

Synod's time was occupied in conference with the deputation. In particular, there was a full consideration of one very momentous question, What ought to be done for giving enlargement and increased efficiency to the institution at present under the management of the Rev. William Proudfoot, London, for training up young men to labour in the Canadian vineyard? This matter will be especially submitted to the approaching meeting of the Secession Synod in Scotland, and it is hoped that an additional professor will be sent out. The raising of native labourers in the work of the gospel in Canada, by a suitable education founded on personal piety, is greatly to be desired, for two reasons; First, the difficulty, amounting, indeed, almost to an impossibility, of procuring a supply from Scotland. Second, The greater adaptedness of such labourers, in various respects, to the Province, as to its climate, the mental state of the people, and their manners, &c. The Synod terminated its sittings on the afternoon of Friday the 10th. During the time, a number of more or less important matters, but not necessary to be stated here, were attended to. There is to be another meeting of Synod in November next.

Miscellaneous

RELIGIOUS INTELLIGENCE.

FLOATING FREE CHURCH.—A large Iron Vessel, recently built on the Clyde, for the purpose indicated, and capable of accommodating 700 or 800 hearers, was moored on the 15th July, in Loch Sunart in the Bay of Eilan Vuirich, about a mile and a quarter west of the Strontian Inn, on the west coast of Scotland.

The following letter to *The Witness* gives an account of the services in the Floating Church on the first Sabbath after she had reached her destination:—

DEAR SIR,—Having had occasion to be on last Lord's day at Strontian, I there witnessed something new to me, and of a solemn and peculiar kind. On getting up in the morning, I observed, not far distant from my lodging, a church at anchor, with a blue flag, bearing in large characters the inscription, "An Eaglais Shaor." Between ten and twelve o'clock, a number of small boats were seen busily engaged in conveying the congregation on board. Having secured a passage in one of them, I witnessed with interest and delight the decency and solemnity with which the poor people took their seats in the new place of worship, in their extraordinary circumstances.

Considering the boisterous state of the morning, the church was well filled. Public worship commenced about twelve o'clock, noon, when monitions were preached in Gaelic and English the officiating ministers being, the Rev. Maclean of Tobermory, and Kennedy, Dornoch; and in the evening, Mr. A. McColl. These sermons were not only appropriate, but listened to with intense interest. The people conducted themselves in an orderly and becoming manner in their returns to and from the church in their boats, which was much to their credit in the novel circumstances in which they were placed.

The church is not only commodious, but in every respect most comfortable; and one could almost imagine himself, when seated therein, as listening to the ministrations of the gospel in one of the neater churches of the metropolis. The peculiarity, however, of the mode of ingress and egress brought vividly but sadly before my mind the melancholy fact, that an otherwise humane Scottish proprietor should so little sympathise with the religious feelings of his tenantry, as to compel them, after worshipping for three years on the shelterless hill-side, to seek at last, for conscience-sake, a place of refuge on the sea. No one who visits the cottages of this interesting people could fail to be affected, while listening to the earnestness of their prayers on his behalf, that the Lord, who hath the hearts of all men at His disposal, would give him a better thinking mind.

I am, dear Sir, yours, truly,

JOHN MACRAY,

Inspector of Associations.

PROTESTANTISM IN TURKEY.—The correspondent of the London Morning Chronicle at Constantinople, in his last despatch, emphatically states that "Protestantism is now planted in the Ottoman Empire, and it is my belief that it will strike its roots deep, and spread them wide." A correspondent of the New York Journal of Commerce, writing from London, states that a 'Vizierial' letter to the Pacha of Erzeroum, says that the Protestant faith has spread in some degree among the Armenians—particularly at Constantinople—They had been anathematized by the Patriarch, and thereby injured in their trade and business, and obliged to close their shops. The sultan had forbidden the primates so to act at Constantinople, and the same law must be enforced at Erzeroum. The Armenian primates are 'not to be suffered in any way to persecute or interfere with the converts when engaged in their trades and commerce.'—His Excellency is finally ordered 'to protect and defend them.' Education is to proceed in Turkey with giant strides. Twenty thousand schools are to be forthwith established throughout the country, and a normal school for teachers is to be instituted at Constantinople, under Emir Pacha, who was educated at the English University of Cambridge, where he took high degrees for mathematics and classics."

IRISH POPERY IN 1846.—The money of the State was forced upon Maynooth, and now we have in the Popish prints a flagrant proof exhibited of the grossness and unchangeable character of the superstitious idolatry of the Romish church, and of its success to draw funds from the people as well as from the government. The march of intellect marches in vain for the deluded victims of this degrading and impious system.

The circumstance we now allude to is an advertisement in the Romish papers on behalf of the Missionary College of All Hallows, Drumcondra, Dublin, which is stated to be sanctioned by his Holiness Pope Gregory XVI., and the sacred congregation of the Propaganda. After setting forth the nature of the Institution, the appeal proceeds in the following strain, which we transfer, *italica* and all, from the original document:

"The holy sacrifice of the Mass is offered up every morning for all the subscribers and benefactors—living or dead—and for their intentions; they will, moreover, be entitled to a participation in the merits of all the apostolic labours, conversions, masses, prayers, and other good works, which may be the fruit of this Institution, throughout the world to the end of time."

