

sier's voice, rich and sweet and strong, was highly penetrable to emotion, answering easily in its tones to the unction that was so marked a trait in the spirit of its owner. To sum up all again in a word, and that word the same as before, the physical oratoric equipment of this preacher was complete.

Bersier's native gifts being such, he made his choice of standards and models for pulpit achievement appropriately pure and high. He was nobly severe with himself, exacting from his genius its most arduous best. There, too, besides the spur within himself that he felt pricking him to his own finest possibilities, he had stimulation from without, in accomplished and distinguished colleagues, of whom De Pressensé, a kinsman of his, was one, and in accomplished and distinguished auditors and friends—among these was M. R. St. Hilaire, a professor in the Sorbonne—who, I believe, did not spare to the youthful preacher their loyal senior cheerings or chidings, as occasion might seem to demand from them the one or the other. More, perhaps, than these spurs, present and pressing at his side, Bersier felt the genius and the fame of his great predecessors, the French preachers of other ages, incessantly calling him upward to ever higher and higher achievement in the eloquence of the pulpit.

I have thus spoken of motive appealing to the "natural man," in the subject of this paper. Such motive, I am sure, worked in Bersier and worked with power. But the "spiritual man," after all, was dominant in him. You unmistakably feel in his sermons the pulse of a heart and a conscience beating, and controllingly beating, from the will of Christ as a personal Master, profoundly acknowledged by the preacher to be worthy of his own supreme affectionate obedience. Duty to Christ kept Bersier's ambition at the same time humble and high, at the same time high and steady. He maintained long a remarkably even tenor—for a tenor so exalted—of attempt and of accomplishment in the work of the preacher. This might have been left to be merely matter of oral tradition among those who heard Bersier's sermons living from the preacher's own lips; but fortunately there survives a monumental record of the fact in a series of printed volumes of his sermons, issued at irregular intervals during twenty years or more of the course of his ministry, which who will may read and test for himself the truth of my judgment. These sermons have qualities, of substance in thought and of form in expression, which richly entitle them to go permanently into the literature of the author's native country. They have many of them been translated into foreign tongues, and they are perhaps now fairly in a way to be even incorporated into the classic literature of the world.

"Of the author's native country," I have said; as if Eugène Bersier were a native of France. He in fact was by birth a Swiss. This circumstance does not, however, alter the essential fact in the case; for Bersier's extraction was from the Huguenots, and he was virtually a native Frenchman, who simply happened to be born out of France.