

tion. The ideal of the Church of Christ is, as Bishop Lightfoot asserts, "the religious equality of all." The differences are not absolute but only relative distinctions; differences in degree, not differences in kind. The ministerial calling is simply the intensification of the Christian calling. It is, as an eminent writer on pastoral theology has stated, but "the more special embodiment of the prerogatives and functions which pertain inherently to the Church as Christ's spiritual body." Thus in its inmost being and essential nature, the Christian ministry is not separated from, but identified with the Christian people.

In tracing the doctrinal development of the Reformation it is noteworthy how closely it follows the lines here indicated. The whole of that most fruitful movement had its origin in the principle of faith, the personal trust of the heart in the Redeemer. Luther's doctrine had its subjective ground in the Reformer's religious experience. Liberty and light came to him when he embraced the Divine promise of forgiveness. The warrant of this promise lay in the Word of God, whose alone supreme authority as the one Rule of Faith became the objective principle of the Reformation, maintained in opposition to the sacerdotal assertion of Church authority and tradition. The appropriation of the promise was effected by faith, which laid hold of the God-provided reconciliation and entered into living fellowship with the Reconciler, the alone Mediator Jesus Christ. Thence resulted the subjective principle of the Reformation—justification by faith alone. From the conjunction of these two principles there necessarily resulted the Reformation doctrine of the Church and the ministry. As Dorner, in his searching analysis of the Reformation theology, rightly observes, "The result of the union of the principle of faith with the Holy Scriptures was, according to Luther, first of all the universal priest-

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