

recognised, can be at any rate mentioned without exciting alarm or scandal. The composite character of the Pentateuch, in like manner, on which the Bishop of Natal found such extraordinary difficulty in obtaining a patient hearing, is now, in principle, assumed almost as certain. The complexity of the mutual relation of the four Gospels, although still agitated, without arriving, as perhaps we never shall arrive, at any fixed solution, is yet so deeply impressed on the theological mind that no scholar can for the future avoid considering it. The Biblical criticism, begun so admirably at Oxford by Professor Jowett, and continued in a more cautious spirit, though with more visible results, at Cambridge, by Professor Lightfoot, is full of promise for the future.

(2.) Secondly, as regards social and ecclesiastical questions. In spite of the retrograde influences which have prevailed within or without the Church, it may be safely asserted that never has the Liberal doctrine of the relations of Church and State been more thoroughly ventilated than in these later years. The doctrine laid down by Hooker, which has always more or less animated the policy of enlightened statesmen and divines in England, received a new elucidation in the writings of Arnold, and has on