

have the ruins in the centre of the mound. He also built the edifice now covered by the great mound of Basheikha, as the inscription on the bricks from that place prove. He founded, at the same time, a new city at Kralah Shergat. A subsequent monarch again added to the palaces at Nimroud, and recorded the event on the pavement slabs in the upper chambers of the western face of the mound. At a much later period, when the older palaces were already in ruins, edifices were erected on the sites now marked by the mounds of Khorsabad and Karames. The son of their founder built the great palace at Kouyunjik, which must have exceeded those of his predecessors in extent and magnificence. His son was engaged in raising one more edifice at Nimroud; the previous palaces, as it has been shown, having been long before deserted or destroyed, when some great event, perhaps the fall of the empire and destruction of the capital, prevented its completion.

"The city had now attained the dimensions assigned to it by the book of Jonah, and by Diodorus Siculus. If we take the four great mounds of Nimroud, Kouyunjik, Khorsabad, and Karames, as the corners of a square, it will be found that its four sides correspond pretty accurately with the 490 stadia, or 90 miles of the geographer, which make the three days' journey of the prophet. Within this space there are many large mounds, including the principal ruins in Assyria, such as Karaküh, Basheikha, Bazzani, Huseini, Tel-Yara, &c. &c.; and the face of the country is strewn with the remains of pottery, bricks, and other fragments.

"The space between the great public edifices was probably occupied by private houses standing in the midst of gardens, and built at distances from one another; or forming streets which enclosed gardens of considerable extent, and even arable land. The absence of the remains of such buildings may easily be accounted for. They were constructed almost entirely of sun-dried bricks, and like the houses now built in the country, soon disappeared altogether when once abandoned, and allowed to fall into decay. The largest palaces would probably have remained undiscovered, had there not been the slabs of alabaster to show the walls. There is, however, sufficient to indicate, that buildings were once spread over the space above described; for, besides the vast number of small mounds every where visible, scarcely a husbandman drives his plough over the soil without exposing the vestiges of former habitations. Each quarter of the city may have had its distinct name; hence the palace of Euvonia, where Saracus destroyed himself, and the Mespila and Larissa of Xenophon, applied respectively to the ruins at Kouyunjik and Nimroud."

DIVINE DECREES.

From the Presbyterian of the West.

The government of the universe is naturally divided into the government of matter and the government of mind. There is no controversy among Christians about the former. The important question, which lies at the foundation of all controversy about divine decrees, is—how far and by what influence does God govern mind? There are two classes of minds in this world, called the righteous and the wicked, and two classes of affections and actions, good and bad. The more evangelical class of Arminians agree with us, that God is the author of all that is truly good in the hearts and lives of men. He "worketh in them both to will and to do." Concerning the depraved affections and actions of men, we assert two things, viz: 1. That God permits them; 2. That he overrules them to his own holy ends. Perhaps we shall be better understood by stating the following points, viz: 1. Concerning the fall of man, no enlightened Calvinist holds, that God purposed to dispose our first parents to sin. We say, that although he knew the devil designed to tempt them, and though he could have prevented

the temptation and the fall; yet, for wise reasons, he chose to permit both the temptation and the fall. So teaches our Confession of Faith. "This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory." Ch. VI. Two things only are here stated concerning the fall, viz: that God chose to permit it, and that he purposed to order it to his own glory. So much God did, and so much only he purposed to do. Which of these two things will Arminians venture to deny?

2. Concerning the sinful feelings of men generally, we hold—That God permits them to indulge such feelings, and that he so controls their conduct; as to bring good out of intended evil. Joseph's brethren hated him. God permitted them to hate him. God caused those dreams which became the occasion of increasing their hatred. They determined to kill Joseph. God restrained them from doing this. In his providence he so ordered it, that certain Ishmaelitic merchants just then passed by on their way to Egypt. They were wicked enough to enslave a noble youth in order to make gain. God permitted their wickedness. Joseph's brethren, designing to overrule their cruelty for good. Joseph said to his brethren—"God sent me before you, to preserve you a posterity in the earth." Gen. 45: 7. God had an important end to accomplish. In order to its accomplishment he determined to send Joseph into Egypt; and he did send him. This he did, not by miracle, but by the instrumentality of wicked men. If he sent Joseph to Egypt, he ordered the different events by which he was taken to Egypt; and if he ordered them, he did it in fulfilment of a previously formed purpose.—There is, therefore, an important sense in which it may be said, that God foreordained the sale of Joseph to the Ishmaelitic merchants, and all the events that followed that sale, until Joseph became the second man in Egypt.

