, and clearly indicated his acceptance of the major premises of liturgical worship. He said, "I am a Ritualist, and just because I am a Ritualist, and because I believe we have the noblest Ritual, I wish to see that Ritual become

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13. Ibid.

most effective in commending itself to the hearts of all."[14] But he was acutely aware of the limitations of ritual. He makes mention of the fact that when the great Chicago fire was in process, the General Convention of the Episcopal Church which was being held at the time turned to God in prayer and recited the Litany. The Litany makes mention of every kind of human calamity with the exception of the woe of a burning city. Such rigid adherence to set forms of prayer was beyond his understanding. He says, with an apparent twinkle in his eye,

> Therefore I state earnestly my belief that one of the great necessities for the growth of the Liturgy in our communion is the breaking in upon the exclusiveness of set forms of worship, and the giving of large freedom and liberty to laity and clergymen, bishops, priests, and deacons, when the occasion calls for it and their souls move them, to go to God, in their churches, at their altars, at their prayer-desks, and pour out their supplications to the Almighty Being, <u>for the very things they need</u>, instead of being compelled to go in some roundabout way and pray for a thousand other things, and trust Omniscience to know the thing that is in their hearts.[15]

It is apparent then that Brooks was not anti-liturgical. But it must be added, he saw clearly the limitations of ceremonialism in all its ramifications. He likewise saw the limitations of mysticism, though he was himself a man who drew heavily upon the meditative and contemplative life "hid with Christ in God." What he is pleading for in his method of spiritual growth is a joining together of both extremes into a vital relatedness to life here and now, so that both will be made to bear upon the concrete situations faced in everyday life. This fact becomes clear as he writes,

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14. Ibid., p. 104.

15. Ibid.

> The mystic and the ceremonialist indeed are in us all. There is no perfect education that has not both these elements in it. All life opens into the machinery of ceremony below, and into the abstractness of mysticism above; but the ordinary, healthful, life-giving processes of the world go on, neither underground nor in the clouds, but on the earth in the light of day, and on the solid soil. So, all men who live the full life will have their hours of mystical experience, and will sometimes invoke the aid of arbitrary disciplines; but their real culture will be in the daily duties of their lives, and will show its result in the deepening and strengthening of those primary qualities of humanity which all men recognize and honor. [16]

E. THE BENEFITS OF THE NATURAL METHOD

Brooks points to four distinct benefits to be found in associating the growth of the spiritual life as closely as possible to the natural duties and relationships of human life.

The first benefit suggested by Brooks is that of continuity. He looks at the lives of so many Christians and sees the great gap which exists between what is normally considered secular and that which is thought to be religious. Each life has its high points and its low points; its times of ecstatic religious experience and the humdrum performance of religious duties. Very often, in order to compensate for this, a sharper line is drawn between secular things and that which is religious, or life is limited and narrowed down to the imagined points of contact with religion or with God. The result is that the Spirit of God is ruled out of vast areas of life and only expected to enter at those sections considered accessible by Him. Brooks therefore remarks,

The Spirit of God, expected only at certain seasons and by

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16. Ibid., p. 26.

> certain doors, finds sometimes those doors closed, and no welcome waiting Him at any other. It is only when we know that any door capable of admitting any influence may admit the blessed influence of God, only then can we be hopeful of keeping the breadth and variety of life, and at the same time of always receiving the culture and the grace of God. Let only the western shutters be open, and we shall only see the setting sun. Let all the windows be unclosed and expectant, and from sunrise round to sunset there shall be no interval in the unbroken light. The sun, in the course of the day, will look into them all.[17]

Brooks is insistent that every area of life be opened to the Spirit of God for His pervasive influence to touch and transform. It is only in this way that the Christian life has true continuity.

Brooks sees a second benefit to his natural method of promoting spiritual life in the fact that it alone makes room for the almost infinite variety which exists in man's relationship with God. This is diametrically opposite to the monotony which is so evident in the lives of mystics and ascetics on the one hand, and the ceremonialist on the other. These repetitious contemplations or ritualistic performances allow for little or no change. They remain the same day by day. They leave no room for the change of time and circumstances which occur in every new age. To limit Christian growth to these alone telescopes the fourteenth century and the twentieth century together and indicates almost complete stagnation amidst a rapidly changing age.

> But if religion be cultivated in the doing of our utterly different works, and declare itself in the renewal of each man's own personality, then every man and every age will utter the spiritual life in some vernacular and color of its own; and each will bear witness of itself that it is Christ's, by the way in which Christ has emphasized its special character.[18]

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17. Ibid., p. 28.

18. Ibid., p. 29.

Furthermore, Brooks points to the fact that spiritual culture becomes more intelligible when it is bound intimately with human life, and as a result becomes more influential in the world. The danger is constantly present that the so-called "religious public" will be isolated by the rest of society into a group by itself whose doctrine and devotion is virtually incomprehensible. It would be like relegating religious people into a classification similar to those who are gifted for music or art, thus leaving those who have not those gifts as outsiders, perhaps envying, or even despising the "gifted" segment of mankind. Religion for the common man must be something related to his everyday experience. Thus Brooks remarks, after asking the rhetorical question, "What could interpret this unknown life to men?" --

> Nothing so strongly as a really human way of cultivating and living it upon the part of those other men who are called Christians. To see that you are growing holy through contact with the same things that make them wicked, and that by being holy you bring to their true depth and luster those qualities which, faded and dull, they honor still among themselves, that is the strongest influence which can go forth from you to make your brethren rise up and go with you to God.[19]

The final benefit that Bishop Brooks enumerates is the fact that the life-culture of holiness gives reality to the spiritual life. It is the universal human experience that the earthly things seem so real to man, whereas the spiritual experience often seems very unreal and intangible. One can lament this weakness of the spiritual nature if he so desires, but the lamentation does little good. Brooks feels that the reason lies in the fact that religion stands so far from life as it is lived by the layman and the minister. The only cure, then, is

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19. Ibid.

to see the home, the shop, the school, the office, and every other part of one's daily experience as the fertile ground for spiritual growth. If these are not claimed by the Christian for God and holiness, they will certainly be claimed by others for all kinds of mischief and ungodliness,--as indeed they are. The Christian must ask himself, "Why has God made these things?" If he answers, "To be used for God's glory and my spiritual growth," then he is on the road to spiritual maturity. Brooks says this most eloquently in the following words:

> When we are willing to see in them the ministrations of God; when men, asking us for the means of grace, are pointed, first of all, to the duties and relations of their lives as the places where they will meet God, where they will find the deepest experiences, conviction of sin, utter humility, the need of Christ, and the ideal of holiness--then how the dead earth and all that is upon it will glow with a fire that no materialism can quench.[20]

F. SUMMARY

It is clear from this brief study that the Brooksian idea of spiritual culture is far broader than that which is normally thought of when the subject is discussed. It has no simple set of rules which a man is to follow if he desires to become more spiritual. Rather it stresses the absolute necessity of opening the totality of man's life to the sanctifying influences of the spirit of God. Though Brooks calls his approach the "natural method" of developing the spiritual life, he does not mean that man is turned free to the doing of anything that he wishes without consideration for the demands of God. Rather he points out that man's nature as a creature of God demands that the spiritual

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20. Ibid., p. 31.

culture be centered in the normal activities of daily life instead of being relegated to those activities which are usually considered "religious." The result of such a conception will be that the continuity, variety, influence, and reality for which the spiritual life is hungering will be satisfied.

Brooks sums up his ideal in the following searching words:

> The man of the world, as we call him, has the tasks but not the spiritual motives. The Christian has the spiritual motives and is sometimes ready to think that that supersedes and makes unnecessary the task. There comes the strange unfaithfulness which we often see in earnest religious people, not the least often in ministers. But it is possible for the man full of God to meet the world full of God, and to find interpretations and revelations of his Master everywhere. The Christian finds the hand of Christ in everything, and by the faithful use of everything for Christ's sake he takes firm hold of that hand of Christ and is drawn nearer and nearer to Himself. That is, I think, the best method of promoting spiritual life.[21]

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21. Ibid., p. 33.

PART II

Chapter Two

The Personal or Inner-life

A. INTRODUCTION

The vastness of the material available makes it necessary to be selective at this point regarding which topics should be considered. Even to begin to aim at completeness in one's treatment of the subject would extend this paper far beyond its acceptable limits. It is proposed therefore to spend some time in this chapter dealing with a few areas of Brooksian thought which deal more specifically with the inner or personal life of man. Even here, however, it will be possible only to sketch in the broadest outline the contribution that Brooks has made with regard to each subject under consideration. When it seems necessary, a statement relative to Brooks' theological opinion will be noted to clarify the reasons for the applications which are made. It will also be necessary to keep in mind the broad theological framework out of which Brooksian thought works in order to understand as fully as possible the reason for the applications given.

B. ON SIN AND TEMPTATION

Since Phillips Brooks was an Episcopalian following the liturgical practices of his denomination, it is well to begin this treatment of the inner-life of man with a discussion of the question of sin and temptation. Perhaps if Brooks were doing this himself he would begin at the same place for the obvious reason that all liturgical worship begins with a confession of sins and a casting of human life upon the

mercy of God for forgiveness.

1. The Reality of Sin

One not well acquainted with Brooksian thought might fall into the erroneous position of feeling that since Brooks makes so much of the great capacity of human life for development he must therefore have a weak concept of sin. Such a point of view is entirely erroneous. Though certainly some would feel that his optimism regarding man's potential is beyond that which should be taken in view of recent developments of world history, still it cannot be said that Brooks glosses lightly over the inherent sinfulness of man and the devastating effects that it has upon the human personality. Brooks speaks to this question most sharply in the following way:

> I have no patience with the foolish talk which would make sin nothing but imperfection, and would preach that man needs nothing but to have his deficiences supplied, to have his native goodness educated and brought out, in order to be all that God would have him to be. The horrible incompetency of that doctrine must be manifest enough to any man who knows his own heart, or who listens to the tumult of wickedness which rises up from all the dark places of the earth. Sin is a dreadful, positive, malignant thing. What the world in its worse (sic!) part needs is not to be developed, but to be destroyed. Any other talk about it is shallow and mischievous folly. [1]

Phillips Brooks was not a pastor who lived in an ivory tower somewhere, content to let the world with all its misery and suffering go by unnoticed. His understanding of the potential in man as well as the degradation of sin came to him through actual contact with the raw material of life, namely, man himself. Allen speaks of this when he remarks:

> Amidst countless voices of despair, or the wailings of misery, or the manifestations of indifference which surged

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1. Phillips Brooks, Twenty Sermons, p. 217 f.

