

no stronger than it is at its weakest link. A man is no stronger than he is at his weakest point. But there was no weak point in Liddon. He was as strong everywhere as he was anywhere. His convictions were strong because he was strong. They were strong by the whole strength of the man who held them, or who was held by them. But a holding does not represent the relation that existed between Canon Liddon and his convictions. There never, in his case, could have been anything like a strain or tension felt from the man to his convictions, or from his convictions to the man. They did not *hold* the one the other. They *were* the one the other.

Does some one ask wonderingly what ground exists for making so much of this claim on behalf of Canon Liddon? He was never a martyr, was he, and never in danger of being a martyr? How was he tried that he could show himself to be indeed of such stuff as you say? I answer, there were, I believe, crises, real crises, in Canon Liddon's experience as clergyman of the Church of England, in which his moral courage had signal opportunity to display itself. But of these I will not speak, for I need not; and, besides, this paper is in no sense a criticism of the man, Canon Liddon, except as the man was a preacher. Let us cling closely to one true topic, which is Canon Liddon as a preacher. But Canon Liddon as a preacher was a man of moral courage nothing less than magnificent.

Before illustrating and confirming what I mean by saying this, I need to point out another admirable feature very closely allied to moral courage, yet distinct from that, in Canon Liddon's equipment as a preacher. He was a man not simply of profound convictions—his native character forbade his being other than that—but a man of profound *religious* convictions. He was even more and better than what is thus described. Though far removed from being a mystic, and equally far removed from being a sentimentalist, he was, toward the person of Jesus Christ, a loyal, reverent, affectionate hero-worshipper like the great apostle Paul. His religious convictions were first of the head, intelligent, reasoned, fortified impregnably, and then they were taken up by the heart and transformed into personal affection, both vivid and constant. Canon Liddon's religion was at bottom a perfectly sane, but at the same time a completely overmastering, sentiment of personal love to Jesus Christ. His moral courage in the pulpit was the courage of such conviction transformed into such emotion. He was never in any presence ashamed of Christ. He not only never denied his Lord, but his voice never faltered a note in confessing his Lord. He believed too profoundly, he loved too intensely.

Nor let it be imagined that for Canon Liddon, placed as he was, it required less than a moral courage of magnificent temper to be as steady in supreme loyalty to Christ as he invariably abode. It is to