

a fashionable church?—do the gay attend it?" Thus saying in the end, we care nothing about religion, or its utility any way, but our object is to be fashionable; and we will attend to nothing where we shall be most likely to attain this object.

Do we have certainly no objection to a church, because fashionable people, so called, attend it; and we would not object on any ground to attending ourselves if we had adopted the doctrine therein taught; we possibly contend against the policy of going only to such churches, for the purpose of becoming popular—knowing it to be unchristian, as well as opposed to good common sense. It is a certain mark of a diseased weakness for any man or woman to be thus carried about by every popular breeze that blows, and is an indication that they are not far from the kingdom of Satan.

Jesus Christ and his apostles were once unpopular in the eyes of the world. One of the principal accusations brought against the Saviour by his enemies was, that he eat with publicans and sinners, and was their friend. Were he now to appear on the earth it is altogether probable to find that the same accusation would be made against him: A religious aristocracy exists in our country almost as destructive to religion as unbelief itself. Churches exist in which the poor are entirely excluded, whose chief objects are, to combine the wealth and influence of the land; and we esteem known preachers to be dismissed from them simply because they were too familiar with the common people. Is this religion? Rather is it not in opposition to every principle, and the very spirit of the gospel of Jesus Christ?

WILL YOU ANSWER?

As we are required to love our enemies, may we not safely infer that God loves His enemies? If God loves His enemies, will He punish them more than he does for their good? Would endless punishment be for the good of any being?

If God hates His enemies, why should He love our enemies? Are we required to love better than our God? If God loves only who love Him, in what respect is he better than the sinner? Luke vi. 33.

As we are forbidden to be overcome of evil, can we safely suppose that God ever be overcome of evil? Would not the infliction of endless punishment prove that God had been overcome of evil?

If man does wrong in returning evil for evil, would not God do wrong were He to return evil for evil? Would not the infliction of endless punishment be proof positive that God was returning evil for evil?

Will not an infinitely good God do the best he possibly can for the whole human family? Would not the infliction of endless punishment be the very worst that he can do for any being in the universe?

As we are commanded to overcome evil with good, may we not safely infer that God will do the same? Would the infliction of never-ending punishment be overcoming evil with good?

Is God "without variableness or without shadow of turning?" If God loves His enemies now, will He not always love them? If God will always love His enemies, will He not always seek their good?

Is it just for God to love His enemies; and be "kind to the unthankful and evil," in the present life? Would it be just for him to exercise the same love and kindness toward them in the future life?

Would it be merciful in God to inflict endless punishment? that is, would it be merciful to the sufferer? Can that be which is not merciful? Can that be

merciful which is not just? Do not cruelty and injustice go hand in hand?

10. Does divine justice demand the infliction of pain from which mercy recoils? Does the mercy of God require anything which His justice refuses to grant?

11. Does not mercy plead for the salvation of all mankind? If any other attribute of Deity pleads for a different result, why should the pleadings of mercy be set aside?

12. If the demands of the justice of God are opposed to the requirements of His mercy, is He not divided against Himself? If the requirements of His mercy are opposed to the demands of His justice, how can His kingdom stand? Mark iii. 24.

13. If the justice and mercy of God are in any way opposed, do they "keep the unity of the spirit in the bond of peace?" If divine justice and mercy are opposite in their requirements, can Deity be "a just God and a Saviour?" Isaiah xlv. 21.

14. If a God all mercy is a God unjust, would not a God all justice be a God unmerciful? Is there any such thing in Deity as unjust mercy, or unmerciful justice? Is there any such principle in Deity as just cruelty, or merciful injustice?

15. If you had the requisite power, would you not deliver the whole family of man from sin and misery? If you were the final judge of all, would you doom a single soul to endless woe? Are you more merciful than the God who made you?

16. "Can a woman forget her infant child?" Is the Creator of sympathy less benevolent than the creature? Is a spark more glorious than the flame?

17. If God would save all mankind, but cannot, is He infinite in power. If God can save all mankind, but will not, is He infinite in goodness?

