

God Infinitely and Unchangeably Happy.

The Holy Scriptures ascribe blessedness to God as an essential attribute. 1 Tim. i. 11, "According to the glorious gospel of the blessed (makarios) God." The word is not (eulogios) that expressive of praise or thanks, but that which expresses happiness in the subject; and it is attributed to God in an absolute and unrestricted manner, as is the term holy or righteous. 1 Tim. vi: 15, 16, "Who is the blessed and only potentate, the King of kings and Lord of lords; who alone hath immortality"—*athanasian* or *deathlessness*. Here blessedness is united with the absolute exclusive dominion, and original supreme sovereignty of God, as equally inseparable from his character. He is as truly, perfectly, and unchangeably the blessed (makarios), as he is the only (monos) potentate. And at the same time, he only has immortality,—has original, independent life, and an incorruptible, undying nature, infinitely removed and absolutely distinct from that which is capable of death. In these terms, evidently, the essential attributes of the divine nature are expressed. In this there is nothing to impair or impede the perfect, independent blessedness of God—nothing of the nature of mortality—and therefore, nothing that is liable to, or susceptible of, pain or suffering. He can no more lay aside his happiness, than he can lay aside his dominion as supreme Potentate; nor can he impair the former, any more than the latter, without contradicting and vacating the natural import of the language, which the Holy Ghost has employed to designate the divine character.

All who admit the being and attributes of God, must also admit that nothing is wanting to him, in order to his happiness—a happiness commensurate with his infinite greatness and moral excellence. He needs nothing, and can receive nothing to enhance his happiness, as he is all-sufficient, and self-sufficient. How then can he suffer? Not from anything within himself; for in his holy, pure mind, there is no element, no ingredient of pain, no conceivable source of sorrow or suffering. He must entertain infinite self-complacency and self-satisfaction. If, then, he is to take upon himself pain, what shall be its cause? Certainly it is not a cause existing in his own holy, happy nature, which can produce it; but it must be something *without himself*, found in his creatures; and that created cause can inflict no suffering upon God, unless he chooses to subject himself to its agency, and either gives that cause potency to inflict suffering upon himself—being himself independent and omnipotent—or else renders himself susceptible of suffering by created agency exerted upon himself. In either case, he must intentionally bring his happiness into dependence upon a created cause, and in so doing must *undeify himself*, and be no longer God. But these suppositions are utterly self-contradictory, and immeasurably absurd.

If God suffer, it cannot be as a creature does, but in a manner correspondent with his distinct and peculiar nature, and then to what shall we liken such suffering, or with what shall we make it equal? Bodily parts he has none, and in his incomprehensible mind, who can detect any source of pain? The very idea seems inconceivable, for "God is a Spirit, infinite, eternal, unchangeable in his being, power, &c." How shall we define or measure his sufferings if we suppose them to exist? If they are experienced they are the sufferings of an infinite, all-pervading spirit, and he is made miserable by some cause created by himself, and employed for this intent in producing this effect upon himself. How is this possible? Must not the suffering, being that of an infinite Spirit, be like him infinite, and that, too, in the necessity of the case, in the way of self-affliction? At such ideas reason stands confounded and aghast.

The admission of sin and misery into the divine administration, to be overruled for the fullest development of God's glory, and the highest blessedness of his moral universe has no analogy to his either sinning or suffering himself. These cannot be, without a change in his own nature, and the destruction of his own attributes. But no change in creatures effects any change in him who is God and not man.

