

era in the history of the Church of England. His subject, the divinity of the Blessed Saviour, is one not only at all times of the deepest importance to the Catholic Church of Christ, but of special importance at this time, when it is openly and boldly assailed by not a few, and practically denied by thousands even of professing members of our Church. Very few of the dissenting sects retain their belief in this cardinal doctrine of Christianity, and, partly from their influence, partly also from the sceptical tendencies of an utilitarian age, this terrible form of unbelief has widely spread in the Churches of the Anglican communion. It is quite possible to confess these things with the mouth, but to deny them in practice; it is quite possible for Churchmen to be fatally self-deceived; and these lectures, coming from a man of deep patristic and other learning, such as Mr. Liddon is, may, we trust, be productive of vast good. Christian practice can never be separated from Christian belief; certainly not from a thorough pervading belief in the divinity of the Son of God: and the Christ was either verily indeed God, or else the author of far the most gigantic, and far the most fearful imposture that the world has ever seen. This conclusion follows from another work which, in spite of an irreverent manner of treating the subject, has yet been productive of substantial good. "*Ecce Homo*," though vehemently condemned, is evidently intended to bring the reader to a similar conclusion with some of Mr. Liddon's Bampton lectures, that the work of the Saviour upon earth, and his marvellous personal claims, which experience has abundantly ratified, point to his being something greater, better, holier than man.

The Sunday School question has been attracting some special attention in England for some time past, and recently the Rev. J. B. Sweet, and the Rev. Erskine Clarke, have pointed out the failure of the Sunday schools to manufacture a fair proportion of Church attendants and communicants. The failure is attributed to the evil influences of the homes of the scholars, as well as to a want of system in the method of carrying on the school. If Sunday schools are important in England, where the day schools are for the most part under clerical superintendence, much more are they important in this country, where education (so called) is purely secular. Sunday school teaching is the one work of a mission or parish priest with which nothing whatsoever should interfere; it is more important than visiting, more important than multiplying services, or than any other part of missionary labor. Not only does it bring up the young to be good Churchmen in the future, but there is no other way in which the parents can be so easily reached, and the people taught to value the parochial ministrations offered to them. It would be well for the future of the Church if these facts were both understood and acted upon; for in this land as well as in our mother country, the Church loses as much by misdirected labor as by the lack of laborers.

The American Church has been lately engaged in very important discussions on the subject of the Nicene Creed. There are two important points on which