

knowledge and to open up by simple teaching the mysteries of faith," of him it is said, "Bot to preich unto the people, to minister the Sacraments, and to celebrate marriages, pertains not to the Doctor, unless he be utherwyse callit ordinarilie." (II. Bk., Ch. v., sec. 6.)

Under such a theory and practice it is quite evident that license was not intended to mark, and did not mark any separation between the function of preaching and that of administration of the Sacraments. License was clearly instituted simply as a device whereby the theory regarding the functions of the ministry, and the theory of ordination as over one particular flock in some particular place, could be put into actuality. It was a plan to bring the man and the flock together, so that ordination might follow—ordination not to enable to minister the Sacraments merely—but to minister both Word and Sacraments. License was thus the act which gave immediate eligibility to a call, and no such thing could exist as license without immediate eligibility. The very purpose for which license existed at all was to give eligibility, not to give authority to preach the Gospel. In proof of which, let the following quotation decide: "By the 10th Act of Assembly, 1691, it is declared, 'Probationers are not to be esteemed by themselves or others to preach by virtue of any pastoral office, but only to make way for their being called into a pastoral office.'—Pardovan's collections, title IV.

"Let it also be noted that the action of the early church with regard to Readers was strictly in the direct line of this theory and practice. Readers were simply readers, not preachers of the Word as our Catechists are. As soon as they became the equivalent of our Catechists they were given authority to preach the Gospel and administer the Sacraments by being ordained as ministers." "To the churches where no ministers can be had present-

lie, must be appointed the most apt men, that distinctlie can read the Common Praires and the Scriptures, to exercise both themselves and the Church, till they grow to a greater perfection, and (so that) in process of time, he that is but a reidar may attain to a further degree, and he consent of the Church, and discreet ministers may be permitted to administer the Sacraments, but not before he be abill somewhat to perswaid and exhort be helsume doctrine besyde his reiding, and (and so) be admitted to the ministerie as before is said. Some we know whose honest conversation. . . . and yet they onlie content themselves with reiding. These must be animated. . . . to comfort their brethren by some exhortation, and so they may be admittit to the administration of the Sacraments." "Reidars found unabill, after twa yeiris exercise, for the ministerie could be removit and utheris als lang put in their rowme." "No reidar sall attempt to minister the Sacraments until he be abill to perswaid and exhort be helsum doctrine." (I. Bk., Ch. v.)

These quotations have been thus given at length, not only to shew what the theory of the early Scottish Church was, but also to emphasize the fact that the theory was consistent in itself, and logical in its application to the practice of the Church. He who was deemed fit for the administration of the Word, was regarded as actually qualified, and virtually appointed to the administration of the Sacraments.

Turning now to our own Church in the present, some change (not much) in theory has taken place and considerable change in practice, though some of that change in practice is not apparent at first sight because of old names being retained. With regard to our present theory let it be remarked first, that the only point of departure is in respect to the preaching of the Word. Whatever the various causes which have brought it about, this Church no longer