

Government; and also to draft an address of a similar nature to His Excellency the Governor-General of this Dominion, as follows, viz.:—Mr. D. M. Gordon, *Concener*, Mr. A. B. Mackay, Dr. Wardrope, and the Hon. Alex. Morris

DIVISION OF PRESBYTERIES.

There were taken up applications from the Presbyteries of London and St. John, praying for the division of said Presbyteries, and the erection of another Presbytery within the bounds of each, respectively. It was also intimated that there were counter petitions praying that the divisions sought for should not be carried into effect. It was agreed to hold the several papers relating to the aforesaid applications as read, and to refer them to a Committee to be appointed, to take the subject into consideration and report.

ROMAN CATHOLIC ORDINATION.

The Assembly took up again the question of the validity of Roman Catholic ordination, last year laid on the table till this meeting of Assembly. The motions then submitted were read. Mr. Laing then submitted anew the motion proposed by him last year, and seconded by Dr. Waters, in terms following:—“*Resolved*, that when an ex-priest, who is a member of this Church, desires to exercise the functions of the ministry in this Church, and applies to a Presbytery with this view, the Presbytery having satisfied itself as to his acceptance of the Reformed Faith, his Christian character, and fitness for the work of the ministry, shall apply to the Synod of the bounds, who may, if they see fit, grant leave to receive such applicant as a licentiate or probationer.” The motion was seconded by Dr. Gregg. Dr. Proudfoot submitted anew, in amendment, the motion proposed by him last year, in terms following:—“That Romish ordination be recognized, but as there are points of difference between Romish ordination and Presbyterian ordination, a Presbytery proposing to apply to the General Assembly for leave to receive a Romish priest into the ministry of our Church, must ascertain that he has correct views of ordination, and that he has reasonable evidence that he is called by Christ into the ministry, and that he understands and embraces our doctrinal standards; and, further, that in the case of leave being obtained, the person to be received shall be required, in open court, to answer satisfactorily the questions put to students when they obtain license.” The amendment was seconded by Dr. Jenkins. It was moved in amendment to the amendment by Mr. James Middlemiss, seconded by Mr. John McKinnon, as follows:—The General Assembly having maturely considered the question of the validity of Romish ordination, after having submitted the same to Presbyteries, resolve as follows:—

First,—Inasmuch as the Church of Rome, while it has adopted very many errors fitted to neutralize and hinder the efficiency of the peculiar truths of the Gospel on the consciences and hearts of men, has never renounced any distinctive or essential truth of revelation, and, notwithstanding all its corruptions, occupies a position in relation to the Christian religion, and holds views in relation to the person and work of our Lord Jesus Christ and His place in man's salvation which fully warrants us in regarding it as Christian, in a sense in which we could not apply the term to Socinians, to say nothing of Mohammedans and Pagans;

Second,—Inasmuch as while the Ministers of the Church of Rome claim to occupy a position, and to possess powers that belong exclusively to the High Priest of our profession, they are nevertheless ordained to the discharge of all the distinctive functions of the Christian Ministry;

Third,—Inasmuch as many Priests of the Church of Rome, who have never left its communion, have given good evidence that they were true Ministers of Christ, and have unquestionably been owned of God in the conversion of sinners and the edification of saints; while it is admitted that the faithful labours of such priests have very generally subjected them to persecution;