> about him like a chorus striving to silence or drown his utterance, his voice rose above them all, proclaiming hope and the blessedness of life in itself, the sacredness of humanity and all its legitimate interests. Nor was it that he did not see the evil, the misery, and the sin. More than most men was he called into contact with suffering and with sorrow in their pathetic and tragic forms. Constant ministrations to the sick and dying, to those in deepest mourning, filled up his days. His gift of consolation was so marvellous that it must needs be in perpetual exercise. The more hideous forms of evil, the evidences of vice, lives from which almost all the light had gone out,--these things were familiar. [2]

In a sermon preached early in his ministry on March 19, 1865, Phillips Brooks spoke on the subject, "The Mystery of Iniquity." In the sermon he makes clear his view regarding the reality of sin in human life, as well as his awe at the mysterious character of iniquity in all of its complex forms.

> Iniquity or sin is one of the great evident patent facts of the world. No man with his eyes open doubts that it exists. But the more we have to do with it, the more we feel that the ways of its existence and operation are obscure. It is a subtle, elusive, inapprehensible thing, if we attempt to grasp all its movements. We understand why in the first sin it took as its first typical representation the figure of the serpent, which cheats the eye with sinuous changes of place continually, refuses to be located, and while it leaves no doubt of its existence is seen only in flashes and a wavering indistinctness. [3]

One of the problems with which he grappled was the origin of sin. He makes certain that the fact of man's perfection at creation is properly understood, and traces the deep longing for a pure society and a perfect life to a realization within man of this pristine glory which was his before the invasion of sin. Brooks offers no solution to the problem of sin's origin however, but rather, in characteristic form,

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2. Allen, op. cit., vol. II, p. 730.

3. Phillips Brooks, The Battle of Life, New York, E. P. Dutton and Co., 1910, p. 3.

goes on to question how sin's blighting influence enters the individual human life. This seems to him to be far more significant than involvement in a philosophical discussion which can only end in each participant's recognition of the impossibility of resolution of the mystery. He parts company with a large segment of Christendom as he describes the means by which many approach an answer to this thorny question.

> How does a new responsible immortal get the taint of sin? How is it that every being born into the world, without exception, born sinless, gets the evil habit into him and begins to sin? The fact is there--written clear as daylight whenever man has lived and sinned. But the explanation is not found yet. We talk to one another about "original sin," as if that explained it. Well, what do we mean by "original sin?" Not surely that each being comes into the world guilty, already bearing the burden of responsible sin. If that were so, every infant dying before the age of conscious action must go to everlasting punishment, which horrible theology, I think, nobody holds today. Original sin means some sort of tendency or possibility of sinfulness. I take it to express nothing more than something vague and indefinite--it does not say what--something in man which makes it certain that as he grows up into manhood he shall grow up into transgression; and that you see is only the statement of the same "Mystery of Iniquity" in other words.[4]

So once again Brooks sees the question fade into the obscurity of mystery. No satisfactory answer can be given. The fact is there, and it must be reckoned with, but the "how" is beyond man's grasp.

> There is something oppressive, something terrible, in this great mysterious presence of sin right in our midst, so that nothing goes on save in its shadow,--no state is formed, no family grows up, no social compact is organized, no character matures without its blighting mixture. Right in our midst, and yet no voice of man or God is opened to tell us how it came here. The Gospel does not tell us. The Gospel finds it here, deals with it, does not explain it. It stands

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4. Ibid., p. 5 f.

> here shading all life, tainting all action, the great unread, terrible "Mystery of Iniquity." [5]

One could cite numerous other examples of Brooks' deep concern for the reality of sin in human life, but those given will suffice to show that his vision was not obscured by his optimism regarding man's potential. In fact, the tragic dichotomy between what man is and what he can be was one of the motivating influences in his ministry, and reveals itself in many of his sermons as he pleads with his fellow men to fulfill their destiny as God's children.

2. The Atonement

Turning now to the solution which Brooks sees for the problem of sin, it is necessary to look at his view of the atonement of Christ. If one is looking for a precise definition of the atonement in the writings of Brooks, the search must end in failure. He clearly indicates on a number of occasions that he feels that the atonement is so great that it cannot be adequately described by man, neither can it be subsumed under any one of the many theories of the atonement suggested by theologians throughout the history of the Church. Allen puts it well when he says,

> He would not narrow or pervert the mysterious and infinite significance of the fact of an atonement by any theory. He wrote no sermon or treatise, there is no sermon in his printed volumes, whose object is to maintain some new theory or defend an old one. But those who listened to his preaching from Sunday to Sunday never missed anything so vital in Christian experience as this,--the omission of the Atonement of Christ in reconciling the world to God and God to the world. An eminent theologian said of him that the doctrine was implied in every sermon. [6]

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5. Ibid., p. 6.

6. Allen, op. cit., vol. II, p. 533.

Although no theory of the atonement was defended by Brooks, the fact that forgiveness of sin was in some vital way connected with the death of Christ was a vital element of his theology and preaching. This is made patently clear by the following excerpt from his sermon preached on Good Friday in the year 1867.

> The death of Christ has saved the world. The death of Christ! Not merely His character and teaching; for historically, from the very first, the violent death of Jesus has had a prominence in religious influence which will not allow us, even as faithful students of history, to leave it out of view when we speak of the great formative power of modern human life. Always and everywhere the Christ whom Christianity has followed had been a Christ who died. The picture it has always held up has been the picture of a cross. The creed it has always held, however it might vary as to the precise effect of His death, has always made the fact of His death vital and cardinal. The Jesus who has drawn all men unto Him has been one who based His power upon this condition, "I, if I be lifted up." [7]

As he draws near the end of his sermon on "The Mystery of Iniquity" Brooks points to the greater mystery of the cross and sees there the resolving of the great problems regarding sin.

> We have spoken thus of the mysteriousness of sin in its origin and operations. It would be a cruel, a false, and an unchristian sermon if I closed without telling you of the diviner mystery in which human iniquity finds its cure. The first thought round which the grand wonder of the atonement grows into shape is this thought of sin as a real live thing standing forth to be fought with, to be conquered, to be killed. Not of a mere moral weakness to be strengthened, or an intellectual emptiness to be filled, but of an enmity to be slain, a giant to be subdued. To meet that enmity, to slay that giant, Christ comes forth with his wonderful nature. He undertakes a distinct and dreadful struggle. The sublime conflict goes on between Christ and Satan, in a region apart from, above, and separate from man. We see its outward manifestation in the agony of the cross. We see, but do not comprehend even that. All the deeper battle goes on out of our sight. We know not how it fares till the

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7. Phillips Brooks, Sermons for the Principal Festivals and Fasts of the Church Year, p. 255 f.

> word of God comes to tell us that the victory is won by our Redeemer, and that Satan is trodden into death by the dying Christ. Of all the Mystery of Iniquity, where is the Mystery like this? You see how true a mystery it is. Nothing but the fact we know. That we know perfectly. That shining, splendid fact, that gracious, glorious fact--the fact of the Lord's victory and of Satan's fall--stands forth so clear that none can doubt it. It takes its place as the one certain, central fact of hope. By it the living live, by it the dying die; in it the glorified rejoice forever. But who shall go behind the fact, and tell its method? Who shall say, how, why, where, that all-availing victory was won? Only the divine and human Christ met the power of sin and conquered it; and every human being in that triumph of the one great humanity stood possibly victor over his mighty and malicious foe.[8]

Brooks points to the victory won by the incarnate Christ upon the cross as the way of victory for all of humanity. Christ's part has been accomplished; man's response is still to be made. Attention must now be given to Brooks' views on this vital element of human salvation.

3. Confession of Sin

Although it is commonly acknowledged that man's response to God's love in Christ is one of repentance, confession of sin, and faith, it is interesting to note that Brooks includes all three elements in his treatment of confession. He preached a Lenten sermon on the exposure of David's sin by the prophet Nathan which makes his position on this important subject as clear as one could wish.[9] A brief summary of his ideas will serve to clarify this.

Phillips Brooks saw the need for dividing the act of confessing one's sins into four distinct parts, all of which are necessary for its proper fulfillment. In order to make his thought as tangible as possible to life he selected the sin of selfishness to illustrate what he wished

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8. Phillips Brooks, The Battle of Life, p. 15 f.

9. Phillips Brooks, Sermons on the Principal Feasts and Fasts of the Church Year, p. 184 ff.

his people to understand.

The first element in confession is the recognition that one has committed acts which are selfish. Brooks shows that this is far from easy because it is natural for man to look at the occasional good deeds and permit them to obscure his vision and understanding of the many deeds which were centered in self. Furthermore, man must beware of the sophistry which attempts to see some good effects in every act with the result that one is deluded into the idea that the majority of actions were actually for the good of others, rather than for oneself. Brooks gives the following advice to those who are in earnest about the matter of confession:

> Be honest first, and when the great procession of a life lived only for your own indulgence--not dissolute, not malignant, not violent or outrageous in any way, only selfish through and through; just exactly such a life as you would have lived if you had come into the world forbidden to do anything for God or fellow man, and only by occasional irresistible impulse breaking over the law to serve either--when such a procession of life marches round and round before the inexorable honesty of your self-examination, confession will begin and reach its first stage in the assured conviction of the fact, "I am a selfish creature." [10]

He is suggesting that the individual be absolutely honest with himself as he goes through the process of self-examination. Honesty will eventuate in clarity of vision necessary to see acts as they really are, tainted and soiled by selfishness.

The second part of confession leads one to the conclusion that the actions performed have moral implications. Having been honest in the appraisal of one's deeds, it now is vital that the individual avoid the pitfall of thinking that the action was actually good and not wrong.

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10. Ibid., p. 187.

Here the strange sophistry of rationalization enters into the picture. Brooks describes it thus:

> "Very well," it says, "I am selfish, I do live for myself; but what then? Whom should I live for? Is not my own interest and good my first care? Who will take care of me if I do not take care of myself? Must not charity begin at home?.....And so, selfish as I am, is not my selfishness a virtue, instead of a sin?" Unstated, vaguely felt, this is the acted theory of thousands. No man can possibly confess till first he casts this fallacy entirely away.....He will see that selfishness is wicked, and begin to be disgusted at his life, so full of it. He will add to the acknowledgment of the act's moral character, and his confession will be, not merely, "I have been selfish," but "I have sinned." [11]

The third element in true confession is the acknowledgment that what has been done is actually an offense against God. At this point the religious life of man enters into the picture. Up until now the actions may be almost wholly non-religious. Now the individual comes to realize that though he may have injured his fellow man, or may have been guilty of an infraction of a human ordinance, still all law is ultimately derived from God, therefore the breach makes him accountable to God. To whom is man to make confession? Can he make it to an abstract principle or law? Certainly not. The confession is to be made to the God of all love whose love has been trampled upon by every act of selfishness and lack of love for Him and our fellow men. Brooks explains the relief which comes to the one who makes this discovery in the following way:

> No one knows till he has really thus confessed how great the relief is of a recognition of this sole responsibility to God. We mount above our fellow-men and their judgment seats. We leave their puny criticisms far below us. They may be right in blaming us--no doubt they are. But past their blame the very magnitude of our guilt exalts us to a higher judgment-seat.

