

who can tell when similar circumstances may again occur? But, even though there should be no revolutions, how much are we gradually losing by the gradual decay of Presbyterianism in the army? Is it not, under the present system, a large and perpetual drain upon our ranks? and are there not circumstances sufficient without this to lessen our numbers? Is not emigration sweeping away, with every tide, thousands from our shores? Is not fashion enticing multitudes from our humble and simple worship; and must we also submit to have the British army made a means of proselytizing our people, under the high patronage of the Commander of the Forces, and the Secretary-at-War? How many thousands are lost to us every year, in this way, who, perhaps, settle in other lands, or return to their native country, alienated from the worship of their forefathers, to propagate, perhaps, infidelity or dissent in the neighbourhood that gave them birth? We should require, 1st, That every Presbyterian, on enlisting, should be entered on the books of his regiment as a Presbyterian; 2d, we should require, that Presbyterian soldiers should be marched to a Presbyterian Church, when convenient, in the same way as Episcopalians are marched to the Episcopal Church, and Roman Catholic soldiers to the Roman Catholic; 3d, We should require that the children of Presbyterian soldiers, shall be educated in the principles of the Presbyterian Church, and placed under the superintendence of the Presbyterian chaplain of the place where they are quartered; lastly, we should require that one Presbyterian chaplain, at least, should be appointed to each of the large garrisons throughout the empire. Let us only be energetic, unanimous, and persevering, and success is certain. Let us endeavour to arouse the General Assembly of Scotland to a sense of her duty in this matter. Let us endeavour to enlist on our side the members of Parliament for Scotland and Ulster, and all others whom we can influence. Let us employ that mighty engine, the press. Above all, let us seek the aid of Him who has the hearts of princes in his hand, and, who will assuredly bless and prosper a cause so righteous.

The subject of Mr. DILL's proposal was fully discussed by the Synod, after which the following gentlemen were appointed to act as a committee, and to report to the Synod in relation to it:—Dr. Cooke, Dr. Stewart, Mr. Carlisle, Mr. J. Brown, Mr. H. Dobbin, Mr. R. Dill, (Dublin) Mr. H. M. Molyneux.

Tuesday, July 3.

PRESBYTERIAN SOLDIERS.

The Rev. Richard Dill (Dublin) laid before the Army Committee the following draft of a Memorial, which was approved, and ordered to be presented for the sanction of the Synod:—

"To the Right Honourable General Lord Hill,

Commander in Chief of Her Majesty's Forces, the Memorial of the General Synod of Ulster,

"**SHEWETH**—That in the 'King's Regulations and Orders for the Army,' published in 1837, no reference whatsoever is made to the Presbyterian Church, nor any provision allowed for the Presbyterian soldier to receive the ordinances of their own religion, whilst it is therein directed "that Chaplains shall examine the children of the several regiments in the Church Catechism"—(page 259)—"That officers shall communicate with the Chaplain-General respecting the supply of books of Common Prayer"—(page 241)—and, 'that Commanding Officers are to be particularly attentive that no soldier professing the Roman Catholic religion shall be compelled to attend the Divine Worship of the Church of England'—(page 239)—obviously implying that all others shall be compelled.

"That in 'Explanatory directions for the information and guidance of paymasters and others,' published in 1838, it is directed that, 'wherever it is practicable, the troops should, in all cases in England and Ireland, attend divine service in church with the parishioners' (p. 77); and that, even in Scotland, the allowance for divine service shall be given to a clergyman of the Church of England, except in the instance of fourteen regiments which are specified as entitled to receive the services of a minister of the Kirk of Scotland (p. 79); and as this privilege is only extended to these when in Scotland, and as not more than one of them at a time, on an average, is quartered there, it follows that for one Presbyterian regiment alone, out of all the Presbyterians in the army, which memorialists confidently reckon to constitute nearly one-fifth of it, do the Government provide constantly the ordinances of the Presbyterian Church; all other Presbyterians in the service, if the law be carried into effect, must attend upon the worship of the Church of England, and have their children educated in the principles of that religion.

"That in point of fact, whilst the Church of England soldier has the ordinances of his Church everywhere provided him by the State, there is not a single Presbyterian Chaplain appointed to minister to Presbyterian troops out of Scotland. That in London, Chatham, Gibraltar, Malta, and all the other large garrisons throughout the empire, the Presbyterian soldiery are utterly destitute of the rites of their religion, except in Dublin, and even there, there is no regular Presbyterian Chaplain, although there are several Church of England and Roman Catholic chaplains—although there most be an average of nearly 1000 Presbyterian soldiers quartered there—although there are the General Military Infirmary and Royal Hospital, where sick and infirm Presbyterian soldiers are always to be found, and although very nearly one-half of the entire garrison is at this moment Presbyterian by profession. Memorialists feel persuaded that your Lordships cannot approve of such a state of things. It cannot be desired to treat the Presbyterian Church