

whatever age, of whatever country, dealing with whatever subject, under whatever form, in whatever tongue. As I have already said, let no reader expect to be startled with the novel, the doubtful, the audacious, in Bersier. Such effect Bersier is so far from seeking, that he eschews it rather. What you may count on in him is thought, so well considered, on his part, that it will repay being well considered on your part; thought, that will, in the sequel of reflection, draw after it no reaction in you of disappointment and distaste to find that you were at first moved by it to a degree beyond its true value. There is emotion, too, as well as thought, in Bersier; but the emotion has always the same character of being well grounded. It follows the thought; it belongs to the thought, and is justified by it. Your satisfaction grows deep and grows full, by experience on your part, gradually becoming clearly self-conscious, of never being trifled with, of being always treated with grave respect, and of therefore being solidly secure, in this preacher's hands.

The moral and spiritual effect of such preaching of the truth is inestimably precious. It nourishes in the hearer a thoughtful, serious, earnest, settled, unmovable temper and habit of soul. The fixed, inexpugnable points of defence and refuge for the Gospel, the unmoving centres of resistance and reaction and recovery, safely fast, when all is flux and eddy besides, will be found in just such souls, a sifted few, a remnant small in quantity but in quality great, in just such souls, I say, as spiritual teaching like Bersier's tends to build up. This kind of spiritual teaching counts, in eventual value to the world, many times more than the farther-shining, farther-sounding pulpit oratory of men like Beecher—were there indeed any *like* that unique son of genius!—granted even such pulpit oratory were in substance and spirit according to the truth of the Gospel.

(To be concluded.)

II.—THE MINISTRY AND POPULAR EDUCATION.

BY BISHOP JOHN H. VINCENT, D.D., BUFFALO, N. Y.

THE education of the people is necessary to the well-being of the people; therefore the individual for his own sake and for the sake of society, is bound by a true education, to put himself at his best. And society is bound by the law of self-preservation to encourage—shall I not say to require?—the individual thus to make himself a sound and helpful part of the social body.

Popular education is this education of the people, of *all* the people; of the unit, of every unit, and thus of the great social Unity. Every man, every woman, every child in the State must be educated; must at least be put in the way of education, that they may see what education is, what the true gain of it, and what the wisest way of it.

Schemes of popular education should provide every study and every proc-