

POPULAR OBJECTIONS TO UNIVERSALISM ANSWERED.

1. "If the doctrine of universal salvation is true, there can be no use in preaching it." I must confess that this objection is both flat and stale; but as it is not so much our object to condemn folly, as to enlighten it, we must give it a passing notice: It is frequently the last objection given by an opponent, after having been driven the rounds in argument, and refuted, point after point. He will then look you wisely in the face, with a "Well, friend, if your doctrine is true, there is no use in preaching—that's clear; for if all men are to be saved, unconditionally, what's the use of preaching?" And then he takes his leave of you, unless, perchance, he is stopped a little, as we stop him now, to reason with him; and to state.—

1. That this is no objection to the truth of the doctrine, but only against its utility.

2. The objection destroys itself. It is based upon the supposition that the doctrine may be true. If it is true, that is reason enough for preaching it. Would the objector have us preach a falsehood, even though it might appear of some utility? No indeed. If, then, our doctrine is true, that is the very reason why we should preach it.

3. The objection also supposes that the only use of preaching is to save men from an endless hell. And this, in fact, is the great object of all limitarian preaching.— Now, if there were no other salvation than this, and all mankind were to be unconditionally saved from this, then, we confess, there would be no use in preaching. We might then institute the following argument: there is no other salvation than deliverance from an endless hell; all mankind must experience this salvation; therefore, there is no use in our preaching to save them.

But suppose there happened to be another salvation. Suppose that Christ received the "name of Jesus, because he should save his people from their sins;" suppose that he was "sent to bless us, in turning away every one of us from our iniquities," suppose it was to "open our eyes, and to turn us from darkness unto light, and from the power of Satan unto God, that we might receive forgiveness of sins, and an inheritance among them which are sanctified by faith." There would then, manifestly, be an appearance of wisdom, in the preaching of the cross, and in bringing home to men's business and bosoms matters worthy of their grave attention!

Now this happens to be the case. We perceive that men are in the way of sin, of darkness and of unbelief. We preach to open their eyes, and turn them to the light. We fear no endless hell, but we recognize a high and glorious salvation,—one which, we apprehend, fully justifies the use of the term, notwithstanding all the felt unmeaningness which, in our use of it, is felt by many to hang around it. It is, emphatically, to SAVE MANKIND that we preach the sentiments of our faith. And the Saviour himself came "to seek and to save those who were lost," not those who should be lost. We view the world, or a great part of it, in a lost condition. They are lost to truth, they are lost to virtue, they are lost to faith and hope, they are lost to happiness, they are lost from their Father's house,—they are lost, wofully lost, but not forever; and it is by the "foolishness of preaching" that we expect to save them. In the world's eye it is foolishness, but to those who have tasted of the good word of God, and the powers of the world to come, the gospel we preach is the power of God, and the wisdom of God, to the salvation of every true believer.

Go, my friends, and contrast our condition with the condition of the heathen, if you want to know the utility of preaching, abstracted from the power of an endless hell. See them sunk in the grossest degradation, idolatry sensuality, and ignorance; "without natural affection, implacable, unmerciful," and living in darkness that may almost be felt. Contrast their uncivilized and degraded state with the condition of those who have received the

light and knowledge of God in the gospel of his Son, and say then, we beseech you, apart from all considerations of exposure to an endless hell, whether a grant and special salvation had not visited us. This is the salvation we preach. We seek to save men from ignorance,—ignorance of God and his government; from sin and its bitter consequences; from unbelief and sorrow, and all the evils attendant upon mortal and imperfect man, which the gospel can alleviate or remove away forever. If our doctrine is true then, there is some use in preaching it.

