

to each other, or point out their joints? On the other hand, is not this bony fabric, which constitutes the firm basis of the whole, so completely visible, that one can readily see where each member begins and ends, and how they are all connected together; and is it not this appropriate and natural compactness, and these regular proportions, which render a beautiful form so pleasing? Now, to continue the image employed, a discourse, the whole organization and the skeleton of whose thoughts are concealed by the manner in which it is written out, and the language in which it is clothed, will not constitute a beautiful body, full of life and motion; but can be looked upon as nothing more than an unformed and helpless mass of flesh, which cannot be made into any thing, or be reckoned among any known class of forms. This, indeed, is the impression which such discourses ordinarily leave behind them. One who listens to them, hears much that is beautiful, but he cannot tell definitely in what it consists, and is unable to reduce it to any clear and distinct shape. I cannot persuade myself that such discourses ever accomplish any good."

DOCTRINAL PREACHING.

BY W. W. HAYDEN.

THE following very just and sensible observations concerning "doctrinal preaching," I chanced to read not long since in *The Universalist*, of Boston, and have transcribed them for publication, to give them wider circulation.

"The gospel can not be preached without doctrinal statements. Sensible people do not expect it to be done. Hearts imbued with the Spirit of Christ feast on the doctrine of Christ, and gather new strength for duty and trial as they treasure the truth. But somehow or other an unaccountable prejudice has made headway in the church against doctrinal preaching. It is, however, a mere prejudice, the offspring of thoughtlessness, and should not deter any minister from holding forth the Word of Life as he understands it.

"Rhetorical splurges on moral questions should not be allowed to take the place of bold, faithful descriptions of human guilt and danger; nor should scientific lectures displace the exposition of the sacred text. The age of 'itching ears' has come. Young men and maidens frown the moment the preacher launches into theology. Their frown is sometimes potent. Its influence too often reaches the pulpit, and he whose face should be flint to defend the right, feels strange misgivings when visions of coming remonstrances flit before his imagination. It is laudable to