

ter. The government agent says that they pray daily, conduct themselves with the greatest propriety, and refrain from all labor on the Sabbath. Twelve months ago they had never heard of God; now they have been baptised, and many more are earnestly desiring to embrace the Gospel.

MAR YOHANNAH, the venerable Nestorian Bishop, attended recently at the First Presbyterian Church in this city, which though a very large capacious building, was not sufficient to accommodate the many hundreds of our citizens who were anxious to be present. Mr. Perkins, a missionary to Persia, and among the Nestorians, with whom the Bishop visited this country, and who is now in company with him, gave a very interesting account of the Nestorian Christians, and his missionary labors in that country.

Mar Yohannah then arose and made a few remarks in the language of his people, which were translated by Mr. Perkins, and were in substance, that he was much surprised to see, away in the west here, so many leagues from his oriental home, a country so populous, so wealthy, and possessing such civil and religious advantages. He said that in Nestoria they thought they were highly favored if each church could have a copy of the Scriptures, which, as they knew not printing, were in manuscript, and those so rare as to be very valuable—while in this country copies of the holy word were so plenty that every family and every child even could possess the inestimable work. He exhibited an ancient copy of the Testament in Persian manuscript, which was looked upon with a good deal of curiosity, as an interesting relic of Eastern antiquity.—*Buffalo Com. Adv.*

RECANTATION.—A Liverpool paper (the Mail), received by the last steamer, states that Dr. Graham, a respectable surgeon at Birkenhead, publicly read his recantation of the errors of Romanism, in Trinity church, in that place, on the first Sabbath in July. The Mail states that the Recantation produced a deep effect on the minds of many of the Roman Catholics who were present. At the conclusion of the service, four other Romanists expressed their anxious wish to do likewise.

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, SEPT. 8, 1842.

In a rising colony like Canada, it is of the utmost importance, that free and equal religious rights should be secured to every class of Her Majesty's faithful and loyal subjects; indeed, it will readily be admitted, that any attempt at an infringement of those rights would in all probability lead to the most lamentable results, and tend to destroy that peace and confidence which are so essential to our prosperity as a colony.

A memorial was lately presented to His Excellency Sir Charles Bagot, signed by a number of Protestant ministers of the city of Montreal,—praying for an equal participation, with the members of the Church of England, in the advantages to be derived from "the Universities and Colleges in British North America, established by Royal Charter, and supported by public funds." The reply of His Excellency being of rather an evasive character, the Rev. Gentlemen already alluded to, have drawn up a manly and forcible "appeal" to the people of Canada, on the important subject, which has been extensively published. We regret that our limits prevent us from copying more than the following extract, which, however, will suffice to explain the object of this important document.

As the demand is perfectly reasonable, we cannot conceive in what manner so common an act of justice can be denied.

"We cannot allow ourselves to believe that the enlightened and liberal portion of our brethren who adhere to the Church of England will approve of such partial proceedings, because we cannot imagine them so blind and miscalculating, as to deem that the temporary possession of such exclusive power and influence, would not be bought at far too dear a price by setting them in a hostile attitude to the great body of their Protestant brethren in this Colony.

"Is there not cause then for alarm? Is there not good ground for this appeal? When we look around the various Colonies of British North America, what is the actual state of our Protestant Colleges? In what hands is their government vested? Are they fitted to inspire equal confidence in all classes and denominations of Her Majesty's loyal subjects? Is there no respect of persons or of creeds?—Do they fulfil their ends in the most ample measure? Or, what is the cause that they are shorn of their power, lustre and influence, and the public deprived of the equal and full participation of their benefits? Is it to be tolerated at this day, and in this part of the British dominions, that these noble institutions should be cast in party or sectarian mould, that they should be trammelled, dwarfed, drained of their vital power and spirit, paralysed in their free and generous action, by a preposterous and antiquated liberality? In fact, until these institutions throughout North America shall have been effectually emancipated from the preponderant ascendancy of one sect or party, thrown open to the public, and their government made at least virtually responsible, it is not possible to entertain the shadow of a hope that they will fulfil their end and command public confidence.

"In fine, we are persuaded that there never was a period when we had greater cause to distrust a party who it seems "have learned nothing and forgot nothing," amidst the many lessons and warnings which the recent troubles of this Colony have imparted, to all who are capable of profiting by experience, and so long as they continue to manifest a determination to maintain an undue influence in the conduct of our most important institutions, we must feel it our imperative duty to watch them closely and to guard the most sacred and precious rights of a free people; nor so long as their influence is allowed to predominate, is it possible for us to indulge the pleasing confidence that we may sit down secure against any infringement of interests, which it would be unpardonable in us to leave in jeopardy.

"We cannot but regard, therefore, the present as another great crisis which has arisen in the history of this Colony, in which we are called once more to unite and co-operate, in order to enforce the practical and impartial carrying out, in the frame work and administration of all our public institutions, of those principles of equal rights and liberality, and of that virtual responsibility to public opinion, which are the only sure guarantee of our future peace, freedom, and prosperity.