We preach to make men better.— We aim to inspire the virtuous will, the holy resolution, and to impel the creature to worship his Creator from thankfulness of heart. And is it foolishness in the eye of God? Is it vain and useless unto man? It may be foolishness to some, but they should not forget that, in days long past, when the world in wisdom towered high in its own estimation, "it pleased God, by the foolishness of preaching, to save them that believe." And may not the same salvation go forth now? Yes, and it will go forth, till the world is delivered from its folly,—till all obstacles are moved out of the way,—till "every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

Again, we must now tell the objector that one very great use in preaching our faith is, to save mankind from degrading and dishonorable conceptions which they have formed of Him who is the Father of all mercies. They have dishonoured God by the ascription of a character that would disgrace the veriest tyrant upon earth. They have cast a cloud of blackness over all his government. There is not one of them who, if he had the power, would not do better, infinitely better, for mankind than they allow their God will do. Thus they exalt their own benevolence above that of the Almighty, and impiously revile his character with blasphemies too horrible to utter. This is plain, but it is absolutely true. I do not say they do it intentionally; but they do it in ignorance of his adorable nature. And if I wanted to reproach my God, and to conjure up the foulest imaginable impiety, I would not, with horrid oaths deny him; but I would say, in daring coolness, that he would inflict upon his helpless creatures, who owe their being to him, unintermitted, and interminable torment.— This I would do; and I should have no doubt that I had done the worst I could do. I know I am plain, and I mean to be plain on a subject of this nature: I would say it, did I die while my pen quivered in my hand.

Now, my friend, it is to save mankind from such dishonorable views of God that we preach our sentiments. And we will preach till knowledge runs to and fro, and his name is glorified throughout the earth.

We have now one question to ask concerning the morals of this theory and shall then dismiss the subject. Would those who bring the objection we are noticing be willing to acknowledge that, were it not for saving men from an endless hell, all their preaching and all they could preach would be foolishness? Then ENDLESS DAMNATION is the sum total of their wisdom! And, without this, they could not lift a finger to God, to Christ crucified, to virtue, or to happiness! And we believe this is not a great ways from the truth of the matter!

[To be Continued.]

The word "damnation" occurs but ten times in the Bible—the word "damned" but three times—whereas the word "salvation" occurs one hundred and seventy times. Why do some preachers delight to use the former so much more frequently than the latter?

SECULAR.

UNITED STATES.

THE CALIFORNIA MOVEMENT.

The excitement regarding the recent discoveries of gold in California continues to increase throughout the United States, and it is difficult to say when it will reach its height. The whole number of vessels that had left the United States for that region since the commencement to the 1st Feby, was 99, and the number of passengers they had carried out between 5000 and 6000.— The different routes taken were as follows:

	Passengers.
For San Francisco direct in 80 vessels	4,476
Via the San Juan, in one vessel	2
Via Vera Cruz, in two vessels,	215
Via the Brazos, in two vessels,	219
Via Chagres, in 14 vessels,	807

Total thus far in 99 vessels 5,719

Very extravagant estimates of the annual yield of the gold regions of California are made—extravagant compared with the yield of gold in any other country, though, perhaps not beyond what may be realized. Some estimate that a hundred millions of dollars worth of gold will be collected annually. Indeed all the accounts lately received from that country state that the supply of gold is literally inexhaustible.

A question naturally suggests itself as to what will be the effect of this discovery upon the value of gold and upon the commerce of the world? The aggregate currency of the world is estimated by a New York journal as follows—

Bank Currency.	Specie in Banks
United States \$155,000,000	75,000,000
Great Britain 150,000,000	90,000,000
France 100,000,000	40,000,000
Rest of Europe 200,000,000	200,000,000
Rest of the world 50,000,000	40,000,000
Total estimate \$350,000,000	445,000,000

SPECIE IN CIRCULATION.

United States,	20,000,000.
Great Britain,	75,000,000.
France,	60,000,000.
Rest of Europe,	200,000,000.
Rest of the world,	25,000,000.
Total estimate,	\$30,000,000.

