

"Unionist" Party in the Church of England.

The Unionist party in the Church of England, with their organ the *Union*, are proceeding to lengths in the advocacy of Romanist doctrines, and practices never before ventured upon by Tractarians. Their great idea is the hastening of a union of the Greek, Romanist, and Anglican Churches. A conference on this subject is expected, says a correspondent of the *Christian Times*, soon to meet in Paris. "There is connected with this party a society for making known the doctrines of the Church of England on the Continent, the secretary of which is the Rev. H. Heyrick, of Trinity College, Oxford. The intention of this Society is to represent the Church of England, as approaching so nearly to that of Rome, that words only separate them. The sacrifice of the altar, the propitiatory priesthood of the clergy, the seven sacraments, are some of the doctrines which it maintains to be held in common." The representations of such a party naturally tend to weaken the hands of Protestants in Roman countries on the Continent, by giving an altogether distorted view of our English Protestantism, and, indeed, by bringing it into contempt.

At home, a "First Catechism of Christian Doctrine" has lately been published by three Unionist Clergy. The Rev. Hugh Robinson writes indignantly in regard to it, to the *Yorkshire Gazette*. After giving a number of extracts to show its Popish tendency, he says, "Though it talks in one place about Extreme Unction, and in another recognises the Bishop of Rome as the primate of the Western Church yet its author is not, as far as I can ascertain, in communion with the Church of Rome, but with that of England; its patrons are not (professedly) Romanists, but members of a Church which authoritatively applies to several of the doctrines and positions of the Romish Church, the uncompromising outspoken epithet of damnable! Has it come to this with us, that, in this 19th century, the Articles of the Church shall be signed, and its Liturgy read, and its revenues appropriated by men who have devoted themselves, body and soul, to undo that work which the Church was established to maintain, to advocate those principles against which the Church itself is a living protest?"

The Romish organ, the *Weekly Register*, says that this party appealed to the very existence of the Union newspaper as a proof that their views are gaining ground, and that consequently they ought still to remain in the Establishment. "Was there anything like it," they will ask, "in the palmy days of Tractarianism? We boldly profess all Roman doctrine, except the Papal Supremacy, and no one hinders us." Has the Church of England the power to eject from its communion men who go to such extremes? A number of them are said to be on the eve of leaving it of themselves, and their departure is only cause of congratulation, and not of regret. But are they to be permitted to remain nominally in the Church till they have poisoned the minds of numerous followers? and are they to be tolerated in the bold enunciation of principles directly opposed to the Articles of that Church while professedly members of its communion? If it means exist for their ejection at present, it is certainly time that new measures should be adopted, and we are certain that the leading men of the Church, in the passing of such measures, would have the hearty sympathy of the country.

Religious Freedom in Turkey.

The following case tends to prove the good faith of the Turkish Government in carrying out the religious liberty guaranteed both to Christians and Mohammedans. At Constantinople a Turk and his wife and child have been baptized by the American missionary, Dr. Hamelin, with the name of "Freeman." It appears that on the 3d ult, two officers of the Porte went to the office of Dr. Hamelin after previous notice, to investigate the case of the Freeman family, converted from Mohammedanism to Christianity. Dr. Hamelin at first demurred, but a strict examination took place. The officers of the Porte examined Mr. Freeman. The object to ascertain whether he had been driven from Islamism to Christianity by any trouble or supposed wrongs, but the answers were deemed satisfactory by the Turkish authorities. Mrs. Freeman was then subjected to the same ordeal, after which it was arranged that the Turkish lady and her daughter should have an interview together. The result convinced Dr. Hamelin that there was no compulsion in the case, and the ceremony was therefore performed. The account adds, "It is the will of his Majesty our Sovereign, and it has become the established law of the empire, that every subject, without any exception, should enjoy entire religious freedom. The Mussulman is now as free to become a Christian as a Christian to become a Mussulman." Two days previously Dr. Hamelin married a young Protestant American to a Turkish lady who had been baptized in Malta.

Education Scheme.