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11. Ibid., p. 188 f.

> The soul, full of God's power and love at once, is not satisfied to utter itself to less than Him. It must cry as David did in that fifty-first Psalm, which he wrote about this same crime touching Uriah: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." In one word, it must be able to complete the whole confession of our text, and say, not merely, "I have sinned," but "I have sinned against the Lord." [12]

The final element of true confession to which Brooks points is the acknowledgment that "the selfish acts which we confess are representations and expressions of a selfish character and heart in which our true guilt abides." [13] A man may list all his acts of selfishness and own them as sins before God and still not have completed a true confession. The mere enumeration of sins is not confession in depth. The acts are actually symptoms of a disease that is more fundamental than that. Beneath them all is a sinful, corrupt heart that will keep on expressing itself in selfish ways.

> Not till you trace these things down to their roots; not till you say, "I did wrong things because I was a wrong thing. I lived for myself, not for my neighbors, and so broke God's law in my heart before I broke it with my hands. I was, I am, a living violation of it every day I live"; not till a spiritual logic traces back thus corrupt deeds to their source in a corrupt nature; not till "I have sinned" means "I am sinful," is the confession finally complete. [14]

Thus it is seen that Brooks' view of confession embraces four distinct parts; first the seeing of fact, then the recognition that the fact carries with it moral character, then the realization that man is responsible to God for the fact of wrong-doing, and finally the consciousness that wrong-doing is actually wrong-being, that sins are actually sinfulness. Brooks does not say that these elements are neces-

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12. Ibid., p. 190 f.

13. Ibid., p. 191.

14. Ibid.

sarily separated in terms of time. They may all occur at once, in a moment of time, or they may come gradually over a longer period of time. It matters not what the time schedule may be, just as long as all elements are present. The four elements include within them repentance as well as faith, for they rest upon the understanding that the individual is truly sorry for that which he has done, and that he casts himself upon the promises of God for forgiveness of that evil nature which expresses itself in overt deeds of unrighteousness.

4. Victory over Sin and Temptation

If it is true that Phillips Brooks had no patience with dogma unless it had vital relationship to life, then we might expect him to be speaking often and long about the relationship of Christian doctrine to the conquest of sin and temptation. This expectation does not go unrewarded to that one who is willing to read Brooks' sermons. The ever-present battle against sin is found in numerous places in his published works. Many insights are given regarding Brooks' views on the victory that a human being may win over sin and temptation, a few of which are given in the pages which follow, illustrative of the way he sought to relate the full-orbed Christian message to life as it is lived by the average man on the street.

In a sermon entitled, "The Sword Bathed in Heaven," Brooks clearly indicates what he considers to be foundational to any successful conflict with evil. Man is to remind himself constantly that the battle of life in which he is engaged is not one in which he stands alone against myriad foes, but rather one in which God Himself is engaged as well.

> To know first of all and deepest of all, that the battle which goes on within us is God's battle, is of supreme importance. What are your sins? What is your selfishness, your untruthfulness, your cruelty? Is it something which hurts and hinders you? Indeed it is. But beyond that it is something which usurps a kingdom which belongs to God. It is His enemy. And every movement of your conscience, every sense of usurpation and of incongruity, is not merely the revolt of your outraged soul. It is also the claim of the true King upon His Kingdom. It is the sound of the monarch's trumpet summoning the rebellious castle to surrender. Believe this, and what dignity enters the moral struggle of our life. It is no mere restless fermentation, the disturbed nature out of harmony with itself. It is God, with the great moral gravitation of universal righteousness, dragging this stray and wayward atom back to Himself. O deep divine mysterious process, that goes on wherever in silent chamber or in crowded street the humbled penitent lies prostrate in the dust, or the resolute struggler stands wrestling with his temptation! [15]

This tremendous conflict is actually God's, in the final analysis. It is His Kingdom which is being assailed, and it is His castle which is being surrounded by the enemy. Since this is true, then, Brooks argues, man must be careful to use the weapons which God prescribes for the battle. He is adamant in his opinion that human worldly selfishness is not to be combated with a selfishness which looks for eternal luxury and privilege in heaven, nor is doubt to be replaced by insincere profession or blazing partisanship. This would be fighting sin with sin. God has not left man without proper means of defeating the enemy. These methods are therefore to be used. Should one wonder what these methods are, Brooks gives ample instruction in his sermons as the proper means to be utilized, some of which will now be sketched.

It has already been indicated that one of the key elements in the theology of Phillips Brooks is the incarnation of Christ. It is not at

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15. Phillips Brooks, Twenty Sermons, p. 275 f.

all surprising therefore to see Brooks turn to this doctrine for inspiration in the midst of the conflict against evil. It is the incarnation which is an ever-present reminder that the religion of Jesus Christ is supernatural. It is a constant assurance that beyond the world of iniquity with all its defilements stands another world of spiritual life which is filled with purity and holiness. The fact that God clothed Himself with humanity brings to man's attention the fact that God is so near that no action is insignificant or meaningless, that nothing can be hid from Him, and that the smallest activity must feel His presence. In his sermon on James 1:27 which he titled, "Unspotted From The World," Brooks speaks the following exciting words:

> Make then, this Incarnation the one pervading power of a man's life. Let his first feeling about this world always be, "God has been here, and so God is here still," and have you not made him strong to walk unpolluted and unscorched through the furnace of the world's most fiery corruptions? It is the low system, the constitution that is broken down and depressed in tone, that takes the contagion. The strong, really well man, walks by the house where disease is rioting, and his healthy vitality flings distemper back. And a deep, living sense of God is the true vitality of a human soul which quenches the poisonous fires of corruption, as powerless to be hurt by it as the cold, calm sea is to be set on fire by the coals that you may cast into its bosom. Think of the day after Jesus had called John and Peter and Nathanael to be his servants. They had begun to hear his words of eternal life. They had become dimly conscious of so much above and beyond. Do you think it was as hard for them to pass unspotted by the places of temptation in Chorazin and Capernaum? They had tasted the powers of the world to come. And the true way, the only true way, to make any man who is a slave to this world, catching its corruption, free and pure, is to make him see another world, the supernatural world, the world of spiritual life above him and below him and stretching out before him into eternity, made visible by Christ's Incarnation.[16]

But Brooks is not satisfied with an individual beholding the in-

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16. Phillips Brooks, Sermons, p. 187.

carnate Christ. He recognizes clearly the fact that no man was ever saved merely by grasping a sense of the supernatural. Powerful as this may be, and inspiring as it is, it does not save the soul. The incarnation with all of its intrinsic glory is actually a means to an end. It is an expression of the divine pity that saw man in his sin and came to rescue him. "We must find the meaning, so unintelligible to multitudes, so precious to every soul that really has laid hold of it, in those strange words, 'The Lord Jesus Christ died for me.'" [17] It is at this point that Brooks shows the power and influence of the atonement of Christ on the human life. He shows the greater intimacy that is involved in the relationship of the soul of man with the crucified Saviour which grows out of love for the One who was willing to become a man, and then to die.

> We must see the Jesus of the cross on the cross. And what then? Do you not see? Full of profoundest gratitude the soul looks round to see what it can give to the Saviour in token of its feeling of his love. And it can find nothing. It has nothing to give. And hopeless of finding anything, it simply gives itself. It is its own no longer. It is given away to Christ. It lives His life and not its own. Can you imagine that becoming real to a man and not changing his relation to the temptations that beset him? He feels now with Christ's feeling, and corruption drops away from him as it drops away from Christ. Shame, love, hope, every good passion wakes in the soul. It walks unharmed, because it walks in this new sense of consecration. That seems to me to be the perfect ransom of a soul. When I am so thankful to Christ for all He suffered in my behalf that I give up my life to Him to show Him how I love Him, and by my dedication of myself to Him am saved from the world's low slaveries and stains,--then, it seems to me, my heaven is begun, its security and peace I have already entered. I am already safe within its sheltering walls, and all my happy restful life takes up already its eternal psalm. Already I have "washed my robes and made them white in the blood of the lamb. [18]

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17. Ibid., p. 188.

18. Ibid., p. 188 f.

Phillips Brooks' keen insight into the needs of the human soul is indicated by the fact that he does not stop at this point in noting the divine methodology for the defeat of the onslaughts of evil in one's personal life. He goes on, therefore, to say that it is the purpose of God that the Christian who is enduring temptation from the world's corruption is not to flee from the world, but to rush into it with a Christ-like dedication to save the world. The man who is most immune to the degrading influences of the world is the one who has determined to bend every effort to the salvaging of the world. This was the method of Jesus; it is also to be the method of the disciples of Christ. A Pharisaical separatism is most surely to bring the individual into a position most vulnerable to the influences of evil. The Christian's strength lies in his willingness to enter among the world of men, regardless of its sin, with the compassionate desire to help and to save.

> I am sure that as we grow better and better Christians this will become more and more the source and fountain of our strength. We shall come so close up to all the world's wickedness that it cannot strike us. We shall be saved from it by our pity for it. We shall be far from its contagion the closer that we come to its needs. We shall be as pure as the angels the more completely we give ourselves up to the ministering angels' work. This is the true positiveness of the Christian's purity the real safety of the loving and laboring life. [19]

In his sermon entitled "The Spiritual Struggle" preached on September 14, 1878, Brooks speaks of the silence with which man struggles against sin, the companionship he experiences in this conflict, and the perpetualness of the struggle. It is well to keep in mind the last of these three in particular. There is a persistent warfare going on, which allows for no relaxation in the fray. He says that man is to

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19. Ibid., p. 190 f.

"accept struggle not as a temporary necessity, but as the perpetual element of life." [20] When this is done there is actually a repose which comes to the soul, not a repose of idleness but of work accepted and assumed. No longer can temptation take one by surprise for he has prepared himself in advance for its appearance.

> No longer does he tire himself in trying to shirk what he knows is as true a part of himself as the drawing of his breath. He wakes every morning to his struggle, not with weary surprise, but with glad recognition that his struggle is still there. He plans for it far ahead as a thing which, he is sure, will still be with him. [21]

Thus Brooks urges an eternal vigilance in the persistent conflict with evil which goes on to man's dying day. Only with such perseverance can the victory ultimately be won.

C. ON PRAYER

It is an interesting fact that, although Phillips Brooks makes constant reference to prayer in his sermons, there are only two messages in his entire ten volumes of published sermonic material on the subject of prayer. One wonders why this is. It seems to be a rather poor balance of subject matter in light of the normal expectation for preaching material. Perhaps this is the fault of the editor, or perhaps it was simply considered by Brooks and those who edited his works posthumously that his other sermons on the subject were not representative of his best preaching. Or the answer may simply lie in the fact that Brooks did not expose this area of life to the world as he did others.

