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Sabbath Eve.

I'm glad the weary week is done,-Is vanished with the setting sun My heart is sick of noisy mirth, Of all the vain concerns of earth, -And joyful is the day that brings Such precious healing on its wings.

For then my thoughts are free to stray Where hallowed Fancy leads the way; No longer bound, they gladly soar And pausing at the gates of light, Entrancing visions greet my sight

Oh, Sabbath blest! at thy return, Faith, hope, and joy more brightly burn ; Life's weary ones awhile forget The snares that all their path beset,-In musing of that happier day, That earthly toils shall well repay.

While Memory, that faithful friend Who loves the pilgrim's steps to tend, Invokes, from out the dreary past, Those Sabbath hours, too bright to last, When they, the earliest loved and best, Enjoyed, with us, the day of rest.

Divided some, by mountain wave,-Some, sleeping in a nameless grave,-And others, worldly grown and cold, The Sabbath charms not as of old; But, precious as in by-gone years, Unchanged by time, each form appears

A worthless thing this life would be ;

Incrusted with a worldly mould, Imbued with sordid thirst of gold Devotion's zeal would soon decay And purest friendships pass away. The six days slowly glide away;

More for fly prized, the hour of peace, Which brings the spirit sweet release,+ And, loosening chains which bind to earth, Reminds it of its lottier birth. Therefore, with joy, I hail again The hour that speeds thy gentle reign

Gift by a Father's love bestowed.

Ot value time can ne'er unfold;

Type of existence yet to be,-Forerunner of Eternity!

the general subject. The poet sings: There have been holy men who hid themselves

our nature—the principle of religion.

The religious principle was implanted in the heart of man for a wise purpose. But perhaps no endowment of the religious principle was implanted in the heart of man for a wise purpose. But summers, he appeared there to stem the tide founded on one of the holiest principles of ering constancy in faith. perhaps no endowment of our nature has of Arianism, which was fastonised by the

found. This asceticism appears in different were converted to Christianity in the tew things amongst them, he journeyed on the rise in the mountains of Armenia, flows and upwards of 100 numeries with 4,500 forms. But no form of it is more striking, days which he spent at Alexandria than route before intimated, and arrived at the inrough the middle of Pontas, and empties nums. These females are devoted to assist than that which it assumes when engrafted during a year at other times. upon the christian religion. Meeting here Antony was doubtless a true Christian. with more active and powerful principles, it only a mistaken one. He chose to make assumed more fantastic shapes, and more war with the whole host of demons in the gigantic dimensions. Under the auspices desert alone. He learned the power of term, and implies all kinds of religious ex-duty, to take his guilt upon himself before ercises carried to, an extreme. Monachism God, and expect temptations to his latest is a more specific term, derived from the breath. Without temptations no one can

to the neighboring countries. At the risk ish societies and monkish cells." of a few anachronisms, let us follow it in Though Antony is regarded as the father

its earliest founders:

Monasticism in the East. From the mildness of the climate, and desert by two huge lions. monasticism rose earliest in the Eastern part

ANTONY OF EGYPT is generally regardaround the monastic life a charm which it embraced 50,000 monks.

quently enjoyed no literary training, and had no taste for such studies. But he had tendant at church, and so tenacious was his memory, that the lessons of the bible which wholly dispense with the written word. He

A difference of opinion exists even as to ney to visit him. He exhorted all to sacri-

the subject of it in the light of spoetry, and during the persecution of Maximin, in 311 another to contemplate it through the medium A.D., he appeared there to visit the confessors in the prisons and in the mines, and to Monasticism, like many other abuses, is encourage the suffering martyrs to unway-

sults is that religious asceticism which to called him. Pagans themselves pressed a greater or less extent, has prevailed in all forward with the rest to touch his garments ages, and in all countries, wherever man is in hopes of being healed. More pagans tound. This asceticism appears in different were converted to Christianity in the few

of christianity it is more commonly called temptation, and spoke from bitter expe-

away from social life, and lived in some am nearly 105 years old. When they heard lonely desert or mountain in communion this, they fell on his neck and kissed him. The was defined with the required with the recovered strength. Falling sick Time forbids a further description of Basil's nessed a number of rival institutions all It is my intention to state the rise, the causes, the nature, the changes, and the results of monasticism in different ages, and countries, as far as these can be given within the limits allotted to me on this occasion.