"Under this persuasion, we conclude by recommending that the public, by every constitutional means, should now protest against, and thereby counteract, the pernicious influence of this party and sectarian spirit, which, if it be not now sternly and vigorously opposed, will not stop in its career, until it shall have perverted into merely party and sectarian schools, our Universities and Colleges, which if not immediately and effectively put down, will revive unhappy dissensions from which we have just emerged, and obscure the fair prospects that are now opening to our country.

"Is it too much to hope, that those who are now so blindly and precipitately urging this matter, may be induced by this Appeal to pause in a career in which we are persuaded their ultimate defeat is inevitable? Nay more, we will venture to forewarn them, that should they actually succeed, victory will prove to them more injurious than defeat; for we are persuaded, that if these institutions are established upon a narrow basis, and governed in the spirit of a sect or party, they will forfeit the confidence and support of the great body of the people, will dwindle into mere private and party establishments; new institutions, founded upon better principles, and standing upon a broader basis, will speedily rise up to supersede, in all probability to overshadow and eclipse them; compelling them either to accommodate themselves to the wants and wishes of the country, or dooming them to languish and wither away, the just objects of general contempt and reprobation.

"Representing, as we do, so many Christian communities, it is scarcely necessary distinctly to disclaim any hostile spirit towards the Church of England as such, and to avow our willingness, in all respects, to concede to the members of that community those equal rights to which, in common with ourselves, they are entitled.

"We rejoice in the fact that that Church includes many towards whom we cherish most sincere fraternal love, and with whom we shall gladly co-operate

in all that pertains to the glory of our common Lord, and the best interests of our fellow-men."

### WESLEYAN MISSIONARY ANNIVERSARY, FOR THE CANADA EASTERN DISTRICT.

THE following interesting account of the proceedings of the district meeting, recently held in Odell Town, from the pen of the Chairman, the Rev. W. M. Harvard, we have copied from the *Wesleyan*. For several important reasons, it will well repay a perusal. The intelligence, respectability, zeal, and piety of the Wesleyan Methodist Church, have secured to that body the respect and admiration of the great and good of every denomination of Protestants. The eminent success which has every where attended the labours of Wesleyan Ministers, is the very best proof we can have, not only that they are *divinely called* to the important work of the ministry, but that their unwearied zeal is acceptable to the Great Head of the Church.

ODELL TOWN, J.A. COLLE, July 7, 1842.

Rev. and dear Sir,—During our recent District Meeting, most of the Missionaries were called upon to preach either in the Odell Town Chapel or the adjoining settlements; and the recollection of their useful labours is very gratefully cherished by us.

The Missionary Meeting for the District was held on Tuesday Evening, May 24th, the Rev. ROBERT J. LUSHER in the Chair. An interesting Annual Report of our Missions, prepared by the Rev. R. COONEY, was read, and directed to be printed for circulation in the District.

On the Wednesday Evening the Preachers partook of the Holy Sacrament of the Lord's Supper together, and were joined in the sacred service by a considerable number of the members of our Society, together with several pious people of other Churches, and some from the neighbouring Republic, who I do not doubt were "strengthened and refreshed" by the favourable opportunity of christian communion in that Divine ordinance.

On Monday the 23d, in the evening, a valued young Brother, Rev. MALCOLM McDONALD, was regularly ordained to the office of the Christian Ministry, according to our truly apostolical order, "by the laying on of the hands of the presbytery."

The candidate had previously exercised as a probationer for nearly five years, and had passed through his preparatory studies, together with the prescribed theological examinations, to the satisfaction of the District Meeting.

As usual on such an occasion, he was desired to give an account, before the congregation, of his conversion and present christian experience, together with the circumstances of his call to the Ministry: with which he complied in a manner and spirit most clear, scriptural and affecting. One pleasing feature of his case was, that he had been "born of the Spirit" in the same consecrated edifice in which we were assembled to "ordain" him to the sacred office. He felt himself happy that, at his ordination, he was able to point the listening auditory to the precise spot on which as a mourning penitent, he was first enabled to believe in Christ and to "JOY IN GOD." This circumstance was well remembered by many pious and intelligent persons who were present with us, and to whom the natural allusion could not fail to be touching in a high degree; knowing as they well did, that, by the grace of God, his subsequent conduct had been such as to confirm the profession of conversion with which he had originally commenced his christian career.

It was gratifying also to know that "THE HOLY GHOST," by whom he had been "inwardly moved" to take upon him "this office and ministry," had made him instrumental in the conversion of others, to whom he could appeal agreeably to apostolical usage as "the seals of his ministry in the Lord." This is a point on which the Wesleyan Body have from the beginning always required the most satisfactory evidence relative to all candidates for the ministry among them.

The conversion of sinners to God was the primary object of the institution of the Christian Ministry; and the accomplishment of that object the primary and primitive proof of a Divine commission to preach the Gospel. Such accomplishments demonstrated a Divine accompaniment. To this the following Scriptures bear the strongest testimony:—Acts xxvi. 16, 17, 18;—2 Cor. v. 18, 19, 20;—2 Cor. vi. 1; 1 Cor. iv. 14, 15;—1 Cor. ix. 1, 2;—Mark xvi. 20.

The Wesleyans DEPRECATE a ministry to which the Holy Ghost affords no confirming "seals," in the conversion of sinners to God! and I trust they will