

What I mean by my military parable is, that Canon Liddon constantly preached in the consciousness of the particular phase of religious doubt or of religious hostility surrounding him. He addressed himself to the state of mind actually existing among thoughtful persons who might be as yet unconvinced of the truth of Christianity, or who might, under the influence of the spirit rife in the modern air, be wavering in their faith. He preached as mindful of many who, not hearers of the sermon, would be readers of it in print. Hence resulted a blended quality of homily and of apologetic in Liddon's preaching. Seldom has academic preaching been so popular, or popular preaching so academic, as was his. The character that I have now been noting in Liddon's discourses makes them admirable subjects of study for preachers, both as models in method with respect to opportuneness (of the more occult and subtle, and therefore the more difficult, kind), and as means of informing themselves accurately what the last aspect of critical skepticism is, and, not less important certainly, how to meet it.

It seemed desirable to be somewhat full, as I have sought to be, in setting forth the general, distinguishing traits of Canon Liddon's pulpit work, even at the cost, very regrettable, of having scant space left in which to display him by illustrative examples. Before adducing any of these, I may, I trust without offence, under the just reducing effect of the high praise that I have felt bound to accord to him, frankly point out now, in brief, some of the minor faults that fair criticism must offset to his merits.

The fault of over-long, elaborate periods is perhaps not justly chargeable against Canon Liddon's sermons in general, but in his Bampton Lectures he certainly not seldom commits it. Even there, however, it simply makes needlessly heavy his style, without really obscuring his thought. His thought is almost invariably clear, and his expression, almost invariably, well exhibits his thought. Almost invariably, I say. Rarely, very rarely, an exception occurs even in the well-wrought texture of the Bampton Lectures. For example (p. 127): "For these and other reasons, modern unbelief, although formidable, will not be deemed so full of menace to the future of the Kingdom of our Lord as may sometimes be apprehended by the nervous timidity of Christian piety." "*Will* not be deemed" "so full of menace" as, nevertheless, "sometimes" it "*may*" be deemed!—expression negligent to the point of futility; but the negligent expression is strictly answerable to negligent thought.

More frequent in Liddon than faults like the foregoing are faults in diction and faults in syntax. Not exactly a fault, but an imperfect felicity, in diction is the hybrid (Greek with Latin) compound, "superangelic" for "hyperangelic." "Every moral being *which*" (instead of "whom" or "that"). "Superadded to and distinct from,"