The then made his will. Distribute my clothes, said he—give one of my sheepskins to Athanasius the bishop, and also my understance of the control of the same rule of Benedict—of this copy of the gospels, his sackcloth control of the co with nature and with nature's God.

He then made his will. Distribute my in his 80th year, he bequeathed to his friend retreat. He thus concludes his account to based on the same rule of Benedict—of According to the best authorities, christused as objects of superstition. Finally, the control of the control o According to the best authorities, christused as objects of superstition. Finally, thou hesitate? Almost 70 years has thou proved the woods and valleys, taught those cian order founded in 1098, which possessed tian monachism commenced in Egypt about children, farewells, for Antony is passing served Christ, and dost thou fear death?— who came for instruction, or wandered off among its earliest treasures the virtues of

stems from Egypt to Palestine, and Syria, old Egyptian families, spread monachism and Asia Minor, and from thence it follows throughout every part of Ezypt, and the ed the course of the sun Westward to Italy, deserts of this country to the borders of North Africa, France, Great Britain, and Lybia were sprinkled with numerous monk-

the course here marked out. Lest we be- of monachism yet he shares these doubtful come lost in the wide and tangled wilder- honors with others even in his own country. Minor was Basil the Great. He was a green valleys of Ireland." To this day his ness, it will be wise for us to follow nearly Among these may be mentioned PAUL THE Græco Asiatic, born probably in Cesarea, rules are adopted by the morasteries of the ness, it will be wise for us to follow nearly in the line of the great Roman roads, and take for our guides the citief founders of Monasticism. Let us go with Antony to his the desert. He was visited by Antony just those who fled from basy life, does not according to the morasteries of the normal Reformed Church, of the normal Reformed Chu We have seen that Antony despised by known. In his last moments be suffered those who field from busy life, does not account for all the conversed piously with those who field from busy life, does not account for all the phenomena. The idea of a count for all the phenomena. The idea of this very account. Clergy ment those who field from busy life, does not account for all the phenomena. The idea of a count for all the phenomena. The idea of this very account. Clergy ment those who field from busy life, does not account for all the phenomena. The idea of count for all the phenomena. The idea of this very account. Clergy ment those who field from busy life, does not account for all the phenomena. The idea of count for all the phenomena. The idea of this very account. Clergy ment those who field from busy life, does not account for all the phenomena. The idea of count for all the phenomena. The idea of this very account. Clergy ment those who field from busy life, does not account for all the phenomena. The idea of count for all the phenomena. The idea of the very account. Clergy ment those who field from busy life, does not account for all the phenomena. The idea of count for all the phenomena. The idea of the very account. Clergy ment those who field from busy life, does not account for all the phenomena. The idea of the very account. Clergy ment those who field from busy life, does not account for all the phenomena. The idea of the very account of this very account. Clergy ment those who field from busy life, does not account for all the phenomena. The idea of the very account. Clergy ment those who field from busy life, does not account for all the phenomena. The idea of the very account of the very account. Clergy ment those who field from busy life, does not account for all the phenomena. The idea of the very account of the very ac Rome with Athanasius, sit down with Ambers in his studio at Miles there are no break the loaf of break

From the mildness of the climate, and the contemplative disposition of the people, monasticism rose earliest in the Eastern part the contemplative disposition of the people, monasticism rose earliest in the Eastern part the founded the first regular Cesages in his 12th year he went to Canal and has undergone few spread rapidly, and has undergone few spread rapidly for the Eastern part the founded the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular Cesages in his 12th year he went to Canal and the first regular cesages in his 12th year he went to Canal and the first regular cesages in his 12th ed as its chief founder. There were indeed Nile. Here he gathered 3,000 monks, and ceeded to Alexandria: But not being satisate the time of the time o a number of hermits before the time of distributed them three in a cell, and gave fied with the schools in Alexandria, in his barriers here at first, but when once it had