It certainly appears a bold thing to put out such an advertisement as this to the light of day in the British dominions at this boasted period of Romish improvement and enlightenment. The fact only proves, however, that truth which intelligent Protestants have always on good authority asserted, though feeble and concealed infidels have been so flippant as to deny it. Rome boasts herself infallible and unchangeable on system, and all experience proves that she undergoes no change of character; though necessity and policy may lead to diversity of craft as occasion serves.

CURIOUS AND INTERESTING.—We learn from the Edinburgh Witness that at the meeting of the Presbytery of Edinburgh, of the Free Church, on Monday, the 13th of July, after probationary trials had been gone through, very much to the satisfaction of the Presbytery, six young men were licensed to preach the gospel of our Lord Jesus Christ. The Witness adds: It is a very singular and deeply interesting circumstance connected with these young men thus licensed at the same time, that they belong to six different nations. One is a Scotchman, another an Englishman, another an Irishman, another an American, another a Parsee from Bombay, another a Jew from the Continent. The Spirit of God, we trust had made them one in Christ Jesus, and they are now one in the brotherhood of the gospel ministry as licentiates of the Free Church. May we not express a hope that such an occurrence is a token (shall we say it an omen) for good, as to the influence which the Free Church is designed to have on the nations of the earth?

ANTI-SECTARIAN SECTARIANISM.—Under this head a correspondent of the Christian Observer, (London,) offers a few salutary reflections, which we subjoin. We regard them as presenting most weighty considerations for those who, professing to believe the Scriptures, and in fact calling themselves Christians, stand aloof from all denominations, on account of what they call "contention among the sects."

"There is a class of men and women, yet not a class, but persons enough to form a large one, who are always boasting of their anti-sectarian spirit, whilst they are the most consummate sectaries, only that their sect consists of but one member.—They belong, they say, to no party; they do not unite with any body of christians in works of charity and piety. they are here and there, and every where, as the fancy takes them; and thus they call liberality, whereas their liberality consists in following their own predilections; worshipping self in a seductive form, as though 'they were the men, and wisdom should die with them.' In almost every locality, may one or more of these anti-sectarian sectaries be found; and if their numbers were greater they would cause the breaking up of all churches and all societies. Milton seems to have been one of those theological units. 'Whatever were his opinions,' says one of his biographers, 'no sect could boast of his countenance, for after leaving the Church, he never joined in public worship with any of them.' It would have come to much the same as respects real union of heart and concurrence in action, if he had worshipped with all. The disciples of Christ ought to live in social sympathy; and to preserve this, each should yield some of his own predilections, when the sacrifice is not sinful, to the opinions and feelings of others. If, like Milton, we will unite ourselves with no class of christians, till we find one which exactly embraces all our opinions, and concurs in all our prejudices, there may be the communion of saints in heaven, but there will be none upon earth. The apologue of the bundle of sticks, applies to spiritual as well as secular communities, and either is derogated by one crooked billet which will not bind up with the rest."

ANECDOTE OF DR. NETTLETON.—The following anecdote of the late Dr. Nettleton is a delightful instance of his peculiar tenderness for the ministerial reputation and influence of his brethren. It serves both as a powerful rebuke to that reckless spirit which too often marks the character of flaming zealots, and as a gentle admonition for that reprehensible coldness, which perhaps equally as often prevails in the bosom of the ministry. Dr. Nettleton was most sensitively careful to sustain the influence of his brethren. He would not, when he knew there was an evident deficiency, do any thing that might tend, in the least degree, to disparage them in the estimation of their people.—There was one instance, which I am about to name, in which he showed his delicacy of feeling and address, in a most Christian manner. A clergyman who lived not far from the place where Dr. Nettleton resided, bore the reputation of an indolent and inefficient pastor, and had in consequence, caused considerable uneasiness amongst his people. Some of the more faithful part of the church, who deplored the low state of religion and growing laxity of morals among the youth of the congregation went to Dr. Nettleton, and desired him to come and preach to them. To this he would by no means consent, without an express invitation from the pastor, and of that he had little hope. But there happened to be a desert spot on the borders of the town, where religious meetings were seldom held, and where the influence of the pastor did not particularly extend. When he was made acquainted with the fact, he said that he had no objection to go there and hold a few evening meetings with them. He went, and without exciting observation, held several religious meetings. In a short time, a number of the youth were under deep conviction for sin. As soon as he perceived the joyful appearance, he requested all who were under serious impressions, to meet with him the next day, informing them that he had something of an important nature, which he wished to communicate.—When they had all met, he advised the young ladies to go that same evening to their pastor, and ask his counsel respecting the present state of their minds; and the young men he advised to go the