

From the Newark Sentinel.

MR. WEBSTER'S DEFENCE OF CHRISTIAN MORALITY.

We hope to see Mr. Webster's Defence of Christian Morality and of its professed Teachers, as a body, as contained in his argument before the U. S. Supreme Court, in the Girard Will case, published in full in some popular form for distribution through the country. Of all the distinguished services which this great man has rendered to his country, this free expression of his views, on a topic of paramount interest, is by no means the least. His manly vindication of the honourable profession, treated with such vulgar contempt by Mr. Girard, is the more to be prized, because public sentiment, though stopping short of the miserable extreme, is yet extremely illiberal and unjust in the censorship which it exercises over it—a censorship to which no profession ought to submit, or can submit, with proper self-respect.

On Monday, Mr. Webster said he had shown that the Christian religion and its general principles must ever be regarded as the foundation of civil society. He then proceeded in an effort to prove that the tendencies and effects of Mr. Girard's plan of education as embodied in his will, were opposed to all religions of every kind. He said:

"Now, we'll suppose the case of a youth of eighteen, who has just left this school, and has gone through an education of philosophical morality, precisely in accordance with the views and expressed wishes of the donor. He comes then into the world to choose his religious tenets. The very next day, perhaps, after leaving this school, he comes into a court of law to give testimony as a witness. Sir, I protest that by such a system he would be disfranchised. He is asked, 'What is your religion?' His reply is, 'Oh I have not chosen any; I am going to look round, and see which suits me best.' He is asked, 'Are you a Christian?' He replies, 'That involves religious tenets, and as yet I have not been allowed to entertain any.' Again, 'Do you believe in a future state of rewards and punishments?' and he answers, 'That involves sectarian controversies, which have carefully been kept from me.' 'Do you believe in the existence of a God?' He answers that there are clashing doctrines involved in these things, which he has been taught to have nothing to do with; that the belief in the existence of a God, being one of the first questions in religion, he is shortly about to think of that proposition. Why, sir, it is vain to tell about the destructive tendency of such a system—to argue upon it is to insult the understanding of the humblest Christian—it is mere sheer, low, ribald, vulgar Deism and infidelity! (Here the effect was almost electric, and some one broke out with applause, which was stopped.) It opposes all that is in heaven and on earth, that is worth being on earth! It destroys the connecting link between the creature and the Creator—it opposes that great system of universal benevolence and godliness that binds man to his Maker. No religion till he is eighteen! What would be the condition of all your families—of all your children—if religious fathers and religious mothers were to teach their sons and daughters no religious tenets till they were eighteen! What would become of their morals—their excellence—their purity of heart and life—their chastity—their hope for time and eternity? What would become of all those thousand ties of sweetness, benevolence, love and Christian feeling that now render our young men and young maidens like comely plants growing up by a streamlet's side—the grace of opening manhood—and the graces of blossoming womanhood? What would become of all that now renders the social circle lovely and beloved? What would become of society itself? How could it exist? And is that to be considered a charity which strikes at the root of all this—which subverts all the excellence of social life—which tends to destroy the very foundation and frame-work of society, both in its practices and in its opinions?—that subverts the whole decency, the whole morality, as well as the whole Christianity and government of Society? No, sir! No, sir!"

The dissenters of Birmingham are bestirring themselves in the education movement. Schools will ere long be formed in connexion with every dissenting church in the town.

"THE MYSTERIES OF PARIS."

Sometime ago we did not hesitate to express fully our decided disapprobation of the Novel bearing this name, believing it to be one of Satan's polished shafts against the morality and religion of the community; and we have the satisfaction of knowing that only one friend of fiction has employed his pen in opposition to what we wrote. All productions of the same class ought to cease to be read—ought to be held in abhorrence by the public—ought to be prohibited by men in power—ought to be declaimed against by parents and teachers, and by ministers and members of Christian Churches,—and then a cheap and corrupt press, which cares not for the purity of the age, would be abashed. There is, in the present day, an itching for fancy, and too little desire for sober truth. Some persons seem to live on air. We are happy to see that other contributors of periodicals think with us, and we commend the following extract from the *American Messenger* to the attention of the reader.—

"MYSTERIES OF PARIS" AND OTHER TRASH.—As was to be expected, the rapid sale of this infamous book has stimulated the publishers to the production of other works of the same licentious character. Another of Eugene Sue's choice effusions, entitled "*The Chain of Crime—a Tale of passion*," is thrown into the furnace of guilty excitement; and the depraved appetite still cries "Give! give!" Translators are in full blast; in a twelvemonth the lava of German, French, and Italian corruption may all be poured forth on our defenceless households.

