

future Fellows of colleges, it was becoming largely fashionable to deery Christianity as an exploded system, and to look forward with joyous anticipation to the happy results of substituting for it a rational conformity to "Natural Law." The outlook seemed to many earnest minds anything but hopeful. Providentially, just before, in 1870, the Cambridge Professoriate had been incalculably strengthened by the appointment of Dr. Westcott to the Regius professorship of Divinity, and for nine years the combined influence of Westcott and Lightfoot was unremittingly devoted to strengthening the hold of Christianity and the Church upon the University. One of the most fruitful of the agencies they set on foot for this purpose was the Cambridge University Church Society, established in 1872, the object of which was to unite in one bond of mutual love and energetic co-operation, the graduate and undergraduate members of the University, who were communicant members of the Church of England, whatever their differences of opinion on controverted matters might be. The result of the operation of this Society was to almost completely destroy party lines of separation in Cambridge, and the unity which was thus produced received the evident Divine blessing of a deepening of spirituality and of largely increased Christian activity.

As Dr. Lightfoot beautifully expressed it in the striking sermon which he preached before the Society at its inception, "It seeks to unite a wide comprehension of men and ideas with concentration of purpose, and unity of spirit. It desires at once to foster a diffusive charity which shall not degenerate into moral indifference, and to maintain a breadth of intellectual sympathy, which shall not be inconsistent with intense religious devotion. It seeks a remedy for division within, and it endeavours to reconcile antagonism without, and, again, to draw men to God in Christ; to study the will of God in Christ; to do the work of God in Christ. To this you feel that you have pledged yourselves in this undertaking, whatever may be your future profession." Or once again, when applying the lesson of the Corinthian parties to our own circumstances, in a passage which most clearly indicates his view of the sinfulness of crystallising mere differences of view into separatist party organisations:

"And so Christ is divided. Paul and Cephas and Apollos, despite themselves, are made leaders of parties. Yet the Church has need of all of the traditional reverences, and the concentrated zeal of Cephas; of the spirituality and the freedom, the personal religion of Paul; of the eloquence and culture, the enlarged conceptions of Apollos. She has need of all, for she is entrusted with the whole message of God. She has need of all, for if she consents to forego any one, she will risk the inadequate confession of truth on that side. "And on every individual member of the Church, it is incumbent not to addict himself to this party or that, but to endeavour to learn of all. He will reject the exaggeration of each, but he will seek to appropriate the truths of each. Thus, and thus only, will he arrive at a knowledge which soars above that which is called high, and pierces deeper than that which is called low, and spreads wider than that which is called broad * * * that he may be fulfilled with all the fulness of God."

It is interesting to notice that at least two collegiate societies, modeled on the pattern of the Cambridge Church Society, are in active operation in the Canadian Church—our own Theological and Missionary Association, and the Church Society established at St. John's College, Winnipeg. May they be permitted to effect for our still sadly divided Canadian Church something of the same blessed healing and energizing work.

It is hard to convey an adequate idea of the influence

which this great scholar had on the undergraduate world of Cambridge, in encouraging and stimulating men to active Christian and Church work. A chance interview in his rooms in which some half-hesitating applicant sought his aid or support in a new venture of faith was often a lifelong inspiration; and the ungrudging liberality with which Churchmen, generally, have been so familiar during his Episcopate at Durham, was just as conspicuous in his Cambridge days. He was ever ready, not merely to cheer by a large contribution, but himself to stimulate to work by the promise of some future sermon or special address. This was the time of his influence as a preacher beneath the dome of St. Paul's, to which Canon Liddon has so touchingly referred in his obituary sermon, and his sermons at Cambridge had a great and lasting influence for good, especially in inciting to practical Christian activity.

A short extract from, perhaps, the most important of all his Cambridge addresses will be of interest because it so strikingly depicts the spirit in which he himself, three years later, went forth to the unknown responsibilities and difficulties of the work at Durham. It formed the closing part of a farewell address delivered on St. Andrew's Day, 1876, to the two first missionaries of the well-known Cambridge Mission to Delhi, the Revs. E. Bickersteth, Fellow of Pembroke College, now Bishop of the Church of England in Japan, and J. D. M. Murray, scholar of St. John's College. Speaking from the text, "He went forth, not knowing whither he went," he says of this little band of missionaries:

"They will go forth not underrating the difficulties and yet not despairing of the end. They will know that though they are weak, yet God is strong. They will feel assured that his truth must prevail, though others may reap the harvest where they have sown the seed. They will go forth fully counting the cost. They will not be swayed by a passing gust of enthusiasm, but they will be possessed by the firm assurance of faith. They will go forth determined to hold together. They will remember that union is strength. They will suffer no diversities of taste and no conflict of opinion, and no inequalities of temper to estrange them, one from another. They will entertain no rivalry, but the rivalry of doing Christ's work."

These words give the secret of the energy with which the new Bishop of Durham threw himself into every department of Church work and activity. Surprise was at the time expressed at the apparent ease with which the great scholar found congenial employment in elaborating the details of Church organization to better suit the spiritual needs of the masses entrusted to his charge. The inauguration of the White Cross Purity movement in the Church of England was almost entirely due to Bishop Lightfoot, and is a good example of those powers of adaptation which he so strikingly possessed. The strong manly words in which the Bishops of the Pan-Anglican Conferences emphasized the supreme obligation of purity for all Christian people, as alone worthy of a being created in the image of God, bear sufficient internal evidence of having proceeded from Bishop Lightfoot's pen. What has been said above may help to show that the incessant labours of his Episcopate were only the legitimate development under the changed conditions of the spiritual energies of his Cambridge work. The inspired words, "From strength to strength," which Dr. Westcott selected as the text of his remarkable sermon preached at Bishop Lightfoot's consecration, summed up the secret of his life. Vigorous strength was his most striking characteristic. The strength of his great natural powers was directed by the power of an unswerving consecration, coupled with an almost unique humility of spirit.