Pain and death, in moral beings, result from sin, either directly or indirectly, and can therefore pertain only to subjects of the divine law, as affected by its penalty. In the redemptive economy, the human nature was united to the divine in the person

of Christ, the divine nature was not transmuted into the human, nor the human into the divine, but both existed distinctly, in the one person. In no way can a plausible argument be advanced, to prove the sufferings of the divine nature in the person of Christ, but by confounding it with his human nature. It would be as just a course of argument, to predicate of the divine nature hunger, fatigue, and sleep, because of the union of the two natures in his one person. Besides, if in the Saviour's great sacrifice, the divine nature suffered, then it was the Lawgiver that himself took the place of the subject, and made himself a curse for us. But a body was prepared, that it might be offered by our great High Priest; and he took flesh and blood, for the suffering of death, and that by death he might destroy him that had the power of death, that is, the devil. But if the divine nature suffered, its immense degree of suffering would seem to be fully adequate of itself, without the agony of the Saviour's body upon the tree.—*New England Puritan*.

Thrones and Kingdoms.

We copy from a foreign paper a curious statement of the effects of the French Revolutions on Thrones and Kingdoms, which, at a crisis like the present, when commercial men experience such sudden and disastrous vicissitudes of fortune, may not be altogether useless, as showing that no ranks in society are exempt from human calamities:

Kings or Princes who have died a violent death, &c.—Pius VI.—died of grief; Louis XVII.—poisoned; Duke d'Enghien—shot; Duke de Berri—assassinated; Duke of Orleans—died on the scaffold; Marie Antoinette—ditto; Madame Elizabeth—ditto; Madame de Lambelle—murdered; Gustavus III.—assassinated; Selim III.—strangled; Mustapha IV.—strangled; Catharine—poisoned; Paul I.—strangled; Alexander I.—death doubtful; Constantine—death doubtful; Joachim Murat—shot; Joseph II.—poisoned; Queen of Prussia—died of grief; Queen of Naples—died of grief; Duke of Leuchtenberg—poisoned in Portugal; Prince d'Augustenberg—poisoned in Sweden.

Monarchs dethroned.—Louis XVII.; Louis XVIII twice; Napoleon, twice; Charles X.; Louis XIX.; Henry V.; the Stradholder; Louis Buonaparte; the King of the Netherlands deprived of two thirds of his dominions; Charles IV twice; Ferdinand VII.; Charles V.; the Queen of Portugal; Don Juan; Don Pedro; Don Miguel; Donna Maria; Don Pedro in the Brazils; Cristophe; Iturbide; Presidents of American Republics without number; Sovereign order of Malta; United Hans Towns; Norway wrested from Denmark; Electorate of Hanover; Pius VI.; Pius VII twice; Ferdinand III twice; Murat; Joseph Buonaparte; Jerome Buonaparte; Elisa, in Tuscany and Lucca; Prince Eugene; the Prince Primate; three Ecclesiastical Electors; all Princes Abbots; all mediatised German Princes; King of Prussia; King of Saxony, as Duke of Warsaw, dispossessed of some of his dominions; Duke of Brunswick, twice; Elector of Hesse, twice; Duke of Mecklenburg; Doge of Genoa; Doge of Venice; Standard-bearer of Lucca; Grand Duke of Tuscany; Duke of Modena; Duke of Parma; Duke of Euria; four Kings of Sardinia, expelled, or have abdicated; Switzerland changed in the form of her government; Selim III.; Mustapha III. Besides those who have escaped our memory.

Kings created by Napoleon.—(A * designates the kingdoms created.)—Himself as Emperor of the French; *King of Italy; King of Rome; King of Spain; *King of Portugal; *King of Holland; *Kingdom of Etruria; *Duchy of Lucca; Protectorate of the Rhine; Mediator of the Swiss; Prince of Elba; King of Holland—Louis; King of Spain—Joseph; Crown restored to Ferdinand; *Kingdom of Illyria, Kingdom of Dalmatia; King of Naples—Joseph; *King of Bavaria; King of Saxony; *King of Westphalia; *Kingdom of Poland, under the title of Grand Duchy of Warsaw; King of Wurtemberg; Kingdom of Algraves; *Kingdom of Estremadura; Grand Duchy of Cleves, &c.

Kingdoms created through the Effects of Revolutions.—Kingdom of the Netherlands; Kingdom of Belgium; Kingdom of Hanover; Lombard Venetian Kingdom; Kingdom of Etruria—suppressed.

