

room in the sermons which we now-a-days preach, than they did in those which have come down to us from a former age. Not many clergymen adopt the method of Bishop Horsely, who was accustomed to select difficult texts, in order that his preaching might be in the highest possible degree, an aid to the inquiries of his hearers. And unless scriptural doubts are resolved from the sacred desk, it is plain that the great body of our congregations are likely to remain in darkness as long as they live. But he who proposes to analyse and interpret any considerable portion of the Bible, in regular order, cannot evade this labour, but must repeatedly confront the most difficult passages, and prepare himself to make them intelligible. It would be easy to expatiate on this topic, but enough has been said to awaken some doubt as to the expediency of banishing formal exposition from the church assembly.

4. The expository method of preaching is best fitted to communicate the knowledge of scriptural truth in its connection. The knowledge of the Bible is something more than the knowledge of its isolated sentences. It includes a full acquaintance with the relation which every proposition sustains to the narrative or argument of which it is a part. This is particularly true of trains of reasoning where everything depends on a cognizance of the links which connect the several truths, and the order in which those truths are presented. Large portions of holy writ are closely argumentative and can be understood in their true intention only when the whole scope and sequence of the terms are considered. This logical connection is no less the result of inspiration than is any individual statement. In some books of Scripture the argument runs from beginning to end, and the clew to the whole is to be sought in the analysis of the reasoning. As instances of this we may cite the epistles to the Romans and to the Hebrews, of which no man can have any adequate conception who has not been familiar with all their parts as constituting a logical whole. This, however, is so universally conceded as a first principle of hermeneutics, that it is needless to press it further. But it is not so generally perceived, that in the other methods of preaching this great advan-