

the Church, but with the significant fact that its most earnest advocates have become something like an esoteric party, with a distinct fraternization, if not organization, special organs, etc. But notwithstanding some such changes—changes which can hardly fail to affect the “new style” of the pulpit—the latter ranks, I think, in both hemispheres as high as any ministry in Christendom in spiritual character and spiritual power. It has gained much by new adaptations to the new times; and it has lost, or at least partially lost, some of its earlier characteristics. Its “heroic” period, like that of the nation, has been modified by the change of the national conditions which produced it; and seems passing away, though it lingers yet on the frontiers of the country. Let us hope it will not utterly pass away amidst the expedient, the inevitable, innovations of modern times. Methodism would have failed of its momentous American mission had it declined to admit such innovations; its great aim, for the future, should be to advance, as time may demand, but to bear with it whatever was heroic and is still practicable in its onward march.

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#### IV.—JOHN KNOX AS A PREACHER.

NO. II.

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THE form of his discourses was expository. This is evident, not only from that one which he printed in self-vindication, but also from others which he has referred to and described in portions of his writings. He set himself at first calmly, clearly and fully to explain the meaning of the passage on which he was engaged. He was particular to bring out its application to the occasion in reference to which it was employed by the sacred writer. In this portion of the discourse there was evidence of considerable scholarship, immense familiarity with Scripture, good acquaintance with ancient history, and great fervor of spirit. Having thus established the meaning of the passage, he then set himself to enforce its practical bearing on the circumstances of his hearers and his times, taking care first to establish the parallelism between the original case referred to by the sacred writer and that to which he applied it. This was the point of the arrow to which all else was but its feather; and in the shooting of that arrow he spared neither age nor sex, neither rank nor class. Wherever he saw an evil which the principle in his text condemned, he brought it to bear with all his might thereon. He saw the explanation of the present in the old inspired record of the past; and, reading Scottish history in the light of that of the Israelites, he found constant opportunity for this kind of practical application.

His expositions were frequently consecutive and carried on through a whole book of Scripture. When the famous Parliament of 1560