

give instruction in strict, scientific terminology ; while every new law and fresh link added to the chain is hailed with satisfaction and fraught with many important practical results. But as the world is becoming more philosophical, and scientific methods more prized, an opposite current seems to have set in in theology, and men are in danger of becoming more childish and superficial, and people are calling for sentiment, sensation, excitement, stories, anecdotes ; and scores of sermons are preached which would not be affected in the least if God's revelation had never been given. The same criticism might be passed on them that a former professor of Knox College once passed on a student's trial discourse. "Sir, any educated heathen might preach a sermon like that." A narrative that will harrow the feelings, curdle the blood, bring tears to the eye, or cultivate curiosity, is prized ; and the rich doctrines of grace are overlooked. God's eternal councils, Christ's atoning death, man's fall and the doom of sin, justification through faith, judgment to come, etc., etc., are considered speculative and barren. But no man can build a castle in the air, no stream can flow without a fountain, a flower cannot grow without a root, so neither can a man be a strong, intelligent, active, loving Christian unless he is fed on the true bread from Heaven, and the doctrines of grace become planted in his heart, producing convictions as enduring as his own spiritual life. And say what men may, whether in the region of philosophy or theology, it is doctrine that is moving the world and moulding it after the perfect pattern. Paul, Augustine, Calvin are names that mark epochs. But no man can make disciples in any department of human thought unless he take up a decided, definite position. It is charity to suppose that those who decry against what they are pleased to term "*dry doctrinal preaching*" don't know what they say. What else should a minister preach if not doctrine, or the positive truths of God's revealed will ? This alone is the sincere milk of the Word. In law, medicine, political economy, or natural science, we desiderate accurate systematic thinking. On all these subjects men must be definite, clear, in short, doctrinal. But in theology—the queen of the sciences—is a premium to be put on vagueness, indecision, or frothy declamation and story-telling ? With the great outstanding facts of revelation, as palpably revealed as Mount Blanc against the azure heavens