This is particularly interesting in light of the fact that one of

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20. Phillips Brooks, The Law of Growth, New York, E. P. Dutton and Co., 1902, p. 74.

21. Ibid.

of the best known sayings of Brooks, quoted again and again by numerous people and under a great variety of circumstances, has to do with the subject of prayer. The statement is, "Do not pray for easy lives. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks." [22] It is difficult to find an example in all of devotional literature of insight more profoundly stating the human predicament than these words of Brooks. It certainly indicates the breadth of his thinking, and the depth of his dedication to a life of simple service to God and man.

But the two sermons bearing upon prayer, when separated from the exactly two hundred printed sermons of Brooks, shed some rays of light upon that which he considered most significant in this area of the Christian experience. In both sermons Brooks is concerned with the lack of answers to prayer, both real and imagined. In his sermon entitled, "The Silence of Christ," [23] he deals directly with this problem in reference to the incident in the life of Jesus when he temporarily fails to answer the cry of a Canaanite woman for help for her sick daughter. [24] Brooks makes the point that, just as Jesus' reason for temporary silence had its definite purpose, so also the silences of God in reference to prayer today are to be understood as fraught with great significance. Brooks divides his study into two parts, "First, there are the silences that are apparent, and then there are the silences that are real." [25] The apparent silences are actually times when God is answering the

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22. Allen, op. cit., vol. II, p. 625.

23. Phillips Brooks, The Light of the World, New York, E. P. Dutton and Co., 1890, p. 124 ff.

24. St. Matthew 15:21-28

25. Phillips Brooks, The Light of the World, p. 127 f.

prayers of His children in ways not clear to them, or in ways other than that which might naturally be their expectation. This is simple to grasp and is passed over rather lightly by Brooks. But when he deals with the real silences of Christ, Brooks enters upon a discussion that actually knits the two sermons on prayer together. After enumerating some examples of prayers which God could not answer affirmatively for man, he comes to the climax of his reasoning regarding the problem.

> In place of the answer to your prayer comes He to whom you prayed. You have not got the solution of your problem; it still floats in doubt. You have not got the sure prophecy of the future; it is hid behind the wavering and trembling veil. You have not got the brother's dear presence for whose life you cried and wrestled; he is walking beside the river of Life in the new Light of Heaven. You have not got what you prayed for, but you have got God! You have the source, the fountain, the sun! You have taken hold of the essential meaning and essence of all these things for which you have prayed, in taking hold of Him to whom you prayed. In His silence you have pressed back to Him. If He had spoken, you might have rested in His words. Not in the word He speaks but in the word He is, you have found your reply. [26]

The glorious experience of the soul of man in conscious union with God Himself is, therefore, of far greater significance than the answer of a given petition to the Almighty. If the fact that God does not answer one's prayer drives man to God who is the source of all things, then the suffering endured in the process will be worthwhile.

The same emphasis is to be found in Brooks' sermon entitled, "Prayer," [27] in which he indicates that the life of prayer, and the assured answers to prayer, are dependent upon abiding in Christ and permitting His words to abide in the individual. Instead of listing methods of prayer, Brooks strikes at the very heart of the whole matter and

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26. Ibid., p. 137

27. Phillips Brooks, The Battle of Life, p. 296 f.

gives directions which go far beyond the question of prayer itself and touch what many would consider to be the "jugular vein" of the spiritual life.

The question is immediately upon one's lips, "What does it mean to abide in Christ?" Brooks answers that to abide in Christ is to sustain a relationship with Him which is very much like the relationship of a child to a father, or a common soldier to a general. The child's life, particularly in early life, is so blended with that of his parents that he is not looked upon as a separate individuality but, as Brooks puts it,

> rather as almost a part of the same organism, one expression of the parent's nature; so that, just as the arm, the tongue, the eye, are several media for the expression of the parent's will, in the same way, though in a higher degree, the child is another limb of the parental life and utterance of the parental nature. The law owns this, and reaches the child only through the parent. We all expect children's opinions on matters of religion, of politics, of tastes, to be echoes of their parents'. The father acts and thinks for the child. The child acts and thinks in the father. Thus, until the time when the gradual departure takes place, the child's home is not merely in his father's house, but in his father's character,--he abides in him.[28]

So also it is true that the common soldier and the army "abide" in the general. That is, they do what the general does. They go where he goes, and perform those things which he directs. The army lays aside its right to decision and places this responsibility in the hands of the general. Thus it may be said that the army abides in the general. Brooks brings the two illustrations together as he says:

> Now, we can get probably a better idea from these examples than we could from any careful definitions of what it is for a human soul to "abide in Christ." The child abides in the

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28. Ibid., p. 298.

> father; the soldier abides in the general. For the soul to abide in Christ, then, is for it to be to Him what the child is to the father, what the soldier is to his captain. It is for it to give up its will to His as completely as the surrenders of will are made in the family and in the army. Nay, the "giving up of will" does not entirely express it, because that implies something like reluctance and resistance. But the child has no will except the father; and the soldier's will is so entirely at one with his captain's upon the great general purpose of the war, which is victory, that he rejoices to accept that captain's will in all details and make it his own. Christ is at once our Father and our Captain. Perfect affection and perfect loyalty combine to shape our attitude towards Him; and the result of the two is that complete identification of our life with His life by which we "abide in Him." [29]

The life of abiding in Christ is dominated by the twin characteristics of permanence and repose. By abiding in the Saviour the individual has the perspective of eternity ever before his eyes. He stands on the heights of this new life and sees his will blended into the will of the eternal Christ. There is nothing of a temporary nature about this. As he abandons all for the sake of Christ, a sense of permanence enters his thinking, "flowing straight on, beyond his sight, towards the Endless End." [30] Accompanying this permanence is a repose or rest within which answers to the words of Christ, "My Peace." [31] Brooks says:

> There is a new tranquillity which is not stagnation, but assurance, when a life thus enters into Christ. It is like the hushing of a million babbling, chattering mountain streams as they approach the sea and fill themselves with its deep purposes. It is like the steadying of a lost bird's quivering wings when it at last sees the nest and quiets itself with the certainty of reaching it, and settles smoothly down on level pinions to sweep unswervingly towards it. It is like these to see the calm of a restless soul that discovers Christ and rests its tired wings upon the atmosphere of His truth, and so abides in Him as it

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29. Ibid., p. 298 f.

30. Ibid., p. 300.

31. St. John 14:27.

goes on towards Him. [32]

Such a life results in a friendship with Christ, the blessings of which are beyond description, not the least of which is the assurance that prayer offered from this relationship is certain to be answered since it is offered in His name.

The second condition noted by Phillips Brooks for successful prayer is to be found in the words of Jesus, "If my words abide in you." [33] If the first relationship, abiding in Christ, were perfect there would be no reason to add this second. But it is imperfect and unreliable. God cannot trust man's oneness with Him in Christ as an unerring guide to the discovering and fulfillment of His will. He therefore gives not only His Spirit, but His words as well to be man's guide. When the soul resting and abiding in Christ hears the words of Christ he is led into a deeper, more profound abiding-place in the Saviour. This is the value and use of the Bible, temporary though it may be. One day there shall be no need for a Bible, Brooks says, when we stand on the celestial streets and can observe the One who is Light of Light, very God of very God. There shall be no need for a description of the Light when the Light is clearly to be seen. But now the need is there, and God has provided for that need in His word. For Phillips Brooks, allowing Christ's words to abide in the individual means the following:

> There seems to be a sort of faintly sketched picture of a solemn council-room in the heart of the true Christian, around which sit in beautiful and holy chairs the judges of our lives,--the words of Jesus. Every act that the true Christian does he compels to pass upon its way from

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32. Phillips Brooks, The Battle of Life, p. 300.

33. St. John 15:7.

> conception to execution through that council-room, and every word of Jesus sitting in its place must give its sanction to every act. No deed must go forth that cannot carry the approval of every utterance of Him to whom the Christian has given up his will. We do not trust even our personal feelings for our master as a final test. So long as we have His words, telling us what we must do and what we must not do, we fear the distortions of feeling that we know too well, and rejoice in that judgment-room within us where the words of Christ are throned. [34]

The words of Christ are therefore to act as test-words by which the Christian guides his own decisions and actions. The believer does not rest upon feeling or inclination, for he knows from experience how faulty these can be. He looks to the objective words of the living Word as the source of direction which he needs.

It is clear, therefore, that to Phillips Brooks successful prayer depends upon both a mystical experience of "abiding in Christ" and a dependence upon His objective words for guidance. It is essential to note that, "The condition of prayer is personal; it looks to character." [35] Thus he concludes his treatment of prayer in these searching words:

> O my dear friends, there is not one of us that can live without praying. We all know that. But praying is not "saying our prayers," not shuffling through a few petitions morning and evening, nor clamoring with imperious voices before God's presence, setting up our own will, however earnestly and vehemently, against His. "Lord teach us to pray," we ask; and the first answer is, "If ye abide in me and my words abide in you," then ye shall pray successfully. We must be Christians first. We must enter into the new life, and, once there, Prayer will grow wonderfully easy; as easy to pray on earth, "Lord Jesus, have mercy upon me," as it will be to praise in heaven, "Thou art worthy, O Lord, for thou has redeemed us." [36]

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34. Phillips Brooks, The Battle of Life, p. 303 f.

35. Ibid., p. 308.

36. Ibid., p. 308 f.

D. ON THE MORAL LIFE

The vast amounts of material available on the teaching of Phillips Brooks regarding the inner life of man would tempt one to branch out at this point into a discussion of the fruits of the spirit as evidenced in humility, peace of mind, the life hid in God, joy in the Christian experience, faith and the intellectual life, and many other similar subjects. However, the necessity of the principle of selectivity forces one to pass by these matters completely. One final emphasis is allowable, namely, a cursory treatment of the subject of the moral life, and the friendship with Jesus which is its result.

Phillips Brooks' treatment of the moral life is intrinsically bound to all of his teaching. It grows directly out of the subject just completed, the Christian's prayer-life, and is related to every other aspect of the inner-life as well as the proper fulfillment of the responsibilities of the social or corporate life. In the midst of an age which placed its highest premium upon the intellect, Brooks centered his concern upon the will of man. It was here that he saw the key to the moral life. In a sermon preached before the graduating class of Harvard in the year 1884 he dealt with the subject of character turning truth into power, and said:

> The first secret of all effective and happy living is in a true reverence for the mystery and greatness of your human nature, for the things which you and your brethren are, in simply being men. But surely among all the faculties which this mysterious human nature has, none is more interesting, none more thoroughly deserves our study and our admiration, than this, that it is able to carry over learning into life and to be a mediator between thought and action.
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> If we ask what it is in human character that constitutes this faculty, we cannot hesitate to give the answer. It is the Will, that central constituent of character always.

