

rament. Her practice contravenes her view of the truth, and it creates not merely a fictitious, but a grossly erroneous distinction between the functions and between the gifts needed for the functions. As an example of what may proceed from attempts to work along that line, take one act of the legislation of 17th Assembly. Kingston, 1891 :—

"That the application from the Presbytery of Halifax, for leave to ordain the student-catechists sent to Labrador be granted in so far as the one at present in the field is concerned, leave being given to license and ordain Mr. Simon Fraser, but that he complete his theological course before being eligible for a call." Now, first, we have here the ordinary appointment of the Catechist, i.e., authority to administer the Word. Next, on account of the need of the field for the administration of the Sacraments, we have Ordination; and in this ordination a regular Presbyterian license, the significance, and only original design of which is deliberately abstracted, it gives no immediate eligibility to a call; and then the ordination itself, which is not settlement and is not meant to be settlement. The old names of license and ordination, and the old order, first license then ordination are retained, but they are mere names without body. It is like an attempt to confine new wine in old bottles with the usual result. The theory is spilled and the forms spoiled.

Hence we conclude, that since this Church holds unchanged the view that for the furtherance of the true religion of the Gospel and of the life inculcated by the Gospel, to the preaching of the Word is necessarily united the administration of the Sacraments; that the Sacraments do not need higher, but the same gifts for their ministration as the preaching of the Word; that the administration of the Sacraments is not a higher function in the Church than the preaching of the Word; and that ordination confers no special gift or grace

to fit for the administration of the Sacraments any more than for the preaching of the Word; so it follows logically and necessarily that if ordination is not necessary to the preaching of the Word of the Gospel, neither is it necessary to the administration of the Sacraments of the Gospel. It follows also that if, in the order of development from the past permission is granted to Presbyteries now to employ Catechists to preach the Gospel without ordination, that permission involves and carries in itself permission to employ these same Catechists to administer without ordination the Sacraments of the Gospel; that such employment both as to time and place is to be determined and regulated by the Presbytery after the same manner as with respect to the preaching; and that such employment to administer the Sacraments of the Gospel neither contains nor declares any more right or eligibility to a call or settlement in a pastoral charge than employment under the charge of the Presbytery to preach the Word of the Gospel now does.

If, under this condition, the present idea generally entertained of License that its object is to give authorization to preach the Gospel will have to be given up, so much the better, for that was never meant to be its real object; and if under this condition the name will have to be changed from "license to preach the Gospel," to "license to accept a call" or "license to settle," so much the better, for that will remove all possibility of mistake as to its signification and use. License, however, will still be retained in all its integrity by the Church courts for that sole purpose for which it was originally instituted, in the words of the old Act of Assembly of 1691, "only to make way for being called into a pastoral office."

JAMES FRASER.

St. Mungo's Manse, Cushing, P.Q.
Oct., 1894.