Appointed in 1825, in order to supplement the parochial school system, and to provide the means of a religious and secular education to the more destitute districts of the Highlands and Islands, the Committee at once proceeded to establish schools wherever the claims of the parishes were most urgent. The number of these gradually increased, and the Committee have now the satisfaction of supporting 180 schools in various parts of Scotland, and all of these are planted in localities, which without the aid thus afforded by the Church, would be totally destitute of the means of obtaining even the most elementary instruction. Nearly 20,000 children receive education in these schools while Sabbath classes are connected with the great majority of them.

In addition to this, the Committee, with the aid of Government, maintain Normal schools in Edinburgh and Glasgow, where male and female teachers receive professional training, and from among whom the country at large, as well as the Committee's schools, is supplied with teachers. The number of students at present in training, is 200.

All this is accomplished at a very small outlay, the annual income of the Committee (irrespective of grants received from Government, specially for the Normal schools), being not much above £4000.

ROMAN CATHOLIC INTOLERANCE.—The Bishop of Strasburg has issued a circular recommending all persons in his diocese to burn Protestant bibles, and all books and tracts whatsoever published by bible societies, which may be in their hands.

PRESBYTERY OF DUNDEE.—A meeting of the Presbytery of Dundee was held on Thursday. Present—Rev. Mr. Honey (Moderator), Rev. Dr. Adie, Rev. Messrs Robertson, Lyall, Elder, Grant, Reid, Taylor, and Ritchie; and Mr. W. Thoms, elder. It was agreed that the ordination of Mr. Yule as a missionary to the Jews should take place in the East Church on Thursday, at twelve o'clock noon—the Rev. Dr. Ritchie of Longforgan to preach and preside. It is intended that Mr. Yule shall in the first instance proceed to Turkey.

CHURCHES AND CHAPELS IN IRELAND.—In Ireland there are 1,397 established churches, and 534 Presbyterian, and 132 registered buildings for public worship belonging to Methodists, Reformed Presbyterians, Baptists, Independents, and Moravians.

Letters and Monies Received, November, 1857.

Wm. Gordon, Picton, for Alex. Strumbey, 2s. 6d. Home Mission Fund on acct. of Synod's subscription to Record, £5. John W. Morrison, Charlotte Town, P. E. I., with list £3 1s. 3d. and H. H. Ross, 5s. per hands of Rev. Jno. Martin. D. Fraser, Belfast, P. E. I., per hands of Angus McLean, 7s. 6d. From our correspondent in Barbice, several letters with the accompanying enclosures.

In consequence of the arrival of so many missionaries within the past twelve months, our Church Courts have been enabled not only to provide a supply of religious ordinances in our old congregations, but also to open up several new mission stations. We shall be most happy to receive and to publish such accounts of the progress of these new stations as our missionaries find it convenient to furnish for publication in our pages.

In looking forward to another year, we must rely upon the continued assistance and support of our agents and friends to sustain and extend the circulation of our monthly periodical in their respective localities. This is the only agency on which we can depend in the prosecution of our labors for the support of our missions and the prosperity of the Church.

Synod Fund

Dec. 10. Balance on hand - - - £1 9 6½

Home Mission Fund

Nov. 16. Amount on hand.....£128 14 7
Collection St. Andrew's Ch. Picton, Rev. Mr. Herdman.....9 2 6
24 Collection St. Andrew's Ch. Halifax, Rev. Mr. Boyd.....3 10 5
Donation Female Friend, by Rev. Mr. Boyd.....1 0 0
25. East Branch, East River Congregation.....3 2 6
McLellan's Mountain Congregation.....2 4 11
East Branch, East River Congregation.....1 12 6
West Branch, East River Congregation.....3 5 0
New Glasgow Congregation.....2 10 0
St. Matthew's Church Halifax.....11 5 0
Little River, Musquodoboit, per Rev. Mr. Wilson.....1 18 0
Dec. 10. Amount on hand.....£108 5 5

Bursary Fund.

Dec. 10. Balance on hand - - - £215 4 0

WM. GORDON,
Treasurer.