and a special friend. According to this This father, by "steadfastness of purpose" of Rome. These three prosecuted together author he was born in the year 251 A. D., of a respectable and wealthy family in the village of Coma. He received a simple and other countries as well as his own. His but his two fellow-students to defend his the bishop of Alexandria, friend and bigpious education, such as was common in the old Coptic families of that age. He conse-high above the pyramids, and was seen from "At this time Athens, though shorn of her sory sojourn to Rome in that year, took

an intuitive craving and capacity for divine Palestine. The establishment of it in this various schools, Epicurean, Peripatetic, Plasion on the people, that many immediately

wholly dispense with the written word. He was born in Tabatha, a village learning, Athens presented great attractions. Ambrose, afterwards introduced an order was indeed a despiser of books. He pronear Gaza, in the South of Palestine. "His to two such minds as Basil and Gregory." monks into Northern Africa. spirit needed no letters, that his book was being idolaters, be was like a rose parents being idolaters, be was like a rose parents being idolaters, then book law open before him.

The was sent by aims and aspirations. Together they wan sent to Rome, Jerome added still more increation, that this book lay open before him, his parents to a grammar-school in Alexandered amid the monuments of the past, bettensity to the monastic spirit. He induced and when he pleased he could read therein dria. Here at a tender age he gave remark-neath the shadow of the Parthenon, on the many, both male and female, to enter the the Word of God. He represents the spirit able evidence of mental power and moral banks of the Ibissus, through the groves of cloisters. At length in 385 he went to Paof his age by elevating faith above know- worth. He became skilful in the art of Academus, and on the sum slopes of Wount lestine, accompanied by several monks and ledge. To one who ridiculed the christian's speaking, and gained the love of all. He Hymettus. While here they studied and female devotees who wished to live an ascetaith, he replied, what we know by faith you believed in the Lord, and all his pleasure admired all that was great and beset tul in the Holy Land. He proceeded to seek to prove by argument; and oftentimes you cannot even express what we at Alexandria he heard the tame of Antony pagan contamination." "They sought the nastery. Here he applied himself to study. and went to see him in the desert. He was quiet refreats of nature, by grove or stream, and produce has Latin version of the Holy Between his 18th and 20th year he lost captivated by the example of Antony, and or in the ruins of some deserted fane, or in Scriptures. After living here 35 years he at the age of fifteen resolved to return to the quiet of their chosen study beneath the died in the year 422, at the advanced age of of a young sister, and all the affairs of his his own land and become a hermit. For shadow of a Christian church, whose ser- 90 years. Thus the stream that was confamily. He at once disposed of all his property. He did not even reserve any thing Gaza. "His cheeks were smooth," says night." for the support of his sister, but placed her in a society of pious virgins to be educated. He then settled down near his paternal mansion in Upper Egypt, and began a life and heat. But covering his limbs only with grew weary of mere human philosophy, and

of it has led to the worst results.

One of the most prominent of these re
Came to see the "man of God," as they along year.

With this spade he dug the ground for many highest elevations of piety and devotion, a long year.

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With this spade he dug the ground for many highest elevations of piety and year.

With this spade he dug the ground for many highest ele

of Antony. A arr doing many wonderful the bank of the river Iris, which, taking its contains 380 monasteries with 6,000 monks. island of Cyprus. Here, guided by Hesy-litself into the Euxine sea." In a letter to the monks in singing the praises of an emchius, he found a spot which pleased him. his friend Gregory he gives a charming deperor, who on more occasions than one has It was an obscure place, twelve miles from scription of the place. "God has enabled brutally ordered them to be flogged the sea, among rugged and unfrequented me to secure an asylum suitable to my taste. The Czar has possessed this despotic mountains. It was difficult of approach, That which we have often pleased ourselves power over all his ecclesiastics since 1791. and entered only by scrambling up on his by representing to our imagination is given when Peter the Great, in a paroxy m of monachism. Asceticism is the more general rience when he said, "this is man's great hands and knees. But the old man "found me as a reality. It is a lofty mountain, inebriate frenzy, declared himself sole head it to be a secluded and terrible spot, set all covered with a thick forest, watered on the of the Russian Church." around with trees, and well watered with north by cool and limpid streams. At its I have glanced at the geographical spre streamlets descending from the mountain foot stretches a plain which is made tertile of monasticism, first in the East and then in Tireek word norm zoo, and is therefore some-lenter the kingdom of heaven."

what restricted in its signification to the idea.