Did not God purpose that Cyrus should take Babylon and restore the Jews? The Scriptures declare expressly that he did.—Was the free agency of Cyrus and his army destroyed by this decree? Will our Arminian friends say so? If not, how can they affirm that in any single instance the decree of God destroys the free agency of men? Did God's decree that Cyrus should take Babylon, make God the author of the sins of Cyrus? Will our Arminian friends say so? If not, how can they say, that the doctrine of Divine decrees makes God the author of sin?

Did God foreordain the crucifixion of Christ? The Scriptures declare that he did. But he was crucified by wicked men who did what his hand and his counsel determined before to be done. Was their free agency destroyed? Did God become the author of their sin?

It is easy for Arminians to deal in general objections to the doctrine of Divine decrees; but to take hold of it, fairly stated, and meet the plain, conclusive, overwhelming Bible arguments by which it is sustained, is a very different affair.

WILL IS A RICH OLD FELLOW.

Some years ago, as we were travelling in the interior of Massachusetts, we came to a village in which were two substantial meeting-houses. A short time previous, there was but one meeting-house and that out of repair, and no minister; the people regarding themselves as too poor to support one, or to repair their house of worship. But now the old meeting-house had been thoroughly repaired, a new and neat edifice erected, two pastors were settled, and both of them were adequately supported. When we inquired the reason, a resident of the place remarked: "While the Unitarians and Orthodox formed one congregation, they felt too poor to repair a church or support a minister; but since they have separated, they find that they can either of them do easily what both could not do together; for Will, you know, is a rich old fellow." We have been reminded of this anecdote, in reading the following statement,

submitted to the General Assembly of the Free Church of Scotland at their recent session, showing the progress of collections for benevolent purposes, before and since their separation from the Established Church.

**THE WHOLE CHURCH—before the disruption.**

1831,	two Schemes,	£3,551
1835,	five Schemes,	4,128
1836,	"	7,941
1837,	"	10,070
1838,	"	13,900
1839,	"	14,353
1840,	"	16,156
1841,	"	17,568
1842,	"	20,191

Total for nine years before disruption, £108,778

**THE FREE CHURCH ALONE—since the disruption.**

1843-4,	"	£23,874
1844-5,	"	35,536
1845-6,	"	43,310
1846-7,	"	43,397
1847-8,	"	47,568
1848-9,	"	49,214

Total for six years since disruption, £242,816

If the collections of the Free Church continue to advance at this rate, for three years more, that Branch of the Presbyterian Church in Scotland will be raising annually about four times as much as the whole church raised annually for the same objects before the disruption!—N. Y. Observer.

**THE POWER OF TRUTH.**—The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the impurity of the Bible; and Mr. West chose the resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their endeavours to overthrow the truth of Scripture. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing, in favour of the truth of God's word,—one entitled, "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection of Christ."

The Agent for the Schemes of the Church acknowledges the following receipts, viz., for the

FOREIGN MISSION FUND.

Pauline, per Rev. W. McIlrann.....	£3	1	3
Essexing, Boston, Union and Normal Churches, per Rev. P. Gray.....	2	10	0
Ramsay, per Rev. W. G. Johnston.....	0	18	14

SYNOD FUND.

Erin, per Rev. D. McMillan	12	10	4
Caledon East, per do.....	10	6	
	£1	3	4

Cobourg Female Association, per Mrs. Morgan.....	10	0	0
Knox's Church, Hamilton, per J. Fisher, Esq.....	7	10	0
Streetville, per W. Leslie.....	1	0	0
Streetville, per D. McIlrann.....	0	10	1
N. E. Hope, per Rev. D. Allan.....	1	11	3
Prescott, per Rev. R. Boyd.....	1	0	0
Montreal, Cote Street Free Church, per J. Rodpath, Esq.....	5	0	0
Caledon West, per J. Crichson, Esq.....	1	5	2
Fergus, per Rev. G. Smith.....	1	0	0
Gloucester, per Rev. W. Leitch 6 7 4			
Osgoode, per do.....	5	1	
	0	11	2
Ramsay, Rev. W. G. Johnston.....	0	15	0