> There can be no character without will. Fill a man with every kind of knowledge, let him understand the sky and the earth and the sea, let him know all that history and all that metaphysics can tell him, that does not make him character. Those things may all lie in his mind as the apples lie in the basket. Not till a will, a choice, a distinct preference for one thing over another, a distinct approval of this and disapproval of that comes in, not until then has the man any true character; not until then do the knowledges become faculties and unite into a man. Character having its virtue and its value in will, this is the critical power which stands between learning and life, and sends the one through in power on to the other. [37]

Allen speaks of Brooks' view of history as, "a hungry, voracious will ranging the world for the bread of life." [38] For Brooks, the essence of God is will. [39] Man made in the image of God finds his fulfillment as character is developed through the exercise of will.

The correlative of will for Phillips Brooks was, of course, obedience. This truth keeps arising in practically all of his sermons, from the earliest to the very last. In his sermon entitled, "An Evil Spirit from the Lord," [40] Brooks has these striking remarks to make.

> Obedience is the only key that can unlock the treasures of nature or of man. Obedience has an absolute power. To the obedient man nothing can refuse its richness.....Self-will is weakness; but to find the nature and will of everything that is higher than you are, and bend yourself to it with complete docility, that makes the richest treasure it possesses, yours. O learn to obey, learn to obey! Obedience is the only mastery and strength. [41]

Brooks speaks of obedience to God as the key to one's relationship with Him. God is either for or against a man on the basis of obedience.

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37. Allen, op. cit., vol. II, p. 539.

38. Ibid.

39. Ibid., p. 540.

40. Phillips Brooks, Twenty Sermons, p. 297 f.

41. Ibid., p. 305 f.

Not that God actually changes, or in any sense reverses His attitude toward man. Everything is dependent upon man. He either goes in the direction of God and reaps blessing, or runs counter to God and reaps all kinds of sadness. Brooks illustrates this by speaking of a wind which may seem friendly or unfriendly depending upon what direction one is travelling. If it blows in your face as you walk against it, it seems unfriendly. If, however, the same wind is at your back it seems eminently friendly. Thus Brooks has the following to say:

> Through this great open world moves God like a strong wind or spirit, finding out all the public and the secret places of the life of man. In the breath of that spirit we are all journeying; no one can escape for a moment. But while your brother at your side is full of the sense of God's love, to you God seems the hindrance of your life; His righteousness defeats your plans, His purity rebukes your lust, His nature and being smite you in the face like a blast that blows bitter and cold from a far off judgment day. Does God hate you and love your brother? No, he loves you both; but you with your disobedience are setting yourself against his love. You must turn round. You must be converted. And then, when your will is by obedience confederate with the will of God, every breath of His presence shall be your joy and salvation. [42]

This same emphasis upon obedience is to be found in the last sermon Brooks wrote. In this message, written not for his congregation but for the students of Harvard, he speaks clearly on the subject.

> He (Christ) seems to gather up his fullest declaration of his vital connection of man with God and call it in one mighty word <u>obedience</u>. You must <u>obey</u> God, and so live by Him. How words degrade themselves! This great word "obedience" has grown base and hard and servile. Men dread the thought of it as a disgrace. They refuse to obey, as if they were thereby asserting their dignity. In reality they are asserting their own weakness. He who obeys nothing receives nothing. Rather let us glorify obedience. It is not slavery but mastery. He who obeys is <u>master</u> of the master

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42. Ibid., p. 313.

> whom he serves. He has his hands in the very depth of his Lord's treasures. When God says to His people, Do this and live, He is not making a bargain; He is declaring a necessary truth, He is pronouncing a necessity. He who does my will possesses Me. For my will is the broad avenue to the deepest chambers of my life....."Son, thou art ever with me, and all that I have is thine." So speaks the infinite God to the obedient Child.....Obedience means mastery and wealth. Therefore let us glorify obedience, which is light and life, and dread disobedience, which is darkness and death. [43]

Obedience then is the way of true fulfillment in the Christian life. It enables man to enter into the very secret place of the most high and tap the great resources which are there.

As the Christian matures in his experience his attitude and relationship to the life of obedience develops and deepens as well. At first there is something Mosaic, something Hebraic about his relationship to the commands of Christ. He does them willingly because they are the Master's words. But as he matures a transformation takes place. The more one lives with Christ in the joy of knowing Him as friend and Master, the more one grows in the grace of duty and obedience. Brooks puts it this way:

> The order of the Testaments is somewhat repeated in the experience of every believer. At last, in the fulness of time, the New Testament has perfectly come. The law is given first and then grace and truth come by Jesus Christ. It is no sudden transformation. It cannot be, because it cannot come, then, full of the complete consciousness of Christ, duty is done not simply because Christ has commanded it and we love Him, but because Christ has filled us with Himself, transformed our standards, recreated our affections, and we love the duty too, seeing its essential beauty as He sees it, out of whose nature it proceeds. [44]

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43. Allen, op. cit., vol. II, p. 540.

44. Phillips Brooks, The Candle of the Lord, New York, E. P. Dutton and Co., 1881, p. 49 f.

In a sermon on "The Holiness of Duty" Brooks points out the effect that duty has upon the individual who is confronted with the stark reality of failure in the face of responsibility.

> O, my dear friends, if you have ever struggled bravely, enthusiastically, and then, in breaking down and sinning, have discovered that you needed something which struggle could not give you, then you know what all this means. You look back on that old struggle, and it seems beautiful and sacred to you; but its chief beauty and sacredness in your eyes is this--that it showed you your weakness and sent you to the strength of God to get what it could not give. As Duty stands upon the farther limit of her power, and sends the soul, for which she can no longer do what the soul needs, to Christ,--there is where Duty in her failure is noblest, and shows her completest holiness. [45]

So it is that both the doing of duty and the failure before duty have the salutary effect of drawing the soul of man to the God of all grace.

For Phillips Brooks the epitome of maturity in the Christian life is "deepening personal intimacy with Him who is the Christian's life, the Lord Jesus Christ." [46] The moral life therefore must eventuate in this friendship with Jesus.

> Christianity begins with many motives. It all fastens itself at last upon one motive, which does not exclude, but is large enough to comprehend all that is good in all the rest, "That I may know Him." Those are Paul's words. How constantly we come back to his large, rounded life, as the picture of what the Christian is and becomes.....To the earlier and middle stages of a Christian life, Christ is the revealer of duty and truth; and duty and truth become clear and dear in His light. The young Christian glories in the way in which, under his Master's power, he can work for humanity, for truth, for his nation, for society, for his family. But as the Christian life ripens into evening, it is not these things, though they are not forgotten, that the soul dwells on most. It is the Lord Himself. It is His wondrousness, His dearness, and His truth, that fill the life as it presses closer to where He stands,--as

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45. Phillips Brooks, The Law of Growth, p. 208.

46. Phillips Brooks, The Candle of the Lord, p. 51.

the setting earth rolls on towards the sun.[47]

E. SUMMARY

In this sketch of some insights given by Brooks regarding the development of the inner-life or the personal life of man in relationship to God, several main subjects have been treated. It was seen that Brooks had a deep appreciation for the ravages of sin upon the human personality. He saw in the death of Christ God's answer to the problem of sin. However, a frank confession of sin is necessary from man's standpoint for the forgiveness available through Christ's atonement to be appropriated. Victory over sin and temptation was shown to be possible through the power of the incarnation and the atonement of Christ. As man realizes the supernatural resources at his disposal and enters the battle against sin and temptation with a desire to help others as well as himself, the constant struggle will find him equipped and able to wage combat with success.

On the subject of prayer Brooks indicates his concern for the lack of effectiveness which is experienced by so many Christians. He notes that failure to have prayer answered quite often drives one to deeper dependence upon God, and this is actually far better. But the assured success in prayer is attained by realizing in personal experience the teaching of Jesus in which He said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it will be done unto you." (St. John 15:7)

The last subject treated was the teaching of Brooks on the moral

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47. Ibid., p. 51 f.

life. He stresses the vital element of the human will being kept in submission to the will of God in order for man to grow into spiritual maturity. He who is constantly obedient to the God of grace enters into a life of friendship with Jesus which is actually the primary aim of the Christian life.

PART II

Chapter Three

The Social or Corporate Life

A. INTRODUCTION

If ever there was a man who realized the truth of the words, "No man is an island," that man was Phillips Brooks. Throughout his life he felt deeply his dependence upon his fellow men. His strong association with the Clericus Club in Boston was a witness to his personal need for warm human friendships. His love for men of all races and conditions was evidenced by his willing service to all who were in need of his help, without respect of person. His writings reflected the manner in which he lived since one often finds references to the interrelatedness of humanity; the need of one man for another. His was a heart that beat with love for humanity as well as love for God. He saw the growth of spiritual life as something which was not only a matter of the quiet away from the world with God, but was also related to the entrance of the individual into the world of men, with all its sin and human foibles, in order to save it.

It will be the purpose of this chapter to make note of some suggestions by Brooks for spiritual growth through means of interaction with humanity.

B. ON THE VALUE OF THE HUMAN SOUL

Once when Phillips Brooks was visiting some friends at the Brunswick Hotel in Boston the conversation shifted to the beauties of the fields and of nature. Brooks rose and went to the window and looked out upon row after row of houses and chimneys and remarked, "Oh, no! not nature,

but this beautiful view. Give me this, for these chimney tops even, stand for life, for humanity, and that is what attracts me, and makes life worth the living." [1] Brooks inherited his concern for humanity from a father and mother who always were actively concerned for others. His desire to enter the teaching profession early in life was unquestionably motivated by a desire to be of service to his fellow man. In addition it may be noted that one of the stock expressions of the Evangelical school with which he was associated was "the love of souls." It is not at all surprising therefore to have Allen write concerning his "Lectures on Preaching," that the last chapter dealing with the value of the human soul, "is in some ways more characteristic of Phillips Brooks than anything else he has written." [2]

One might wonder why concern for the soul of man would enter so fully into the thinking and preaching of Brooks. The answer is not difficult to find. He is convinced that man is a social being. Society is divinely ordained to express social concern. However, he is quick to point out that there is a fundamental truth out of which is derived the regulative law of Jesus about social life. He expresses that law in this way:

> Society does not exist for itself, but for the individual; and man goes into it not to lose, but to find himself. The ancient society, the heathen society of to-day, whether in some savage island or in some fashionable parlor, is ready always to sacrifice the personal nature, the individual soul. [3]

The sacrifice of individuality is contrary to the teaching of Jesus.

