

to the goal will involve those who take it in the difficulties in which short cuts proverbially result.

Such is a brief review of the past history and present condition of the new theory respecting Jewish institutions. There needs no apology for submitting it to the test of criticism, even by those who have not studied all the latest literature on the subject. For the question involves the very gravest questions, both of religion and morals; and it is one on which every Christian teacher is bound to have an opinion. The theory is not propounded to us on authority, for, as we have seen, the authorities differ on almost every point; and even where they are agreed, we have some ground, as will hereafter appear, for considerable suspicion of their methods. It must therefore be decided by the verdict of the enlightened Christian conscience, and then every Christian man has a right to state his difficulties. There is, as has been said, a serious moral question involved. The declaration required from our clergy that they "unfeignedly believe" a compilation in the main unhistorical, but containing a not very easily verifiable substratum of fact, to be the inspired Word of God, is surely a remarkable use of language. By all means let such a declaration be expunged from our Ordinal, if the truth demands it. But it is our duty to inquire most fully and closely whether the truth *does* demand it. It is a serious matter to unsettle traditional beliefs. It is difficult to decide which is the more culpable, to disturb the foundations of men's faith on insufficient grounds, or to talk solemnly of the duty of "unfeignedly believing" that which is untrue. Yet on one or other horn of the dilemma we are impaled. Either the new or the traditional theology of the Church of England is guilty of an outrage upon the first principles of morality and common sense. Nor is this all. It is difficult to see how we can commend writings to our people as inspired which conflict with the fundamental principles of morality. If the institutions of the Jewish people were not Mosaic in their origin, but were slowly developed out of the Mosaic regulations, in the course of after ages, it is a simple untruth to represent