

Little doubt that it will be found that sound Presbyterians everywhere will be anxious to avail themselves of the opportunity of taking a part in this undertaking—of having something like a stone in this great monumental building. I have brought forward this subject at the present time, as I think the Commission will rejoice at the announcement.

**INCREASING INFLUENCE OF JESUITISM IN THE HOUSE OF COMMONS.**—At present the Roman Catholics on the Continent are struggling with the deepest interest what is going on in this country, and from each new indication of the increase of the political influence of Popery, are deriving new motives for vigorous exertion. They regard with delight the progress which Jesuitism is making, while the spirit of slumber seems to have descended on those who should have given warning of the approach of the dangerous and insidious foe, and they fancy they discover in its new successes, the preparation for its final and complete triumph. Even in the Continental Roman Catholic States, this enemy of the liberties, both civil, religious, and intellectual, of the people—this disturber of kingdoms—this aspirant after universal dominion—has awakened jealousy, and kindled hostility, and is sometimes obliged to hide its head from the indignation it has awakened, but it is consoling itself for its defeats in other parts of Europe by its successes in Great Britain, and already fancies itself in possession of this island, an stronghold of Protestantism, the object of its old and inveterate hatred.

In conclusion, we remark, that it is scarcely possible to take an extended survey of the progress of Jesuit influence in the House of Commons—of the general tone of feeling towards the body which is beginning to manifest itself among political men of nearly all parties—of the increasing boldness of its friends, and the increasing timidity or despondency of those who might be expected to detect and expose its dangerous character—it is impossible to contemplate all this without perceiving, that unless a new state of feeling is awakened in the country, we are on the eve of very great and important changes. It is manifest that Jesuitism is already one of the great political powers in the country—that it is causing its influence to be felt among all classes of society—that it is making manifest progress, and that each new step in advance stimulates it to greater efforts, and awakens more enlarged expectations.

**DURON, ARRIV.**—In September last, the Rev. Donald Sinclair arrived here from Canada: the presentation of a minister to the church of Duron had by that time fallen from the Crown to the Presbytery of Lorn, which accordingly appointed Mr. Sinclair to preach in the parish church. At the close of the services, Mr. Sinclair intimated from the pulpit that the congregation were requested to meet next day in the school-house, for the purpose of subscribing a recommendation in his behalf. This having failed, a canvass was commenced among the members and parishioners, and about twelve or fifteen signatures were obtained, all the rest having refused to sign. Upon this recommendation the Presbytery issued a presentation in favour of Mr. Sinclair, and on the 3rd instant met for the purpose of moderating in the call, on the reading of which, the congregation, with the exception of four individuals, immediately left the church. One of the four individuals who remained and signed the call had in his day followed divers courses, having been once an Independent, and lately a Free Churchman; the second was an old man, upwards of fifty years of age, of the name of Sinclair, who signed for a *namesake*, as he termed it; the third was an old seaman; and the fourth a shepherd, whose wife is a distant relative of the presentee. The great body of the congregation declined signing any objections, under the impression that the Presbytery were fully resolved on sustaining the call. The Presbytery again met in the parish church on Thursday last, the 19th, for the purpose of inducing their presentee. The Rev. Mr. Calman, of Ardhattan, officiated; and the congregation present did not exceed eight in number, several of whom were not parishioners. We understand that the congregation intend joining the Free Church as soon as a clergyman of that church can be provided.

**THE REV. MR. MONSELL (EPISCOPALIAN) AND THE PRESBYTERIAN MINISTERS OF BELFAST.**—A very curious correspondence has recently been going on between the minister of the Magdalene Episcopal Chapel and some of the Presbyterian ministers of Belfast. It appears that Mr. Monsell was lately appointed Secretary to the new Dispensary Committee, and that, in his written communications to the collectors, he declined to prefix the usual designation of *Reverend* to the names of Mr. Morgan, Mr. Johnston, and others. The omission was immediately challenged by the minister of Berry Street, who, though he lays little stress upon titles, felt it proper to notice any mark of disrespect to his church, and the Secretary was requested to give an explanation. Mr. Monsell very candidly stated, that he had intentionally made the omission. He says,—"As a member of the united Church of England and Ireland, I cannot acknowledge any orders as valid except those which have been conferred by the hands of the bishop. I do not therefore recognise what you term your 'ordination,' nor do I admit your or any other Presbyterian teacher's right to the prefix of 'Reverend.'" It is right to add, that his Episcopalian brethren in this place do not, we understand, approve of the *irreverent* proceedings of the minister of the Magdalene Chapel.

**RELIGIOUS TOLERATION IN CHINA.**—Doubts have been expressed whether the Chinese edict of religious toleration, published some months since, was designed to include Protestants as well as Roman Catholics. The British Plenipotentiary in China recently addressed a note to Keying, the High Imperial Commissioner, soliciting information on this point, and the following is the Commissioner's reply, showing that no distinction is to be made between Protestants and Roman Catholics.

Keying, High Imperial Commissioner, &c., sends the following reply to the Hon. Envoy's despatch concerning equal toleration of the religion professed by the English (here follows an extract of the contents of that letter.)