Napoleon's Sacrifice of Human Life.—Never was there a conqueror who fired more cannon, fought more battles, or overthrew more thrones than Napoleon. But we cannot appreciate the degree and quality of his glory without weighing the

means he possessed, and the results which he accomplished. Enough for our present purpose will be gained if we set before us the mere resources of flesh and blood which he called into play from the rupture of the peace of Amiens, in 1804, down to his eventful exit. At that time he had, as he declared to Lord Wentworth, an army on foot of 480,000 men. (Here follows a detail of the different levies made from 1804 to 1814. Total of men, 2,965,965.) This detail, which is derived from Napoleon's official journal, the *Moniteur*, under the several dates, is deficient in the excess which was raised beyond the levies; but even if we deduct the casualties, as well as the 300,000 men disbanded in 1815, we shall be much under the mark in affirming that he slaughtered two millions and a half of human beings, and these all Frenchmen. But we have yet to add the thousands of German, Swiss, Poles, Italians, Neapolitans and Illyrians whom he forced under his eagles, and at a moderate computation, these cannot have fallen short of half a million. It is obviously just to assume that the number who fell on the side of his adversaries was equal to that against which they were brought. Here, then, are our data for asserting that the latter years of his glory were purchased at no less expence than six millions of human lives. This horrible inroad on the fairest portion of the population of Europe resulted in the abandonment of every conquered territory, the bringing of foreign enemies twice within four-and-twenty months under the walls of Paris, and the erasure of his name from the records of dominion.—*Paris Paper*.

Alone with God.

Reader, dost thou covet this privilege—the highest granted to a mortal? Would you deem yourself favored were you admitted, unaccompanied, into the audience chamber of earth's mightiest monarch? How much more so when alone you can come into the presence of the King of kings.

David desired this privilege, and, amid the cares of royalty, 'panted for its enjoyment, as the hart panted for the water brooks.' He loved the house of the Lord, so that he desired to 'dwell in solitude especially, as he communed with the Most High in the Temple of his works, that his meditation of Him were sweet and he was made glad in the Lord.'

Reader, thou too mayest be alone with God. Bunyan was thus during twelve years' confinement within prison walls. But they were sweet and fleeting years to him, as then he traced the course of his pilgrim, step by step of his journey, from the city of destruction to his heavenly rest. Moses was alone with Him in the Mount, for an uninterrupted forty days, and when he came down to the view of the people, 'the skin of Moses' face shone, and Moses put the vail upon his face again.'

Edwards, likewise, took delight in the solitary communings of a spirit rapt in contemplations of the Divine. He somewhere speaks of being alone in the mountains with God. Reader, thou too, mayest aspire to what is equally ennobling. Thou mayest be alone with God.—Wilt thou endeavour to be? The life of thy spiritual discipline for the skies, greatly depends on thy being thus separated to communion with Jehovah.

And yet though thou art alone with God, and thou mayest be, he is not alone with thee. Nay, at the same instant that he is with thee, and with thee as though thou wert the only being that he has made, he is with the most distant of earth, with the archangel and the sparrow, with the sun and the atom. 'The eyes of all wait upon thee, and thou givest them their meat in due season.'

And yet to be alone with God, is not, as many imagine, to be in solitude. But what though it be? Contact with the world, is often a source of discontent and of misery. But then it is not possible to be solitary where God is, and where he is realized.

'Where he vital breathes, there must be joy.'

How can he, who holds converse with the Most High in the mountains and in the rivers, in the sweet fields, or who, at the ocean side, 'hears the bass of nature's anthem, while the lightning writes his name on the sky, and the thunder speaks of his majesty,' surrounding himself with the sun and the hosts of heaven, how can he be solitary?

How great the misapprehension of men on this point. It is the world in its unsatisfying supplies, its associations and its disappointments, that creates ennui and unhappiness. They whose hearts are

upon it, are made wretched, and yet they plunge into it anew, as if to forget their wretchedness.—They prefer dreams of intoxication to solid bliss.

