

In the Church of England. Professors of Divinity have risen up at the centres of the nation's intellectual and moral life, and dignitaries have stood up in the Church's pulpits to inculcate views of the Bible, destructive to belief in its inspiration and authority and these views are finding their way through a thousand channels to the popular mind, and diffusing abroad an atmosphere of uncertainty regarding religious belief.

The men who do such things are not unacquainted with the history of rationalism in Germany and elsewhere. They are aware of the havoc it has wrought in foreign lands, how it has doubted and questioned, subtilized and analyzed, until it has made truth a phantom, sown Protestantism with the salt of barrenness, and left humanity like a ruined wreck, to drift rudderless on the dark ocean of sceptical uncertainty.* Yet these unhappy critics, unwarned and undismayed by the experience of other countries and churches, go forward in the path of ruin they have entered. Even while they are calmly telling us that the authority of Scripture is not affected by their conclusions, the question of the "Seat of Authority in religion" is becoming one of the great problems of the hour. Books on this subject have been published by scholars in

*"I am rolling rudderless," said S. T. Coleridge, in 1807, "the wreck of what I once was." "Wretched, helpless, hopeless," was his description of himself seven years later. Coleridge had drunk deep of Germanism, and on him primarily rests the responsibility of introducing it into England. Dr. Pusey, too, when as a young man he visited Germany, did not pass through it unscathed, but he was warned in time and retraced his steps, and has left as a monument of his steadfastness in Catholic belief that mine of learning his "Lectures on Daniel the Prophet," which the Higher Critics ignore because they cannot refute.