It is stated, that while the "Mysteries" were in progress of publication in Paris, the police arrested the author, on the ground that its scenes were too licentious even for that corrupt capital. A book, then, that cannot be tolerated in infidel and licentious Paris, may be thrown broadcast upon our land, and there is no remedy. Why is it not time for virtuous people to assemble and speak out the feelings of indignation, at this wholesale traffic in mental and moral poison?—*Chr. Guard.*

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MAY 2, 1844.

THE REV. DR. BURNS arrived in our city on Friday last, and preached an admirable discourse on that evening in the American Presbyterian Church. On Sunday last he delivered three very able and impressive sermons in St. Gabriel Street Church, the Wesleyan Chapel, and the American Presbyterian Church. Immense crowds flocked to hear him, and his addresses appear to have excited a very lively interest throughout the religious community. The Rev. Doctor is calculated to give a very high impression of the practical style and massive power of the Evangelical preachers of Scotland. He addressed a large public meeting in the American Presbyterian Church on Monday night, and a second meeting on Tuesday evening in the same place. Dr. Burns also delivered a missionary address on Tuesday afternoon in St. Gabriel Street Church, to a large assemblage of ladies from different congregations of the city.

Should we be favoured, with a detailed account of the proceedings of the deputation in this city, we shall gladly insert it in our next.

FREE CHURCH OF SCOTLAND.

THE success of the Free Church Deputation, in England, forms a very important feature in the news received by the *Acadia*. The intrepid champions of that noble cause have carried their incursion into the very heart of the English Universities. Deputations have

visited the seats of these far famed institutions, and been warmly received. The astonished Gownsmen of Cambridge have heard for the first time the cause of the Headship of Christ pleaded at their very gates, from the lips of Dr. Candlish. A spirit of enquiry which has been lulled asleep within the walls of that venerable institution has been awakened. A large meeting has also been held in Exeter Hall, London, which was distinguished by a speech of great power from the Hon and Rev. Baptist Noel.—*Christian Guardian.*

TO OUR COUNTRY READERS.—The very low price at which our paper is published, obliges us earnestly to request, that all our friends at a distance will make an effort, as speedily as possible, to remit us, through our agents, (or by post, in bills,) the amount of their respective subscriptions—the expense of sending round a collector (20 per cent.) being more than the charge for the paper will warrant our incurring.

Six months have now elapsed since the commencement of the New Series of the *MIRROR*; and the large additional outlay consequent upon a weekly issue, renders it extremely desirable that all our friends should attend strictly to our terms, viz: payment half-yearly in advance. Those who have not yet paid for the last half-year, are respectfully requested to do so without delay.

THE ABORIGINES OF AMERICA.—A Committee have been appointed in New-York—consisting of Messrs. Schoolcraft, Hoffman, Terplanck, W. L. Stone, Butler, Robinson, and Campbell—who have published a circular, dated "Room of the New Historical Society, University of New-York, March, 1844," the object of which is the collection of maps, deeds, and papers, &c., to enable the Committee to prepare a "Map of the State, with all the original Indian names." This is an interesting and important matter.

We see that the Rev. Benjamin Slight has issued the prospectus of a work, to be published when a sufficient number of subscribers can be obtained—entitled, "*Indian Researches; or facts concerning the North American Indians: including Notices of their present State of Improvement, in their Social, Civil, and Religious Condition; and Hints for their future advancement.*" He may send us a dozen copies.—*Christian Guardian.*

"INDIAN RESEARCHES."—Last week we just announced a publication bearing this title, by the Rev. Benjamin Slight, and wished to have a number of copies sent us on our own account. Since then the Book Steward has received a letter from Mr. S., by which we learn more particularly what the work is; and judging from his statements, we think it will prove to be interesting, and acceptable to persons who may order it as directed in the advertisement inserted by us elsewhere to-day.—*Id.*

Subscribers' names for the above work will be received at the office of the *Christian Mirror*; also, by Mr. R. MILLER, Nuns' Buildings; by Mr. R. D. WADSWORTH, Temperance Depot; and by the Wesleyan Ministers throughout the Province. (See advertisement on last page.)

Cassius M. Clay has announced his determination to emancipate all his slaves in the course of the present year. Mr. Clay is a very large slaveholder, and is said to be the richest man in Kentucky.