When I previously concluded the commercial treaty with the United States, one of the articles gave permission to erect chapels in the five ports, and all nations were to have the same privilege, without the slightest distinction. Subsequently, the French Envoy Lagrene requested that natives, if they were good men, should be entirely exempted from punishment on account of the religion they professed. I, the Great Minister, then again represented this matter to the throne; upon which the imperial reply was received, that it should be done as proposed, without drawing any distinction between the rites of the several religions.

As, however, some of the local mandarins seized crucifixes, pictures, and images, and burnt them, it was subsequently settled that permission should be given to worship them.

I, the Great Minister, do not understand drawing a line of demarcation between the religious ceremonies of the various nations; but virtuous Chinese shall by no means be punished on account of the religion they hold. No matter whether they worship images, or do not worship images, there are no prohibitions against them, if, when practising their creed, they act well.

You, the honourable Envoy, need therefore not be solicitous about this matter, for all western nations shall in this respect certainly be treated upon the same footing, and receive the same protection.

I have now addressed a letter to the Lieutenant Governor of Keangson, to direct the inspector of Soochoo, Sunkeang, Taetseang, to publish another proclamation, and likewise officially requested the Governor-General of Fokeen and Chekeang to issue a distinct declaration of the same tenor in the various ports.

Whilst sending an answer, I wish you much happiness at this season, and send this important paper.

25th year, 11th month, 22nd day (20th December, 1845).  
Received 23rd inst.

**THE ROMAN MOVEMENT.**—From an article in a recent Frankfort journal, it appears, that notwithstanding the attempt made in many parts of Germany to prevent the extension of the Reformed German church, the sect called German Catholics is gaining ground. The number of members in Berlin exceeds two thousand, and it is said they are numerous even in Vienna.

**FEMALE MISSIONARIES IN CHINA.**—A letter has just been received by a gentleman in this city, from the only Female Missionary at Amoy, China, strongly exhibiting the propriety and importance of educated Christian ladies going to that country and labouring for the elevation of their secluded sex. The writer says:

"We have a meeting every Tuesday for the Chinese women. The first time five women and four girls came; the last, seven women and two girls. This is a small beginning, but we hope the number will increase after New Year's. Many say, they have so much to do to get ready for that day (which is observed, as in New York, in congratulatory visits) that they cannot now spare time for the meetings. I have been some distance to see some of them, taking only my *bu-a* (a female servant) with me. I am not at all afraid of thus visiting abroad, though I was at first. Can you not induce additional missionaries to come to Amoy, bringing wives with them?"

**MISSIONS OF THE CHURCH OF ROME.**—We have before us the 36th Number (May, 1845) of the *Annals of the Propagation of the Faith* (Lyons), containing the Report of the Association for the Propagation of the Faith for 1844. By it we are informed that the receipts of the association amounted, in the year 1844, to £138,047 8s. 4d.; and that it expended during that year on its missions in Europe, £25,574 8s. 1d.; in Asia, £37,699 4s. 3d.; in Africa, £11,728 19s. 1d.; in America, £43,943 17s. 6d.; in Oceania, £8,984 3s. 8d.

The association has missions in active operation in Abyssinia, China, Georgia, Canada, the United States, Constantinople, the Islands of the Levant, Algiers, the South Sea Islands, Persia, Siam, Cochin-China, the East Indies, Bulgaria, Greece, Palestine, Australasia, Cape of Good Hope, British Guiana, Ava, Syria, Thibet, Tripoli, Tunis, West India Isles, &c.

Every Number of the *Annals* announces the departure of missionaries for almost every part of the world. Rome is engaging in thorough earnest in the great conflict. Let the friends of Bible truth be up and doing, and by their missionaries and the Word of God, confront the Man of Sin in every corner of the globe to which he penetrates; yes, anticipate him, by visiting with the Gospel message the millions of our fellow-creatures who are perishing for lack of knowledge.

**CONSTANTINOPLE.**—Dr. Leitner, who is connected with the Free Church Scottish mission to the Jews in this city, pursues his labours with remarkable diligence, and seems to be eminently successful in forwarding the objects of the mission, by bringing vast numbers of the Jews within the sound of the Gospel who could not otherwise have been reached. He is beloved by all the Jews, German and Spanish; and whenever he visits their respective quarters, he is accommodated with a locality, often a synagogue, suitable for the reception of the crowds who flock to him for advice.

## PRESBYTERY OF TORONTO.

### HOME MISSION FUND.

Normal congregation, per Mr. John Miller..... £5 16 3  
Medonte, per Rev. D. McMillan.... 3 0 0

Omitted in a former list of contributions to Foreign Missions, but received by J. Rejpath, Esq., the Treasurer:

From the congregation of Esquesing £1 15 0

Erratum.—In the number for March, the collection of £9 5s. for the Home Mission was by a mistake put in as from "Caledon;" it ought to have been from *Eldon*; which township, along with its neighbour Thorah, and its not far-off neighbour, West Gwillimbury, have done nobly.

Cash received for the Record, during May, from the following places:—Nelson, St. Catherine's, Thorah, Eldon, Orillia, Osgood, London, and Eckfrid.

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