18. Did God design universal salvation when He created man? Will He carry His original design into execution? If He fails in one of his plans, what evidence is there that He will not be defeated in them all?

19. Is every individual under obligation to be thankful for existence? Will this obligation always continue? Is it possible to be thankful for that which is not on the whole, a blessing? If any one be rendered interminably wretched, will he still be under obligation to thank God for existence.

20. Would endless misery benefit the Almighty as the inflictor? Would it benefit the saints and angels as spectators? Would it benefit the sinner as the sufferer? If it would not, who would be benefited by it?

21. Can God be glorified by that which gives Him no pleasure? Would the ceaseless agonies of millions of our race afford any pleasure to the Deity? Could any but perfectly evil beings, if there be such, rejoice in, or be glorified, by the infliction of unending torment?

22. Can the determinate will of Deity be contrary to His pleasure? If God declares "the end from the beginning," can the final destiny of mankind be contrary to His will?

23. Did God know, when he created man, that a part of His creatures would be endlessly miserable? If he did not, is he infinite in knowledge? If He did, did He not will such to be their final doom?

24. As Jesus "gave himself a ransom for all," 1 Tim. ii. 6, can he ever "see of the travail of his soul and be satisfied," Isa. lii. 10, if endless misery be true for any part or portion of mankind? Isa. xxv. 10.

A. C. T.

SISTER COBB AND QUEEN VICTORIA.—By an announcement in last week's "Christian Freeman," (a Universalist paper), we perceive that Her Majesty, Queen Victoria, has graciously been pleased, in a letter to Sister Cobb, to acknowledge the receipt of that paper at Buckingham Palace.

It is admitted that God sees "the end from the beginning;" and yet many of those who admit it, declare that God only made it possible for all men to be saved, so that if they will not be saved, it is their own fault. Will these brethren please inform us how it is possible for any man to be saved, who God foresaw would be endlessly lost?

Secular.

UNITED STATES.

THE CALIFORNIA GOLD FEVER.

The New York Tribune has the following remarks on this topic:

"The street has been to-day a good deal excited upon the California gold discoveries, which have been almost exclusively the topic of conversation. With but little allowance, the stories of the extent of the findings are believed, and much speculation has been had as to the effect of such an infusion of the precious metal into the currency of the country. The opinion was general that it would cause considerable advance in the value of all kinds of property. It must, however, be remembered that the growth of the population, and business of the country is immense, and that a large increase of currency is absolutely necessary every year to carry on the commercial operations of the country. Should there be a very large and rapid increase to the amount of bullion, there would probably be such an advance in the value of property as is anticipated, but a moderate amount, say twenty millions per annum, might be absorbed by the rapidly-increasing business of the country, without causing any marked revulsion in prices. When the Russians made discoveries of immense gold deposits in the Ural Mountains, the same apprehensions were in England in regard to the effects of such a plentifulness of gold, but these apprehensions had been proved to be groundless.—The Bank of England has no surplus of bullion in her vaults. A very intelligent officer of the Navy, who had been recently over the entire gold region of California, for the purpose of examining the matter thoroughly, stated to day that by the month of March we shall be receiving from California three millions per month in gold.—This officer himself has a considerable quantity of the gold which has reached New Orleans, and other large amounts were known to be on their way. The Mazatlan correspondent of Messrs Howland & Aspinwall, writes that \$100,000 worth of gold has been received there, which has been assayed and proved to be 22 to 23-12 carats fine, which is as near as may be pure gold, too pure for coining or mechanical purposes. This fact sets at rest the doubts about the genuineness of the metal. Under the circumstances, the establishment of the Pacific mail line, of steam-ships in connection with the line hence to Chagres, is a most fortunate happening, as it gives a regular and rapid communication with the States, by which gold can be sent home in thirty days, and merchandize received in return. But for this connection the communication with the States would only have taken place by the tedious, uncertain and unsafe route of Cape Horn or the Plains to St. Louis. The gold will now come across the Isthmus of Panama, and by steam thence to New York. The rush of gold hunters to the mines is very large. The John Benson, which sailed to day for Chagres, was crowded with passengers, displacing freight to make room for them. The Falcon which sailed a few days ago, took a large number, and one of the Liverpool packet owners has it in contemplation

to put a packet ship in between New York and Chagres. The California steamer, which leaves the Pacific side of the Isthmus on the 5th of January for San Francisco, will probably have over one hundred passengers. The owners only calculated on twenty in making the estimate for the line. Altogether this is the great excitement of the day."

