

holds that ordination is necessary to the preaching of the Word, any more than she now holds that ordination is necessary to the pronouncing of the Benediction. It is true she requires, and rightly requires, for the sake of order, that all whom she employs to preach the Gospel shall hold a certain relationship to the Church through the Presbyteries, but ordination is not now regarded as a necessity to the preaching of the Word under the charge of the Presbytery.

Secondly, this Church holds that her ministers should be ordained—solemnly set apart not only for the administration of the Sacraments, but also of the Word. She maintains, however, that in addition to the other qualifications, her ministry should be composed of men of a certain education which the Church provides or the equivalent of which the Church accepts. In this there is very little divergence from the ancient view, only a slight advance with regard to education.

Thirdly, this Church holds that to the preaching of the Gospel of Jesus Christ, the administration of His Sacraments is necessarily united; that higher gifts are not needed for the administration of the Sacraments than for the administration of the Word. This Church holds to the supreme importance of the preaching of the Word even in organized congregations and churches, and that the administration of the Sacraments is not a higher function than the preaching of the Word. In all which there is essential agreement with the theory of the early Church.

Adverting now to the present practice of the Church, and comparing that practice with the three theories just mentioned as held by this Church, we find in the line of the first view a class of unordained workers in the mission field called Catechists, Student Catechists and Licentiates. In the line of the second view just mentioned, as held by this Church, we have a class of or-

daind workers in the mission field and congregations, composed of men called Ordained Missionaries and Pastors or Ministers. Both classes, the unordained comprising Catechists, Student-catechists and Licentiates, and the ordained comprising Pastors and Ordained Missionaries, all under the charge of the Church. But we find that a distinction in function exists between these two classes. The unordained are dispensators of the Word alone, the ordained are dispensators of both the Word and the Sacraments, and we find that this distinction in function is clearly not in the line, but contrary to the third view just mentioned as held by this Church.

Now the design and efforts of the Church to secure an educated ministry, though not the only factor in the case, has carried immense weight in influencing and shaping this practice of the Church, as between the functions of the ordained and non-ordained workers. Not that the design and effort to secure an educated ministry are not to be commended. But if this Church deems it needful that her ordained ministry should be an educated ministry, that view and purpose should be set forth so clearly in her practice and order, as not to contradict, but run in the line of her view regarding the relative importance of the functions of administration of the Word and Sacraments. Manifestly, a glaring inconsistency is exhibited by a Church, which, holding to the truth that the gifts needful for the function of preaching are the sufficient and only qualification for the administration of the Sacraments, and that the preaching of the Word is not a lower function than the administration of the Sacraments, yet makes the distinction between her ordained and non-ordained administrators of the Word to lie in this, that the ordained preacher of the Word can administer the Sacraments, while the non-ordained preacher of the Word cannot administer the Sac-