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1. Allen, op. cit., vol. II, p. 518

2. Ibid., p. 185.

3. Phillips Brooks, The Influence of Jesus, New York, E. P. Dutton and Co., 1882, p. 198.

The parables of the lost sheep, the lost coin, and the lost son, all give expression to Jesus' concern for each separate soul. "The final unit is the man. And that unit of value was never out of the soul of Jesus." [4] Just as Jesus had the twofold purpose according to His human nature of "the self knowledge of His own sonship to God; and second, the enlightenment of.....men's consciousness to know that they are the sons of God," [5] so also those who call themselves Christians are to follow their Lord in this matter. It is in this process that the culture of the spiritual life takes place. For this reason a study of Brooks' teaching on the social life must of necessity begin with a study of the value of the human soul.

When Brooks speaks of the value of a human soul, he does not refer primarily to the danger which the soul faces. It is true that the presence of sin and the consequences of unforgiven sin intensifies the value which is placed upon the soul, but it does not create the value. Salvation does not consist only in rescuing the soul from condemnation. The New Testament goes far beyond that.

> I know that Christ "came not to call the righteous but sinners to repentance," and that He was called Jesus because he should "save His people from their sins"; but all the time behind the danger lies the value of that spiritual nature which is thus in peril. It is not solely or principally the suffering which the soul must undergo; it is the loss of the soul itself, its failure to be the bright and the wonderful thing which, as the soul of God's child, it ought to be. That is the reason why the process of salvation cannot stop with the removal of penalties and the forgiveness of sins. It must include all the gradual perfection of the soul by faith and love and obedience and patience. [6]

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4. Ibid., p. 112.

5. Ibid., p. 82.

6. Phillips Brooks, Lectures on Preaching, p. 275 f.

To speak of the Brooksian idea of the value of the soul, one must place the stress on man's potential for development as a child of God. Rescue from the penalty of sin is present, but it is not the primary thing. The possibility of growth into that which God has ordained it to become, is the essence of its value.

> This larger and deeper value for the human soul, I think, is seen in all the sermons of the greatest preachers. It is not mere pity for danger that inspires them to plead with men. That might move them to a sort of supercilious exertion, no matter how intrinsically worthless was the thing in peril, as one might pluck even an insect from the candle's flame. But it is a glowing vision of how great and beautiful the soul of man might be, of what great things it might do if it were thoroughly purified and possessed by the love of God and so opened free channels to His power. [7]

As one studies Brooks, and becomes filled with this conception of humanity, one wishes for himself and for all who claim the name Christian the same view of man's great potential. This would indeed be a breakthrough in the spiritual culture of the individual involved and would result in spiritual advance for those in his sphere of influence, for it is love in action.

Should one inquire of Brooks how this concern and love for souls is developed his answer could be given under three heads. First, one should look at the value that Jesus placed upon the human soul, and in the process the individual's concern will grow as well. Some of the most profound statements in all of Brooks' writings are to be found on this subject. One phrase taken from his sermon on "The Greatness of Faith," if permitted to course continually through one's mind, is sufficiently powerful to transform one's entire thinking in this vital area of con-

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7. Ibid., p. 276.

cern. The phrase is as follows: "Every beggar whom He met was a king to Him." [8] To which Brooks immediately adds, "Let us not think for a moment that that was something which belonged only to the days when He was here upon the earth. It is true still." [9] It is difficult to see how anyone could begin to emulate this example of Christ and not experience a metamorphosis in his relationship to his fellow men.

Brooks makes a passing comment related to the concern of Jesus for souls which has a barbed edge appropriate for many a Christian worker and Christian layman.

> It is evident as we look at the ministry of Jesus that He was full of reverence for the nature of the men and women whom He met. There was nothing which He knew of God which did not make His Father's children precious to Him. We see it even in His lofty and tender courtesy. How often I have seen a minister's manners either proudly distant and conscious of his own importance, or fulsome and fawning with a feeble affectionateness that was unworthy of a man, and have thought that what he needed was that noble union of dignity and gentleness which came to Jesus from His divine insight into the value of the human soul. [10]

Brooks contrasts the attitude of the friends of Job toward the "patient sufferer," and the attitude of Jesus regarding those in need of His help. Job's friends were filled with revulsion in the presence of such acute suffering and need. Then Brooks remarks:

> It is the absolute absence of all this in Jesus Christ which makes the wonder of His Life. There is never a touch of contempt in his dealing with distress. When He touches the blind man's eyes and gives him sight; when He steps across the threshold of the dead girl's chamber; when, by the Pool of Bethesda, He probes the intention and desire of the sick man's soul; when He calls to the buried Lazarus at Bethany; everywhere, do you not feel the infinite and exquisite

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8. Phillips Brooks, Sermons Preached in English Churches, p. 177.

9. Ibid.

10. Phillips Brooks, Lectures on Preaching, p. 279 f.

> reverence which is in His touch and His voice for the human nature to which His word is spoken, or on which His hand is laid? [11]

Brooks goes on to stress the fact that this reverence for humanity found in Jesus issues forth from the fact that man is His creation.

> It is the reverence of the Lord of human nature for the human nature which He rules,--nay, of the Creator of man for the man whom He created. Who knows the wonder and mystery of the organ like the man who built it, who piled pipe on pipe, each with its capacity of various sound? And so, who is it that shall touch the jarred and untuned organ, and call it back to harmony, like him in whose soul the organ's primitive and ideal harmony forever dwells, and to whom all its discord and disorder is a sadness and a shame? [12]

The pathos to be seen in the Christ, who made all men, longing to lift them up to the great potential which each possesses as a child of God, is touching indeed. A view of the Saviour's reverence for all men is sufficient, in Brooks' opinion, to inspire a similar attitude in those who follow Him as Lord.

A second means for the development of a proper understanding of the value of the souls of men, is for the individual to learn to value his own soul. Brooks always binds the individual together with the group, and the group together with the individual. Therefore, when a man would be taught to value souls, he is told to look first at the one soul which he possesses and measure its worth. Of course no evaluation of the soul would begin to be complete without looking at the cost involved in its salvation, namely, the incarnation and the atonement of Christ. If the worth of an article may in any sense be determined by the price which will be paid for its purchase, then it is obvious to Brooks that the

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11. Phillips Brooks, Seeking Life, New York, E. P. Dutton and Co., n. d., p. 134 f.

12. Ibid., p. 136.

soul of man is valued beyond estimate by Christ, and should thus be highly valued by the individual Christian. In addition to this, a man can learn to value his soul by giving thought to "the solemn touches of the Spirit of the Lord upon it." [13] Brooks addresses himself to this in his lectures to the prospective ministers at Yale and says:

> Ah, my friends, here is the real reason why he who preaches to the inner life must have had an inner life.....having learnt how God loves him, having felt in many a silent hour and many a tumultuous crisis the pressure of God's hands full of care and wisdom, he may know, as he looks from his pulpit, that behind every one of those faces into which he looks there is a soul for which God cares with the same thoughtfulness. In his closet he has first seen the light which from his closet he carries forth to illuminate the humanity of his congregation and bring out all its colors. The personal desire to be pure and holy, the personal consciousness of power to be pure and holy through Christ, reveals the possibility of other men. [14]

One further source of appreciating the value of a soul, mentioned by Brooks, will be noted here, namely, that "it is by working for the soul that we best learn its value." [15] This source, though mentioned last in this paper, is for Phillips Brooks the most important of all. Each individual, whether good or evil, is a child of God. This fact alone invests it with great value, and might very well be mentioned as a separate unit in this discussion. But, though this has been revealed through the ministry of Jesus Christ, in his words and deeds, it comes most forcibly to the individual's attention when he dons his "working clothes" and shoulders the responsibility of laboring on behalf of human souls. Brooks puts it this way:

> If ever in your ministry the souls of those committed to

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13. Phillips Brooks, Lectures on Preaching, p. 278.

14. Ibid.

15. Ibid., p. 280.

> your care grow dull before you, and you doubt whether they have any such value that you should give your life for them, go out and work for them; and as you work their value shall grow clear to you. Go and try to save a soul and you will see how well it is worth saving, how capable it is of the most complete salvation. Not by pondering upon it, nor by talking of it, but by serving it you learn its preciousness. So the father learns the value of his child, and the teacher of his scholar, and the patriot of his native land. And so the Christian, living and dying for his brethren's souls, learns the value of those souls for which Christ lived and died. [16]

When tested by this standard, there is very little wonder that so few truly value souls as they ought. If one must work for souls to appreciate their worth, it is apparent why a self-centered Christian manifests so little real concern.

C. ON THE CHURCH AND THE SACRAMENTS

It takes very little imagination for one familiar with the preceding discussion on the value of the soul to set forth the major thesis of Brooks regarding the Church, and its part in the culture of spiritual life. It almost seems a continuation of the same theme to read the way Brooks begins his sermon on "The Church of the Living God." [17] He launches out upon his subject by giving an illustration of a minister who is asked to baptize a dying child. Brooks then asks the purpose of such an act. After dismissing the possibility that the act is a sacrament, he says:

> The Baptism is the solemn, grateful, tender recognition, during the brief moments of that infant's life on earth, of the deep meaning of his humanity. It is the human race in its profoundest self-consciousness welcoming this new member to its multitude. Only for a few moments does he tarry in this condition of humanity; his life touches the

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16. Ibid.

17. Phillips Brooks, Twenty Sermons, p. 42 ff.

> earth only to leave it; but in those few moments of his tarrying, humanity lifts up its hand and claims him. She says, "You are part of me, and being part of me, you are part of me forever. Your life may disappear from mortal sight almost before we have seen it, but, wherever it may go, it is a human life forever. It belongs to God, as, and because humanity belongs to Him." Humanity, recognizing itself as belonging to God, recognizes this infant portion of herself as belonging to Him, claims it for Him, takes it into her own most consecrated hopes, appropriates for it that redemption of Christ which is simply humanity as belonging to God, the divine conception of humanity, her own realization of herself as it belongs to God.[18]

The child is simply a part of humanity and therefore it is baptized into the Church. It makes no difference whether it is poor or rich, beautiful or ugly, smart or dull; it is a sharer in the common humanity and is therefore initiated into the fellowship of the consecrated humanity of the Church. Brooks says: "Every human being in very virtue of birth into the redeemed world is a potential member of the Christian Church. His baptism claims and asserts his membership."[19] Following baptism,

> The Church accepts its new member and undertakes his education. For what time he is to be in her, a part of her, before he goes to his eternal place to be a member of the Church in heaven, whether it be for a few short hours or for a long eighty years, the Church belongs to him and he belongs to the Church. If he does good work it is the Church's gain and glory. If he sins, and is profligate, it is as a member of the Church that he is wicked. The Church is spiritual humanity, and he, a spiritual human being, is, by that very fact, a Churchman.[20]

The sweeping concern of Brooks for every solitary soul, whether it be of the tiniest babe slipping quickly out of life, or the wickedest adult, is based upon the fact of each individual's being a child of God.