Drawing near his end, he said to his dis-

brose in his studio at Milan, thence away with the fiery Augustine to the regions of claimed that the other should have the honor.

fore, in the first place to consider the spread taining whatever remained in his hand .- Macrina, who taught him the true faith. At gory Nazianzen, declares: of monasticism biographically in the lives of During this visit it is said that Antony wit- the age of 7 years he returned to his parents "His words were fire-his life the lightness ray nessed the death of his triend, and buried and was instructed by his father in the huhim in a sepulchre scooped out in the sandy man sciences. Then he was sent to study I have now glanced at the spread of mo-

ancient splendor, was the centre of arts and with him a number of Egyptian monks. Monasticism soon spread from Egypt into letters. The most renowned masters of These monks made so favorable an impreslatter country was effected chiefly by HILA- tonic, Academic, and Christian, vied with adopted their mode of life. Subsequently RIOS.

cach other in efforts of eloquence. Thither the monastic interest in Italy was strength-flocked the studious youth of Europe and ened through the influence of the celebrated he heard, and read, were indelibly imprintrome, and contains many things too hard for Asia. Full of the monuments of her forAmbrose of Milan. St. Augustine being modern incredulity. According to his bio- mer genius, and abounding in schools of converted at Milan through the inflaence of

mansion in Upper Egypt, and began a life of rigid asceticism. He supported himself and heat. But covering his limbs only with grew weary of mere human philosophy, and monastic interest in the East and in the or rigid ascencism. He supported himself by his own labor, and gave what he did not wire himself ackcloth, a coat of skins which Antony had returned home to Cesarea in Pontus. Shortby his own labor, and gave what he did not need to the poor. Afterwards he removed to a certain grotto in a rock which served the purpose of a tomb, so that at a greater him, eating only 15 dried figs after sunthe purpose of a tomb, so that at a greater him, a coar of the enjoyed the vast solitude between the sea and the marsh, eating only 15 dried figs after sunthe purpose of a tomb, so that at a greater him, a coar of the enjoyed the influence of his sister Macrina, the purpose of a tomb, so that at a greater him, a coar of the enjoyed the influence of his sister Macrina, the purpose of a tomb, so that at a greater him, a coar of the enjoyed the influence of his separation from the state, have to come to friend Gregory Nazianzer, and still more through the influence of his sister Macrina, the purpose of a tomb, so that at a greater him, a coar of the enjoyed the vast solitude between the sea and the more soberminded would withdraw it. Tradition says that Paul, almong the foremost in promoting them in withdraw it. Tradition says that Paul, almong the foremost in promoting them in withdraw it. Tradition says that Paul, almong the foremost in promoting them in withdraw it. Tradition says that Paul, almong the foremost in promoting them in withdraw it. Tradition says that Paul, almong the foremost in promoting them in withdraw it. Tradition says that Paul, almong the foremost in promoting them in withdraw it. Tradition says that Paul, almong the foremost in promoting them in withdraw it. Tradition says that Paul, almong the foremost in promoting them in with a coarse wrapper, he enjoyed to say the promotion of the state, have to come to the part of the part of

age, a time and a place, for the free interchange of opinions. I throw myself on your
judgment.

Another fruitful source of monasticism to the service of the Lord.

Another fruitful source of monasticism to the service of the Lord.