Isaac, we are told, went forth to meditate at eventide—to be alone with God as the sun sunk in his western sky. So mayest thou do.

Go when the morning shineth,
Go when the noon is bright,
Go when the eve declineth,
Go in the hush of night;

Go with pure mind and feeling,
Fling earthly thought away,
And in thy chamber kneeling,
Do thou in secret pray.

Secret Faults.

'Cleanse thou me from secret faults.'

Although secret faults have not that contaminating influence on society at large, which can be traced to open and more flagrant offences, their effect on individual character is inexpressibly injurious. Indulgence even in forbidden thought is sin, and it is perhaps, in many cases, only through fear of enlightened public opinion that the emotions of the heart are restrained from acts of glaring profligacy. Secret faults may make such gradual encroachments upon the better principles of those who indulge them, that, almost imperceptibly, they acquire strength which overleaps every intervening barrier, and the most flagrant acts of transgression are committed without fear or compunction. The heart, naturally inclined to sin, needs constant checks upon its depraved tendencies—and it is only by severe conflicts, assisted by the influences of God's Spirit, that the outbreaks of a sinful nature can be at all restrained. Most pious, as well as philosophical, was the estimate which the Psalmist had formed of the power of secret faults over his own partially sanctified heart. He asked to be cleansed from them, thereby humbly confessing their polluting influence. He also said, 'I hate vain thoughts.' Here again is brought to view the power of unseen, yet corrupting sin. Like slowly consuming fires are those secret offences, which are so little heeded by the great majority of mankind. If virtuous thoughts were encouraged, and all the appliances of the gospel put in requisition, with a view to crush the first risings of sin, secret faults would become hateful, and the heart would be taught to love and cherish emotions of a sanctifying tendency. Sin may be secret and yet highly pernicious within the limits to which it may be confined.

The plague spot, though scarcely perceptible at first, may increase in size and virulence, until the entire system is brought under its fatal power. A mean hypocrisy is sometimes connected with secret sins, when they are allowed to retain undisputed sway within the human breast. There are those who pass in society as more than ordinarily virtuous, in whose lascivious eye a keen observer would detect the index of hidden pollution, not acted out because selfish interests may depend on keeping up the appearance of morality. This restraint upon the outburst of guilty passion attests, in no equivocal manner, the silent yet powerful controul which the gospel exerts over the conduct of the un sanctified. Let this salutary restraint, which results from the prevalence of gospel principles, and a wise appreciation of their value to the temporal interests of society, be removed—let its hold upon the public mind become weakened, and many a heart, around which the flames of lust are burning, would unbolt its heated doors, and the wide world would be changed to one vast scene of unbridled licentiousness. But, on the contrary, what a blissful world would this become, if all who inhabit it should be led to exclaim, with the Psalmist, "Cleanse thou me from secret faults."—*New York Evangelist*.

THE GOSPEL IN MALTA.—Dr. Achilli, who in 1841 had the near prospect of a Cardinal's hat, is now Professor of Divinity in St. Julian's College, Malta, an institution founded for the more perfect theological discipline of the priests seceding from the Romish, and wishing to continue their ministry in the Reformed Church. This learned ecclesiastic who was converted to Protestant views by the simple study of the scriptures, has under his tuition fifty ex-priests of Rome—has translated Dr. Merle D'Anbigne's History of the Reformation into the Italian vernacular—and is also conducting a religious journal published at Malta, called "L'Indicatore."

The Sultan of Turkey has conferred upon Professor Morse, the inventor of the Magnetic Telegraph, a royal diploma, a decoration of diamonds and the distinguished title of *Pacha of two tails!* This is in return for a view of the Telegraph, which Mr. Morse sent for the inspection of the Sultan.

INDEPENDENCE DAY IN HAYTI.—The first of January last was celebrated with great parade at Port au Prince, it being the forty-fifth anniversary of their independence.