According to this estimate the aggregate circulation of money and promises to pay money is ten hundred and thirty millions of dollars; of which six hundred and fifty millions consist of paper or bank promises. The circulating of this paper keeps locked up four hundred and forty-five millions of specie in banks; showing that the currency of the world is two hundred and five millions dollars greater than it would be if there were no bank paper in circulation, and the specie now locked up in banks took the place of the bank paper. If the yield of gold in California be one hundred millions of dollars annually, in little more than two years the addition of gold to the circulation, would be nearly equal to the aggregate amount of bank paper now afloat. From this addition to the metallic currency of the world one of two results must follow. Nations would either adopt an exclusively metallic currency, and thus prevent a violent financial revolution or the bankers would make every additional million of gold the basis for an addition to the circulation of two millions of paper. Three hundred millions of gold would thus add nine hundred millions to the currency of the world; nearly doubling its amount, creating a violent financial revolution, and instating prices to a tremendous extent. Gold would thus sink much below its real value, as the currency, increasing by artificial means three times as fast as the gold, would sink in value, the paper in its fall bringing down with it the price of gold. If the estimates of the probable yield of gold in California be realized, the Americans may do much to keep up the value of gold by prohibiting the use of bank paper as currency. If they permit paper to continue to compete with gold as currency (for that is the correct light in which to view it) a very important product of national industry will be much lessened in value.

The effect of a depreciation of the value of gold on most of the countries of Europe, would on the contrary, be highly beneficial. If gold were to depreciate 50 per cent in value; if a given quantity of it would in future purchase only half the amount of labour it does at present; and if it still continued to bear the same value nominally that it does at present, the national debt of England would in fact be reduced to half its present amount, though none of the debt were actually liquidated.—[Examiner.]

THE REAL GOLD MINE IN CALIFORNIA, we are informed, has been at length discovered,—whole masses of golden rocks being in the mountains—and that the object in sending out the Revenue cutter Ewing the other day, was to convey intelligence of this fact to our ships of war in the South and Pacific Oceans, in order that they may repair to San Francisco and protect the treasury. This statement we give on the authority of a gentleman who was in Washington when arrangements were making for sending out the Ewing which in one of the fastest sailers belonging to the Government.

Normans declare that the discovery of the Gold mines in California, is the result of their selection of that country for their abode. In other words, they consider it a special interposition of Providence in their behalf.—[N. Y. Com. Adv.]

NEWS BY THE STEAMER "CANADA."

The California gold fever rages very high in England. The burthen of the various vessels announced for California, in one impression of the Times amounts to 5000 tons. About a million, and a quarter is wanted to carry out the schemes already formed.

THE CHOLERA.—The number of deaths by cholera are about the same as the preceding week. The number of deaths in London and the country for the week ending January 10, was 580—Scotland, same time, 2,508. The only places where it has made its appearance is Ireland, and Belfast, Bergen, and Holywood. Between the 5th and 8th inst., 36 persons were reported to have died with it.

Preaching Appointments.

LONDON:

On Sunday, March 4, at the Universalist Church, at 14 o'clock in the morning and 2 o'clock in the afternoon.

There will be a business meeting on the following Monday evening, at 7 1-2 o'clock. The members of the Society and all those friendly to the cause, are respectfully invited to attend.

WESTMINSTER:

In the Brick School-house, on Wednesday ev'ng, March 7, at 7 o'clock.

TOWN LINE:

In the New School-house, on Thursday ev'ng, March 8, at 7 o'clock.

TEMPERANCEVILLE:

On Sunday, March 11, at 2 1-2 o'clock in the afternoon.

SMITHVILLE:

On Sunday, March 18, at 2 1-2 o'clock in the afternoon.

PELHAM:

In the School-house, near Disher's Tavern, on Sunday, March 18, at 10 1-2 in the morning.

BEAMSVILLE:

On Sunday, March 18, at 7 o'clock in the evening.

BRANTFORD:

On Sunday, March 25, at 10 1-2 o'clock in the morning in the Old School-house.

MUDGE HOLLOW:

On Sunday, March 25, at any hour in the evening the friends may appoint.

BERLIN:

On Sunday, April 1. Preaching twice or three times, and at hours the friends may choose to appoint. Mr. Miller and our friends in that region, will please make the necessary arrangements, giving notice, &c.

CHEQUERED SHEDS,

BURFORD:

On Tuesday, April 3, at 7 o'clock, in the evening. The friends will please give notice and make the necessary arrangements.

WATERFORD:

On Wednesday, April 4, at 7 o'clock in the evening.