

domain of Christian life. We can view these in their logical completeness in the Church of Rome. He must be blind who cannot see that between sacerdotalism and the theology of the Reformed Church there is fixed a gulf deep as Hades and broad as the eternal antithesis between truth and error, Christ and anti-Christ.

The question I am now seeking to answer is simply this : Upon which side of this gulf stands Bishop Lightfoot and his great precursor, Hooker ; and what is their testimony to the position of the Reformed Church of England ? There is no room for doubt here. The Christian Church, Bishop Lightfoot tells us, "has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To him immediately he is responsible and from him directly he obtains pardon and draws strength." Again he says :—"For communicating instruction and for preserving public order, for conducting religious worship and for dispensing social charities, it became necessary to appoint special officers. But the priestly functions and privileges of the Christian people are never regarded as transferred or even delegated to these officers. They are called stewards of the mysteries of God, servants or ministers of the Church, and the like ; but the sacerdotal title is never once conferred upon them. The only priests under the Gospel designated as such in the New Testament are the saints, the members of the Christian brotherhood. As individuals, all Christians are priests alike * * * The most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community."

Not only so, but Dr. Lightfoot has carefully traced the genesis and development of sacerdotalism as a heresy in the Christian Church, one which indeed originated very early. "Towards the close of the second century we discern," he says, "the first germs appearing above the surface ; yet shortly after the middle of the third, the plant has all but attained its full growth." Into the history of that development we need not now follow him. It is sufficient for me that Bishop Lightfoot distinctly affirms it to be an un-Biblical and anti-Christian growth, originating in heathendom, although finding its professed justification in a perverted con-