

with an appendix of notes accompanying them when they were published, and with elaborate indexes to their contents, make up a solid volume of five hundred and eighty-four compact and ample pages. The subject chosen by the lecturer from among those prescribed by the founder of the lectureship was "The Divinity of Our Lord and Saviour Jesus Christ." The lectures, taken together, constitute what it is probably no exaggeration to pronounce the most exhaustive and satisfactory treatment of their subject existing in any language. They are learned, quite sufficiently so; they are, to almost the last degree, logical; they are luminous in arrangement; they are as lucid in style as their tendency to long and elaborate sentences, periodic in structure, permitted them to be; they are remarkably alert in anticipative attention to every conceivable phase of doubt and objection respecting the soundness of their argument; they live and throb with blood-red personal conviction and earnestness on the part of the author, and they rise in numerous passages to the height and majesty of a really commanding eloquence. They are conceived and written in both the form and the spirit of sermons, each lecture having a text, which is not treated as a mere motto, a disregarded point of departure, for the discussion introduced, but which affects vitally, as a text should, the development of the discourse ostensibly drawn from it. In other words, lectures though they are called, and lectures though they properly are, they are, in most essential respects, sermons too, sermons of an academic or university class. These Bampton lectures must always continue to be, as they have been in the past, the sheet-anchor to Canon Liddon's fame. They represent him not only at his intellectual, but at his moral and spiritual highest and best. Higher and better, in the way of homiletic production, the Church of England of the nineteenth century would call over the muster-roll of her clergy in vain to show. It would be fair, therefore, to Canon Liddon himself, as it could not fail to be profitable to the readers of this paper, if his famous Bampton lectures should be drawn upon here to furnish, in large part, examples and illustrations of his quality.

More in keeping, however, with the general character and aim of the present series of papers will be a preference of some of Liddon's sermons proper, for particular examination. Let us, then, turn our attention to the remarkable cycles of discourses which he preached and published as occupant of the pulpit of St. Paul's. Of these sermons, none probably will better repay examination than those of the two series entitled "Easter Sermons." These, as published, are noted on the title-page, "Sermons Bearing Chiefly on the Resurrection of our Lord." This subject was a favorite one with Canon Liddon. He had the sagacity to see, the instinct to feel, that the resurrection of Christ is the key-stone to Christianity.

Our object, let us remind ourselves in prosecuting the present