

where God's Word is devoutly read with prayer, and Christian families are trained in "the nurture and admonition of the Lord." Enforced celibacy is the most immoral institution which has been associated with ecclesiastical history, and the most corrupting also in its operation upon the clergy and upon Christian society. But even the *normal* ministry is environed with perils, and perhaps we are only beginning to feel how inevitably degrading this estate becomes when reduced to a *professional* aspect and position. A worldly family may neutralize the most devoted spirit of a true man of God in his influence and power as a preacher of the Word. Great is the power of gifts, comparatively few and feeble, in the pastor who preaches by example and who walks with God, giving, primarily, all diligence to make himself and his family "wholesome examples and patterns to the flock of Christ."

II.—JOHN KNOX AS A PREACHER.

NO. I.

BY WM. M. TAYLOR, D.D., LL.D., NEW YORK.

KNOX did not become a preacher until he had attained the full maturity of his power. Born in 1505, he is found among the incorporated students of the University of Glasgow in 1522, and after his education was finished he seems to have entered the priesthood of the Roman Catholic Church. That office he continued to hold for a considerable time—up, at least, to 1543, for his name is found as notary to an instrument which is dated in that year. His first known appearance on the side of Protestantism was in the beginning of 1546, when he attended George Wishart to Haddington, bearing before him, as a sort of bodyguard to protect him from assault, a large two-handed sword. His proper vocation, however, at this time, was that of a teacher of youth, and to that, at Wishart's solicitation, he returned just before the apprehension of the martyrs. We have no record either of the date or manner of his conversion to the Protestant faith, but certain circumstances lead us to believe that it was due to his study of the writings of Thomas Guillaume, and especially to his intercourse with Wishart. But, though he had been a priest, he did not at once enter on the Protestant ministry: and the manner of his call thereto had not a little to do with the power of his preaching all through life. It may be well, therefore, to begin this sketch with a description of the circumstances which, as it were, bore him into the pulpit.

After the assassination of Cardinal Beaton, which took place about three months subsequent to the burning of Wishart at the stake, the Castle of St. Andrews remained for a season in the hands of the men who had planned and carried out the "removal" of the prelate. It