

fluence, and the latter, by their revolting example incessantly solliciting them to the most fearful desecration of the Sabbath, and the profanation of all the names and attributes of its Divine author—when all this, I say, is considered, is there not here an object which truly holds out the strongest, most affecting, and most urgent demands upon the Christian sympathy, not only of the people of Scotland in general, but especially upon that of our young highland preachers and students in Divinity?

Chatham also presents another very important station of the same nature, the Scotch in that place, whose members are rapidly on the increase, having long ago testified their conscious desire for a minister who could preach in both languages.

As to Southwold and Yarmouth it is unnecessary, I imagine, for reasons sufficiently obvious to the Rev. Presbytery of Hamilton, that I should at present say any thing.

But even from the few foregoing statements, brief and imperfect as they are, may it not easily be inferred, that the destitution, in respect to religious ordinances, under which our expatriated countrymen throughout Canada generally are now labouring and have long laboured, is truly deplorable? It is a destitution which is on every hand fearfully apparent, nor less so are its effects. For though a few of the truly pious have hitherto endeavoured to resist the fearfully demoralizing influence of such a state of things, yet the great bulk of the people, especially those who have already been some years in the country, afford melancholy evidence of having less or more yielded to that influence. They do not indeed as yet, generally speaking, manifest an equal contempt in all respects for certain of the outward forms of religion, and especially for the sacred ordinance of the Sabbath, with many of those by whom they are surrounded; but they are evidently fast progressing towards such a melancholy crisis—nor can it be doubted that it is only by being supplied not merely very extensively but very promptly with active and zealous and

talented ministers of their own church, that they can be prevented from sinking down into a state of absolute heathenism.

DANIEL ALLAN

London, 22d August. 1837.

GENERAL SYNOD OF ULSTER.

The annual meeting of this Reverend body commenced on Tuesday in Belfast. After sermon the Synod was constituted by prayer, after which the roll was called, when 150 ministers and 53 elders answered to their names—The Rev. William Craig, of Dromara, was appointed Moderator.

The Rev. John Brown, of Aghadoe, said, before proceeding to business, he wished to move that a respectable member of the Church of Scotland be admitted to sit, deliberate, and vote during the sitting of Synod. He knew he had only to mention the name of Dr. McLeod in order to insure the cordial sanction of the Synod to his motion, and therefore it was quite superfluous to say more than that the Synod of Ulster owed Dr. McLeod a deep debt of gratitude for his exertions on behalf of the Presbyterians of Ireland. Mr. Brown then pronounced a glowing eulogy on the character of Dr. McLeod, and concluded by proposing his motion, which being seconded, and put from the chair, was carried by acclamation.

Wednesday, June 28.—It was stated in the report of the Dublin Presbytery, that the Reverends S. Simpson and R. Dill had succeeded in obtaining an order from General Sir E. Blakeney, that all the troops in the Dublin garrison should attend the Scots' Church, Usher's Quay, at half past two o'clock every Sunday; but that whilst this order was observed by all the other Presbyterians in the garrison, it was neglected by the Scotch Greys.

After a few words from Mr. Brown, endeavouring to account for the non-attendance of that regiment at the Scotch church, Mr. Dill stated, that the Scotch Greys were, with the exception of 30, Scotchmen. That they were lying within seven minutes' march of Usher's Quay; that the order of the General commanding for them to attend the Scotch church had been twice given, but in vain; that he had been refused by Major Wyndham, the officer in command, leave to address them in their barracks; that they were one of the regiments for whom it was expressly prescribed that the services of the Scotch Church