

groped around his massive exposition, so we find now Anglican sacerdotalists in support of their crude and mechanical conception continually quoting detached sentences of Lightfoot, torn bleeding from their context, while they are blind to the vital principles which dominate and determine the Bishop's theory of the Christian Ministry.

The attitude of so profound a scholar as Dr. Lightfoot towards this question cannot be a matter of indifference; the more so that the subject itself is one of a very pressing and practical character in relation to the ecclesiastical and religious circumstances of our times. We have on the one hand a yearning for Church unity and on the other hand a perverted conception of the nature of that unity; on the one hand we have anxious questionings as to the hindrances and how they can be removed, and on the other hand the reassertion of the most audacious claims on behalf of priestly mediation and Church authority, pretensions which are now what they ever have been, the greatest barriers to union, and the most prolific source of division and isolation. How then does Bishop Lightfoot stand towards these questions? and how do his views correspond with those of the "judicious" Hooker?

At the outset of our enquiry we are brought face to face with a question of the most radical character, as to the nature of the Christian Ministry.—Is it a pastorate or a priesthood? Here we find a line of cleavage between two historical developments, two theologies, in fact, two Christianities. That same issue which St. Paul opened up in his epistle to the Galatians, and which reasserted itself at the Reformation, has to-day become the crucial question in the controversies which agitate the Church of England. Dr. Pusey stated that "upon the principle of sacerdotalism hangs the future of England's Church." The present Bishop of Lincoln has recently stated that the issue at stake in the ecclesiastical courts now in progress is not merely a form of ritual, but the sacerdotal character of the Christian Ministry.* It is then scarcely necessary for me to attempt to prove what the most superficial observers of the times cannot fail to discern, nor to dwell upon the consequences involved throughout the whole compass of theology and the whole

*That there may be no doubt as to what is meant by sacerdotalism, it may be well to quote the definition given by Mr. Gore, that it is "the belief in certain individuals, ordained in a certain way, being the exclusive instrument, in the Divine covenant, of sacramental graces."