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18. Ibid., p. 43 f.

19. Ibid., p. 45.

20. Ibid., p. 45 f.

Baptism was for him the claim of the Church upon the human being. The act of baptism, though it has no sacramental effect, assures the individual of his relationship with God as a son.

For Phillips Brooks the sacred rite of the Lord's Supper, though likewise not sacramental in the accepted usage of the term, was nevertheless the source of much spiritual strength for the Church.

> Think, too, what would be the meaning of the other sacrament, if this thought of the Church of the living God were real and universal. The Lord's Supper, the right and need of every man to feed on God, the bread of divine sustenance, the wine of divine inspiration offered to every man, and turned by every man into what form of spiritual force the duty and the nature of each man required, how grand and glorious its mission might become! [21]

The Lord's Supper would be given to all men by Brooks, and would become the "great sacrament of man." [22] It would be a great rallying place for men with various needs to come "to fill their passion with the divine fire of consecration." [23]

> Think how it would be, if some morning all the men, women and children of this city who mean well, from the reformer meaning to meet some giant evil at the peril of his life to the school boy meaning to learn his day's lesson with all his strength, were to meet in a great host at the table of the Lord, and own themselves His children, and claim the strength of His bread and wine, and then go out with calm, strong, earnest faces to their work. How the communion service would lift up its voice and sing itself in triumph, the great anthem of dedicated life. Ah, my friends, that, nothing less than that, is the real Holy Communion of the Church of the living God. [24]

It would be difficult for anyone, regardless of his view of the Holy Communion to take exception to the main thrust of Brooks' idea. He

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21. Ibid., p. 46 f.

22. Ibid., p. 47.

23. Ibid.

24. Ibid., p. 47 f.

recognizes the universal appreciation of the Church for the strength derived from the sacred act.

Turning from the sacraments of the Church to the Church itself, Brooks notes that it was originally a natural and artless expression of the life of Jesus. It was filled with human nature. With the first consciousness of Jesus that He was the Son of God, the ambition of his soul was to let men everywhere know that they too were the sons of God, and "to rescue them into the full enjoyment of their sonship." [25] As a child this consciousness grew as he went about the streets of His home country. The men, women, and youth whom he met were all children of His Father. Later they were drawn to His person, and then to the realization of His purpose in opening up to them the great possibilities of their lives as children of God. The first followers of Jesus were called His disciples. Until this time they were merely learners, absorbing as much of God's truth as they could. But one day he called twelve of the most promising to Himself and named them Apostles. "Out of the centre of the learning comes the transmission. The inward tendency reacts into the outward tendency." [26] Now the learners are commissioned to be transmitters of truth. The idea of Jesus which had become so real to them as individuals is now revealed to have universal application. "It is interesting to see how deep this relationship between discipleship and apostleship lies. It bears witness at once that the influence of Jesus is based upon and fed from a personal idea, and also that it belongs to all the world." [27] The history of the Church

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25. Phillips Brooks, The Influence of Jesus, p. 124.

26. Ibid., p. 127.

27. Ibid., p. 128.

has revealed a strange mixture of understanding and misunderstanding of this fundamental idea.

> By and by the outgoing Christian life began to draw in upon itself again. The dogmatic ages came. The apostles were again disciples. Then, once again, there came the expansive impulse. The later missionary work began. The newly elaborated doctrine, the deepened knowledge of God the Father in Christ the Son, reached out and craved to fill the world. It is the history of all life, this history of the Christian Church. The knowing of Jesus and the telling of Jesus minister to and succeed each other,--the scholar life and the missionary life, the inward and the outward movement, the systole and the diastole of the Great Heart which beats eternally with the idea of Jesus. [28]

The Brooksian idea of the Church is that of a family picture, a band of men gathered together by the all-pervading joy of their human sonship to the Father. But the purpose of their gathering together is not only personal, it is social. They are to nurture their own souls, strengthen one another, and then reach out and tell others in the world the good news of redemption and sonship of God. In this very act of social relationships the individual draws closer to God and to the fulfillment of his own selfhood. Brooks puts this idea clearly when he writes:

> Jesus begins with the individual. He always does. His first and deepest touches are upon the single soul. Before all social life there is the personal consciousness and its mysterious private relations to the Father from whom it came..... But there are some things of the individual life which the individual cannot get save in the company of fellow men. There are some parts of his own true life always in his brethren's keeping, for which he must go to them. That the individual may find and be his own truest and fullest self, Jesus, His master, leads him to his fellows. The wedding guest at Cana, the Pharisee at Levi's table, the sisters with their restored brother, the brothers of the Lord in the house of the carpenter,--all, just as soon as Jesus sanctified and blessed the society in which they lived, saw coming to them as it were out of the heart of that society a selfhood which

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28. Ibid.

> no solitary contemplation could have gained. Each of them found his Father among his brethren,--reached God through the revelation of other human lives. [29]

Brooks illustrates this in the life of Jesus. "The key, then, to all Christ's treatment of man's social life lies here,--in the constant desire to foster the consciousness of divine sonship by intercourse with those who are fellow-sons of the same Father." [30] There was a constant alternation between society and solitude in the life of Jesus. No sooner is Jesus consecrated to His ministry by baptism but he is plunged into the deepest solitude as he is tempted in the wilderness. When the temptation is over, he immediately is thrust among men and chooses His first disciples. When he goes up to the mountain to pray, he is in solitude. But when day dawns he is confronted with the voices of those who clamor for His help. "What Goethe wisely says of all men does not lose its truth when we are thinking of the Son of Man: 'A talent shapes itself in stillness, but a character in the tumult of the world.' This is Christ's balance between solitude and society." [31] The same balance between society and solitude which was found in His own life, Jesus wishes to establish in those who follow Him. For proper growth in the spiritual life the two aspects of human experience must be present.

> We debate whether self-culture of our brethren's service is the true purpose of our life. We vacillate aimlessly. Now we shut ourselves up and meditate and try to grow. Now we rush forth and make the wide world ring with what we call our work. The two so often have no connection with each other. We are so apt to live two lives. But Jesus knows but one. All culture of His soul is part of our salvation.

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29. Ibid., p. 96 f.

30. Ibid., p. 103.

31. Ibid., p. 105.

> All doing of His work is ripening His nature. Jesus in the still night far off upon a solitary hill-top, Jesus in broad daylight dragged by a hooting mob from Pilate's judgment-seat to Calvary, both of them are Jesus saving the world; both of them are Jesus living His life. And not until our brawling ceases and the champion of each side of the question rounds his truth with his adversary's truth which he has been denouncing, not until the apostle of self-culture knows that no man can come to his best by selfishness, and the apostle of usefulness knows that no man can do much for other men who is not much himself,--not until then shall men have fairly started on the broad road to the completeness of God their Father in the footsteps of the Son of Man. [32]

It becomes obvious, therefore, that the Church is God's means for expressing the social needs of man. Through the fellowship of the Church the sons of God find completion. Each member seeing in all the others the fact of sonship, values each soul with the preciousness with which God has endowed it. Thus there is a mutual respect and honor among the fellowship which is satisfied with nothing less than the fulfillment of the destiny of all, namely, maturity as children of the heavenly Father. But the Church is actually made up of a part of humanity, that is, the segment which understands its sonship. It is the responsibility of the initiated to tell the rest of humanity that they too are God's children, and that they also have a Father who loves them and wants them to return to the Father's house.

> As an elect body, the Church is but the type of the complete humanity,--elect, not that it may be saved out of the world, but that the world may be saved by its witness and specimen of what the whole world is in its idea. It is the sons of the Father who have learned their sonship through the Son crying to all the family of God, and bearing witness that to be a son of man is to be a child of the Almighty. [33]

With this clearly in mind, that the Church must not live unto itself

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32. Ibid., p. 110 f.

33. Ibid., p. 129 f.

but rather for humanity as a whole, it is necessary to turn to the subject of the propagation of the spiritual life, with which this paper will then be brought to a close.

D. ON THE PROPAGATION OF THE SPIRITUAL LIFE

For Phillips Brooks, the propagation of the spiritual life can never be considered a luxury in the Christian's walk, it is an absolute necessity. A concern for missions, for the spread of the gospel of God's grace in Christ, is the correlative of spiritual growth. He who would see his relationship with God develop and mature, must set his sights upon the world-wide mission of the Church, or else experience the disintegration of his spiritual life.

> A man is made a Christian by the grace of God, and for what? Not, as we have said a thousand times, to get him into heaven, but in order that through him the grace of God may go abroad and some piece of the world be saved. Let the new Christian give himself to that idea, and how the religious life thrives in him! How healthily, how vigorously it grows! How it bears witness of itself at every moment that it is the soul's true life! Let it lose that idea and think of itself alone, and two results must follow: first, regions of life which ought to have been blessed by it go without their blessing; and second, the spirit of selfishness takes possession of the faith itself. Hardness, uncharitableness, bigotry, fantasticalness, that which I think one comes to dread more and more in religion, the loss of simplicity, the loss of humanness, which means the loss of divineness: these invade the precious substance of the man's religion. It is possible to state what occurs in various ways. It is possible to say that the Christian neglects his duty and God punishes him. It is also possible to say that the outgoing flood of life is stopped and hindered and thrown back upon the soul, which, overwhelmed by it, is like the dreary marsh over which the stagnant water spreads itself, which ought to be energetically pressing out to sea.[34]

The question immediately comes to mind, "What is Phillips Brooks' conception of the propagation of the Christian faith and life?" In order

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34. Phillips Brooks, The Battle of Life, p. 352 f.

to answer this one turns, of course, to his writings, but in particular to his lectures delivered at Yale on preaching and teaching.

In his lecture on "The Teaching of Religion,"[35] Brooks begins with a definition of religion. "Religion I hold to be the life of man in gratitude and obedience and gradually developing likeness to God."[36] This definition he feels embraces all religion. However, Christianity adds the person of Christ to the idea.

> And the Christian religion--using the term not as the title for a scheme of truth but as the description of a character--the Christian religion is the life of man in gratitude and obedience and consequent growing likeness to God in Christ. A Christian, when I look to find the simplest definition of him which any thoughtful man can understand, is a man who is trying to serve Christ out of the grateful love of Christ, and who by his service of Christ is becoming Christ-like..... The life of man in gratitude, obedience, and growing likeness to Jesus Christ, as simple as that let us make and keep the the definition of the religion in which we live ourselves, to which we tempt, in which we try to instruct our fellow-men.[37]

The characteristic emphasis upon life, rather than on doctrine, is to be noted in Brooks' approach to the subject at hand. Religion that does not result in changed behavior growing out of gratitude and obedience to Christ for all He has done and continues to do for the individual, is hardly worthy of the name. It is a religion of life that Brooks is concerned about propagating.

