

[1. Cor. xv. 8.] My spirit salutes you; and the charity of the Churches that have received me, in the name of Jesus-Christ: not as a passenger; for even they that were not near to me in the way, have gone before me to the next city to meet me.

10. These things I write to you from Symrna, by the most worthy of the Church of Ephesus. There is now with me, together with many others, Crocus most beloved of me. As for those which are come from Syria and are gone before me to Rome, to the glory of God, I suppose you are not ignorant of them. Ye shall therefore signify to them that I draw near, for they are all worthy both of God, and of you; whom it is fit that you refresh in all things. This have I written to you, the day before the ninth of the Calends of September. Be strong unto the end, in the patience of Jesus Christ.

THE PALACE OF THE GREAT KING.

AN ALLEGORY.

A wise and munificent sovereign possessed a palace of exceedingly capacious dimensions, and of the most singular construction. The founder of the dynasty had ordered it to be erected on this extensive scale, that it might afford accommodation to every individual whom he should call to his councils and employ upon the administration of his affairs. The style of the building was in some respect uncommon, and by no means harmonized with the recognized laws of architecture: but its arrangement was replete with convenience, and its aspect was to the last degree imposing, because its general features combined grandeur with simplicity. Ages had wrought no injury to its foundations, nor had the corrosion of time ever required that it should undergo reparation.

Connoisseurs condemned its facade, because their eyes were offended by a want of harmony in the character of the windows, and they sneered at the multiplicity of entrances, which led from every quarter into the interior of the palace; yet they were astonished at the brilliancy of light which pervaded its several apartments, though many of them appeared to be destitute of windows. It had occurred to few of them to raise their eyes; otherwise they would have discovered, that the light descended from above into all the noblest chambers. Some would have preferred, that a single portal should have been given to each side of the building; they lost sight of the facilities of ingress, which its numerous entrances afforded, where it was an object that those, occupied in its master's service, should lose no time in finding their way to their posts. Other critics derided the bad taste which the architect had shown in the external arrangements, though they had but cursorily surveyed them. But in no one instance were these wise men agreed upon the plan, according to which it ought originally to have been constructed.

A number of those would-be reformers conceived, that their differences would be readily reconciled by consulting certain ancient deeds, which contained the elevations laid down by the architect, who had directed the building of this mansion. But, when they had carefully pondered over these records, the discordancy of their opinions became more virulent than ever; for there were certain words and signs underneath the several designs, which the architect had inserted with a view to illustrate them. Now these words appertained to a language, with which none of them were acquainted, and the signs were such as they were incapable of deciphering.

From this moment, every individual conceived himself justified in assigning to them whatever interpretation suited his fancy: and the whole throng employed their leisure in severally forming new plans, which they gave out as being exact copies of the original. Indeed, each brought forward his own hypothesis with so much enthusiasm, that he boldly affirmed it conveyed the real meaning of the original builders, and, where he had the means, he compelled others also to affirm, by oath, that it was so. There existed, however, certain lovers of concord, who were anxious to allay the dissensions, which had spread imperceptibly, even among those who least understood the matter in dispute. The language they held was this, or a similar effect: "Of what concern are your fancies to us, and to what good end can they lead? Are we not, all of us, conscious, that this palace is a seat of a wisdom beyond compare?

Order, and prosperity, and paternal instructions, are the emanations which issue from beneath the roof of our adored sovereign. Let bickering be the task of the indolent." And yet, because these friends to the peace of society considered, that neither party were right in their conjectures, they were denounced as harbouring a design to commit the palace to the flames. Their sovereign, on the other hand, finding them to be persons of talent and capacity, turned a deaf ear to the calumnies which the malevolent spread abroad, and intrusted them with public appointments.

One night, the sentry having raised a cry of "fire!" the inmates of the royal residence woke up in trepidation and hastily quitted their apartments. But, instead of proffering assistance, they rushed in quest of their plans and elevations, and forthwith made their escape; exclaiming, "It matters little that the palace should be brought to the ground, provided our plans are safe."

Nothing could surpass the tumult which prevailed in the public streets. Groups of men collected here and there: you might see one individual with his sketch, pointing out the exact spot where the fire had begun; and another showing the quarter, according to his own design, where the engines ought to be stationed; whilst a third was contradicting the opinion advanced by the first speaker: not a mouth but was crying and arguing, as if its owner had been ignorant, that, in the interval, the conflagration might be reducing the most important edifice in the kingdom to a pile of ashes. Of a truth, such a fate would have befallen it, had it really taken fire; but it fortunately proved that the sentry being a man of weak nerves, had mistaken the crimson effulgence of an aurora borealis for the blazing of a conflagration.

Such is the allegory, under guise of which the amiable Lessing has depicted the application of religious doctrine to the purposes of party polemics, and the miserable attempts of theorists to substitute dreams of mortal pride for the pure and primitive light of Gospel truth.—*Christian Remembrancer.*

PERVERSION OF THE DOCTRINE OF DIVINE INFLUENCE.

The following observations—the observation of a master spirit—are derived from the "Natural History of Enthusiasm." To those persons who, in their zeal for the promotion of the *revival system*, attribute the most capricious irregularities to the operations of the Holy Spirit, we would commend a diligent perusal of the following paper. It is calculated to correct errors which are peculiarly prevalent in this country, and furnish just ideas respecting that "influence which belongs to the original constitution of intelligent beings, and is the permanent and only source of all goodness and felicity." It is also well calculated to correct the error of those who maintain that revivals of religion, got up through human agency, but attributed to the influence of the Divine Spirit, constitute the great if not the only legitimate means of promoting the growth of Evangelical Religion.

"The language of Scripture, when it asserts the momentous doctrine of the renovation of the soul by the immediate agency of the Spirit of God, employs figurative terms which, while they give the utmost possible force to the truth so conveyed, indicate clearly the congruity of the change with the original construction of human nature. The return to virtue and happiness is—a resurrection to life; or it is a new birth; or it is the opening of the eyes of the blind, or the unstopping the ears of the deaf; or it is the springing up of a fountain of purity; or it is a gale of heaven, neither seen nor known but by its effects; or it is the growth and fructification of the grain; or it is the abode of a guest in the home of a friend, or the residence of the Deity in his temple. Each of these emblems, and all others used in the Scriptures in reference to the same subject, combines the double idea of a change—great, definite, and absolute; and of a change from disorder, corruption, derangement, to a natural and permanent condition: they are all manifestly chosen with the intention of excluding the idea of a miraculous, or semi-miraculous intervention of power. A change of moral dispositions so entire as to be properly symbolized by calling it a new birth or a resurrection to life, must be much more than a self-effected reformation; for if it were nothing more, the figure would be preposterous, unnecessary and delusive. But on the