

for which they want to make room by rejecting what others believe. The belief of every doctrine relating to our spiritual interests, must be of importance in its bearing on experience and character.

NOTE.

THE disparagement of doctrinal beliefs is generally indirect rather than direct, implied rather than expressed. Few will bluntly say, "It is no matter what we believe." But there is, both in sermons and in current religious literature, a good deal of indirect disparagement of creeds and doctrines. It is often not so much what is said as what is suggested, that is objectionable. When a preacher says: "The belief of doctrines will not save you; the main thing is to love, trust, and obey Christ," this is undeniably true. Yet this may be said in a way that seems to imply that one may love and trust Christ without believing any particular doctrines. But some answer to such questions as, Who is Christ? and Why should we love and trust Him? must precede an intelligent acceptance of Him as our Teacher and Saviour. The answers to these questions are doctrines. In some current religious teaching it appears to be assumed that a saving knowledge of Christ may be gained without the Scriptures. It should be remembered, however, as I have said above, that "Christianity is an historic religion," and only in the New Testament can we learn those facts respecting Christ's character, work, and teaching that show Him to be a Saviour worthy of our trust and love.