

ing. If he does, from that moment the drift is begun, and the treacherous coral reef may be struck any hour.

B. Fay Mills tells us that long before he announced his change of views he had ceased to believe in the inspiration of the Bible—the atonement. He first lost his reckoning—then afterwards made shipwreck of faith. There are others like him. With so many winds of doctrine blowing, it is a crisis time in our relation to revealed truth. Theology as taught in our colleges, and as preached from many pulpits, marks a transition period in the history of religious thought. The air is full of rumours of change. A feeling of uncertainty prevails. Great professors, great preachers are becoming such bold swimmers as to venture out far out into deep waters, and are in danger of being swamped by treacherous under-currents. An era of theological revolution has already begun. "Revolutions," we are told "never turn back, but make at times very acute angles." Dr. Briggs, after losing his reckoning, wrote that nervous book entitled, "Whither." While his gymnastics in deep water were in process, an under-current carried him dripping into the Episcopal Church, whose door stood wide open to the unfortunate though over-bold swimmer. The question of the book was thus answered so far as its author was concerned. But *Mirabile dictu*, the current that landed Dr. Briggs into the Episcopal Church, swept by its reflux force Rev. Dr. DeCosta out of that fold, and now the question concerning him is "Whither?" Rome, with her hand on the knob of the door "Infallibility," persuasively says, "Hither." Other names, Canadian names, you can recall whom we fear have lost their reckoning, and are borne along as drift-wood.

All movements that mark epochs in religious thought are more than mentally exciting, they are challenges to church history, the history of doctrine, and especially to critical exegetical investigation. If the revolutionists are right, old U. E. Loyalists are all wrong. Hence, our responsibility to test what we believe to be truth from the words of the "Logos" Himself.

Our responsibility reaches as far as the discerning of "the spirits." Discerning between those who prophesy according to the proportion of faith, and those who speculate according to the proportion of doubt.