

they would exercise a great and salutary influence, not so much from their numbers, as from the important position they occupy in the scale of society. The summary shows, that at the date of the census, the population, strictly Roman Catholic, was, in round numbers, 70,000. They claim, however, to be much more numerous. I see that Mr. O'Shanassy, our prime-minister just now, estimates the members of the Roman Catholic Church at no less than 90,000. What ground he may have for this opinion I do not know. It is the policy of that church to increase the numbers of its adherents as rapidly as possible."

**PRESBYTERIAN UNION IN PRINCE EDWARD ISLAND.**—The Charlottetown *Protector* states that a very interesting conference had been held in that city between the Presbyteries of the Free Church, and of the Presbyterian Church of Nova Scotia (or U. P. Church), with a view to promote the union of the Synod to which they severally belong.

The points of difference between the two bodies were discussed in the most unreserved, friendly, and candid manner. The basis of union agreed upon between the Free Church and the United Presbyterian Church in Canada, seemed to be approved of by both members of the Presbyteries.

**POPERY IN THE EAST.**—Popery is using her utmost efforts to get the education of the community everywhere, if possible, in her hands. In addition to three or four boys' schools in Pera, and Galata, they report a girls' school in each of these suburbs attended by two hundred and fifty, and three hundred pupils, respectively, besides another attached to the Jesuit College of Bebec. They report also three boys' schools at Syra, with an aggregate attendance of five hundred and fifty, and intimate that Lazarite Fathers have proceeded to Syra with a view to opening a school there in the kingdom of Greece itself. Surely this perseverance amid a people who, as Romanists themselves confess, are extremely inaccessable, and as hostile at least to Popery as to Protestantism, may well stir us up to further efforts.—*News of the Churches.*

**INDUCTION OF THE REV. A. TOPP AT TORONTO.**—We are glad to record that a pastoral settlement has been auspiciously formed in Knox's Church, Toronto, vacant by the appointment of the late Pastor, Rev. Dr. Burns, to a chair in Knox's College. Mr. Topp lately of Edinburgh, and formerly of Elgin, Scotland, was inducted into the charge by the Presbytery of Toronto on the 16th Sept. The Rev. Wm. Gregg preached the sermon, and the Rev. Messrs. Reid and Lowry delivered the usual charges.

**AMERICAN PRESBYTERIAN BOOK OF DISCIPLINE.**—The General Assembly (O.S.) appointed, in the year 1857, a Committee of some of its ablest ministers and elders to revise the Book of Discipline. The result of their labors has been published in the newspapers and magazines connected with the Presbyterian Church. The great object seems to be to save the time of the General Assembly in deciding vexatious cases that come up from the Inferior Courts. The amendments proposed by the Committee define more clearly the cases in which an appeal can lie, and distinguish more accurately and intelligibly between appeals and complaints. The right of appeal is given, 1. In judicial cases, to a party aggrieved by a decision of the inferior court. 2. In non-judicial cases, where the decision is injurious to any person or persons. 3. In cases where, though no personal injury is inflicted on any individual or party, yet where great mischief to the Church is apprehended; any minority of the inferior judicatory, in such cases, having the right to appeal.

Complaints are applicable to every species of case, judicial or otherwise; but in judicial cases, an aggrieved party cannot complain; and where there is an appeal a complaint cannot lie.

The fruitful bone of contention, as to who are "the original parties," in cases of appeal, is effectually removed. In both appeals and complaints, the lower court is no longer considered a party; the accuser and accused in the lower court, being still the only parties when it is carried up. The process in appeals will be first to read all the records, second to hear the appellant and appellee, and finally, to call the roll for the opinions, and take the vote. Another important change consists in admitting the lower court to take part in the case and vote. They are not to be considered as so much under the influence of prejudice as to warrant their exclusion; they are not to be parties but judges. In cases of complaint the records are first to be read, next the complainant heard, and then the opportunity given for general discussion; after which the vote to be taken without calling the roll for opinions.

The latter part of the following Article will probably give rise to some controversy, and we confess we do not see how any persons, bound to perform the duties of Church members, can be exempt from discipline in any of its forms.

"All baptized persons, being members of the Church, are under its government and training; and when they have arrived at years of discretion, they are bound to perform all the duties of members. Only those, however, who have made a profession of faith in Christ, are proper subjects of judicial prosecution."