A MAMMOTH OCEAN STEAMSHIP.—Capt. Nye is concerned in building at New York a live oak ocean steamer, which measures 3000 tons, being some thousand tons beyond the largest of the British steamers. Her machinery alone will cost \$200,000, and she is designed to take the place in the first class of floating palaces to which she belongs.

The Banks of New York are said to have \$6,000,000 of specie in their vaults, while the Sub Treasury has over two million dollars.

THE CHOLERA AT NEW ORLEANS.

The ravages of the cholera in New Orleans, according to the reports of the 25th ult, is fearfully fatal, to the 22nd ult, there had been 137 deaths from cholera.

ARRIVAL OF THE STEAMSHIP "EUROPA."

The "EUROPA" arrived at New York on the 1st inst., bringing dates to the 16th ultimo.

SYNOPSIS OF GENERAL INTELLIGENCE.

Great Britain and Ireland.—Public affairs continue in an equivocal condition. The cholera is rampant, but not severe, considering the density and condition of the population. Lamentable instances of absolute starvation are reported in Ireland, while, it is said, that Jenny Lind and her partners in the same place, netted \$50,000 within a fortnight!

France.—Louis Napoleon has been elected President of the French Republic, by a large majority, 60 per cent. Tranquility prevails, and the Republic is being consolidated.

Rome.—The news from this ancient city is of considerable interest. Democracy prevails, and the Pope absconded from the Quirinal in the odd character of footman.

Austria.—The Emperor abdicated in favour of his nephew Francis Joseph; and the affairs of Europe in general are progressing to fair principles.

THE NEW CONSTITUTION OF FRANCE.

The following is a synopsis of the New Constitution of France:

"The penalty of death for political offences is abolished. Slavery cannot exist on French soil.—Each form of religious faith shall receive equal protection from the State. The press cannot in any case be submitted to censorship. Education will be under the surveillance of the state. All citizens are equally admissible to every public employ without other motive of preference than merit. Nobility is forever abolished, and all distinction of birth, class or caste. Each shall contribute to the taxes in proportion to his fortune and means. The number of representatives to compose the National Assembly is to be 700—elected under very nearly the same conditions, as the Charter sought in England. No member of the Assembly can, during its sitting, be named or promoted to a paid public office. The election is to be triennial. The President of the Republic must be a native of France, aged thirty, at least, and who shall never have lost his qualifications of citizenship. He is elected for four years, and can only be re-eligible after an interval of four years. If any candidate for the Presidency has not obtained more than half of the expressed suffrages, and at least two million of votes; or, if the conditions (as to birth, citizenship, &c.) be not fulfilled, the National Assembly shall elect the President, by an absolute majority and secret scrutiny from among the five eligible candidates who have obtained the greatest number of votes. The President shall dispose of the armed force without power even to take the command in person. He shall see to the defence of the state, but cannot undertake any war without the consent of the National Assembly. His salary is fixed at \$120,000 per annum. He has the power to name and revoke his ministers, diplomatic agents, naval and military commanders, the governors of colonies, and other functionaries of a superior order. The vice president shall be named by the National Assembly, and cannot be chosen from the kindred of the President, even to the sixth degree of relationship.—Both criminal and political delinquencies, and offences committed by the press, shall be tried by jury.—Every Frenchman shall be liable to military service, and can be liberated only according to the provisions of the law of recruit. The territory of Algiers is declared French territory, and will be governed by particular laws till a special law shall place it under the government of the constitution now proclaimed."

CHIEF POSTAGE IN FRANCE.—The National Assembly has reduced all inland postage throughout the republic to four sous or cts; the act goes into operation in January.