Bishop Brooks makes note of three points of view regarding the teaching of religion, each of which is erroneous, according to his opinion. The first is that which conceives of teaching primarily from the intellectual standpoint. This is the method of the catechism and the

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35. Phillips Brooks, Essays and Addresses, p. 34 ff.

36. Ibid., p. 35.

37. Ibid.

doctrinal sermon. It is pervaded by the idea that religion has been taught when certain truths have been imparted to the listener. It thinks of the Church primarily as a school room. Salvation is understood to be a matter of "the tenure of right beliefs." [38]

Brooks' second group conceives of teaching, not as the imparting of knowledge but as the "creation of feeling. This is the soft Protestant method as the other is the hard Protestant method. This is the method of the revivalist as the other is the method of the dogmatist." [39] In such a Church, "week after week, year after year, men are being stirred up to feel certain feelings as if the work was done when they had felt them." [40]

The final group is described by Brooks in the following way:

> With his eye fixed peculiarly on action, looking supremely at the outward life, more or less clear in his perceptions of its strong and subtle relations with the unseen but always cognizant first of that which is seen, comes the third teacher. To him the teaching of religion means the government of action. His method is drill. No longer the lecture-room or the prayer-meeting, but now the practical sermon, the confessional, the scene of spiritual directorship, where one man tells another man just what he ought to do.....We have come now to another man who does not scruple to take the delicate machinery of his brother's life into his meddlesome hands and move it as he thinks he has learned from his own experience that human lives were made to move. Each successive method has invaded a little more the personality of the scholar with the personality of the teacher than the one that went before it. You overwhelm a man more when you flood him with your emotion than when you enlighten him with your wisdom. But you claim him most completely away from himself when you give him a law and say, "Do this," "Do that," neither showing him the deep reason nor firing him with the warm impulse for doing it. [41]

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38. Ibid., p. 37.

39. Ibid., p. 38.

40. Ibid.

41. Ibid., p. 38 f.

There are then three possible approaches to the teaching of religion, each of them missing the mark, because they fail to see what religion is at its heart. For Phillips Brooks, Christianity is Christ. Everything depends upon man's personal relationship to the person of Christ, not to doctrine about Him. Religious teaching must therefore have this aim, "bringing the personal Christ to the personal human nature, to the human soul." [42] Or to put it another way,

> Religion, the Christian religion--once again to give it a simpler because a profounder definition--is the life of Christ in the life of man, and the teaching of religion, of the Christian religion, in its largest statement, is the bringing of the life of Christ into the life of man. [43]

The three approaches to teaching noted by Brooks are not totally wrong. The problem lies in their separation, their attempt to inculcate Christian truth by their own means, without a synthesizing force.

> And this unity of what is so often separated is secured by the presence behind them all of that which is greater than either of them, as the purpose is always greater than the means, the personal idea of Christianity. When doctrine, emotion, and conduct cease to be counted as valuable for themselves and are valued as the avenues through which Christ, the personal Christ, may come to the souls that He is seeking to renew, then each of them is rightly understood in itself and comes into its true harmony and union with the others. [44]

In his lecture on "The Teachableness of Religion" delivered at the Twenty Club, Boston, Massachusetts, in 1892, Brooks echoes the same idea as the purpose and means of religious teaching:

> The invitation, "Come to Jesus," is not then the unmeaning cry of a fervid exhorter who has lost his head and says what ever hot words come easiest. It is the exact utterance of the Teacher of religion describing what His disciple is to do.

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42. Ibid., p. 31.

43. Ibid., p. 40.

44. Ibid., p. 47.

> It is the perfect echo of what Christ the great Teacher of religion was perpetually saying, "Come unto Me," and "Come through Me to the Father." It describes a complete experience in which are infolded the communication of knowledge, the imposition of commandment, the awakening of affection, but which is greater than the sum of all these, as the whole is always greater than the sum of its parts. It declares the type of religious communication to be not a lesson learned but a friendship established.[45]

This understanding of the essence of Christianity and the means by which it is transmitted to others, causes Brooks to thrust great responsibility upon the shoulders of the teachers and preachers of true religion. A man must first have come to Christ himself if he ever hopes to bring others to Christ. He must be filled with the reality of personal love for Christ if this same love is to be experienced by his auditors. He must be obedient to Christ and be walking in the joy of friendship with the Saviour if those in his charge are ever to come to know Christ as Friend and Master. This is clearly stated in Brooks' famous description of preaching:

> Truth through Personality is our description of real preaching. The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being. It must come genuinely through him. I think that, granting equal intelligence and study, here is the great difference which we feel between two preachers of the Word. The gospel has come <u>over</u> one of them and reaches us tinged and flavored with his superficial characteristics, belittled with his littleness. The gospel has come <u>through</u> the other, and we receive it impressed and winged with all the earnestness and strength that there is in him.[46]

In the lecture entitled, "The Preacher Himself," Brooks underscores the need for the preacher's being genuinely possessed with Christ and

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45. Ibid., p. 208.

46. Phillips Brooks, Lectures on Preaching, p. 8.

His holiness in order truly to be a success in the ministry. If asked, "What quality stands first as the basic need of the preacher?" he would answer:

> It is personal piety, a deep possession in one's own soul of the faith and hope and resolution which he is to offer to his fellow-men for their new life. Nothing but fire kindles fire. To know in one's whole nature what it is to live by Christ; to be His, not our own; to be so occupied with gratitude for what He did for us and for what He continually is to us that His will and His glory shall be the sole desires of our life, I wish that I could put in some words of new and overwhelming force the old accepted certainty that that is the first necessity of the preacher, that to preach without that is weary and unsatisfying and unprofitable work, that to preach with that is a perpetual privilege and joy.[47]

It is clearly to be seen, therefore, that the Brooksian ideal of the spiritual life runs the full circle of human experience. The inner-life and the social life are inextricably bound together. The individual soul realizing its sonship of the Father rushes out into the world to tell others the good news of a Father's love and grace. As it attempts to convey this message of life, it becomes increasingly aware of the need of personal communion and friendship with Christ as the means by which this "life" is communicated. Thus it finds its own "life" in the person of the living Christ, and as it attempts to share Him with others, is thrust back more completely than ever upon the One who alone can grant that "life." For Brooks, therefore, as has been said so often before, Christianity and the spiritual life are bound together with the person of Christ with bands which cannot be broken or severed. His final words to those most actively concerned with the propagation of the faith characteristically bring the entire work to the proper focus.

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47. Ibid., p. 38 f.

> The preacher's work is the best work in the world. Let us believe that fully, but let the lives of all the preachers teach us that its glory is not in it, but in the Christ whom it is its privilege to declare. There is no study of the famous and successful preachers which does not bear testimony to that truth.[48]

In all of human history there have been few who have manifested this truth in their own personal lives to any greater degree than did Phillips Brooks. One might add, with deepest sincerity, "Who follows in his train?"

E. SUMMARY

The chapter on the social or corporate life dealt with the application of the Brooksian ideal to the interaction which takes place between the man conscious of his sonship of God and the world about him. It was shown that Brooks' high regard for the human soul was derived from the teaching and example of Jesus. For one to learn the value of the soul, one need only see the length to which Jesus went to restore man to sonship and the development of the potential which each possesses as a child of God. As an individual looks within himself and sees the value of his own soul, and then rushes out into the world to save the souls of others, he grows more and more to appreciate the soul's intrinsic worth.

Brooks sees the responsibility of the Church as the spiritual nurture of its own fellowship and the outreach into the world with the wonderful message of the grace of God in Jesus Christ. The sacraments are seen to be the means whereby the Church's claim on humanity is declared as well as the means by which it may grow in spiritual life.

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48. Phillips Brooks, Essays and Addresses, p. 60.

As the Church fulfills its destiny in outreach it grows spiritually in the process.

As the Church attempts to bring the message of God in Christ to bear upon the world, it is confronted with the problem of how best to accomplish this. When it realizes that its mission is not merely to disseminate truth about God, but rather to bring the living Christ to men, it comes to see that it must have a vital connection with Christ in order to be successful. Thus the full circle of experience is run. It begins with its relationship with Christ, and when it attempts to share Christ with the world, it is driven back to know Christ more fully in order to fulfill its destiny.

CONCLUDING REMARKS

It has been the purpose of this paper to examine the life and written works of Phillips Brooks with particular reference to the contribution made to the culture of the spiritual life. It has been carefully stated that Phillips Brooks' ideal of Christian experience was that of a man filled with gratitude and love for all that Christ is and continues to be to him, obediently entering into the world with the express purpose of sharing the wonders of Christ with all men everywhere. The two parts of the Brooksian ideal are, therefore, first, the man in Christ, and secondly, the man in Christ reaching out into the world for Christ.

It is for this reason that the paper has been divided into two sections of almost equal length. The opening section deals essentially with Phillips Brooks as a man in Christ. The second part presents the application of the Brooksian life and ideal to the inner-life and the social life of man. Both sections are of equal importance. Ralph Waldo Emerson wrote in his, "Letters and Social Aims," "Do not say things. What you are stands over you the while, and thunders so that I cannot hear what you say to the contrary." [1] The "thundering" of Brooks life and thought as a man in Christ was a significant part of the influence that he held over the men of his generation. He embodied that which he taught. He was a friend of Christ, and thus was able to lead others into that friendship as well.

In part one, Brooks as a man in Christ was outlined from the standpoint of the key incidents in his highly successful life. In addition,

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1. John Bartlett, Familiar Quotations, Boston, Little, Brown and Company, 1938, p. 415.

the primary features of his thought were noted, namely, the incarnation of Jesus Christ and the Fatherhood of God. In part two it was seen that Phillips Brooks gave no step by step methodology for the culture of the spiritual life. He saw the growth of spirituality related to all of life as the spirit of Christ was permitted to enter and sanctify its every aspect. This he called the natural method of spiritual growth. In addition it was shown that Brooks' ideal of victory over sin and temptation, as well as his view of prayer, and the living of the truly moral life, consisted primarily in the recognition of one's responsibility to the living of a life consistent with the demands of friendship with the living Lord, Jesus Christ. To abide in Christ, and to permit His words to abide in man, will eventuate in spiritual maturity.

In the concluding section the social life of man was explored. It was seen that the value of the human soul is beyond estimate in view of the extent to which Christ Himself was willing to go in order to restore the soul to sonship and the realization of its potential as a child of God. The responsibility of the Church is to strengthen its own fellowship and then to reach out with the message of redemption and hope into the world which has not understood or accepted it. But as the Church sees its mission in the world as being primarily the bringing of the living Christ to men everywhere, it realizes that the only way properly to do this is to enter into a still deeper and more profound relationship with Christ, so that Christ and His message may be seen in and through the lives of those who claim Him as Lord.

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