Another fruitful source of monasticism to the service of the Bible.—
was the false interpretation of the Bible.—
Hilarion is said to have performed many those who made the long and toilsome joursome understood the scriptures in an exwonders. His fame spread throughout Paheresy into Cesarca; and on the death of
Thus about the close of the 4th century

The supposed that lestine and Syria, and many followed his Eusebius he was appointed as his successor, the system of monkery had become comfice every thing to the love of Christ, striving to make them feel to love of God who spared not his own Son, but freely gave him spared not his own Son, secution. He journeyed westerly through himself. But it is my business to consider no one had arisen in the West to give it that

Such is the language of Bryant in his of Alexandria to the great joy of his christian brethren. Once when 60 years of age, ancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend Antony in the set out on a pilgrimage of two years durancient house of his old friend wilderness. Here, at the base of a rocky tion among the churches of the East. He early life he retired to the desert and spent mountain, where the waters issue forth, to visited the scenes of our Lord's ministry, 3 years in a cave. He soon gained popurefresh the horder of the sandy desert, you conversed with all the eminent Christian larity, and founded twelve convents. might see Hilarion, now an exile, "running philosophers of every country, and especial most remarkable one was that at Monte hither and thither with Antony's disciples. In those who lived in the deserts of Egypt Cassine. He classified the monks, and gave there, said they, he used to pray; here to and Palestine, and Syria. He was wonder-them definite rules. He adopted, with some sing psalms; here to labor, and here to sit fully taken with the consecration of the modifications to suit the climate, the rules These vines and these little trees he Erenutes. Whilst he blamed their excesses of Basil which had been translated by Rotin planted with his own hands. That garden he admired their self-denial, and longed to from Greek into Latin. been more perverted. And being amongst state.

spot he arranged himself. This pool for bury himself in some far solitude, where he, the strongest of our impulses, the perversion. His appearance in Alexandria produced watering the garden cost him much labor, too, might glorify his Master, and obtain the separated in the 9th century, the latter to vatering the garden cost him much labor, too, might glorify his Master, and obtain the separated in the 9th century, the latter to

Egypt about the close of the 3rd century, ed the monastic life. Through his influence hallowed fires of passion and disorder. erted an influence over many such institu- the wars of the crusaders. The chief founder of monasticism in Asia tions, "from the deserts of Pontus to the

Carthage. And let us also listen to Bene- At length they decided to break it between voted by his parents, Basil and Eumelia, to of sepulture. He was regarded as the bodies, and lived in solitudes. The Hindoo Correspondence of the Christian Advocate and Journa diet as he proclaims his sacred rules of order them, one taking hold of one side of the Lord. Subsequently he was sent (to brightest luminary of the Eastern Church, for more than a thousand years, had tried to the western monks. I propose, there- loaf, and the other of the other side, each re- Neocesarea,) to reside with his grandmother. His epitaph, written by his dear friend Gre- to merit salvation by voluntary suffering.

than Antony. He founded the first regular Cesarea in his 12th year, he went to Conmonastery on the island of Tabermal, or the stantinople to prosecute his studies there.— with regard to the Western church. Here isle of repentance, in the upper part of the After some time he returned home and pro-Antony; but it remained for him to throw them rules, which within a single century 17th year he repaired to Athens. Here he burst through them, it flowed on like a met again his old acquaintance. Gregory mighty stream, overwhelming every thing

But Antony did not condemn himself to uninterrupted stay in the desert. Twice did his venerable form appear in the streets of Alexandria to the great lov of his chris.

| But It is my business to consider no one had arisen in the West to give it that character which Antony had Jone in Egypt, and came to Cyprus, where he ended his tributed his property among the noor gave of Alexandria to the great lov of his chris.

But he did not remain with the disciples mountains of Pontus. It was situated near instruments in effecting this," Russia now

what restricted in its signification to the idea. Drawing near his end, he said to his dis-of solitariness. The original monk retired ciples, "It is time for me to depart, for I away from social life, and lived in some am nearly 105 years old." When they heard observed in extreme and in ex Give my other sheepskin to Serapion the bishop. Keep my hair shirt for yourselves. Bury my remains where they cannot be the year 250 A. D. Finding on the banks away and will be with you no more. So will be with you no more will be with you no more. So will be with you no more will be with you no more will be with you no more. So will be with you no more the year 200 A. D. Finding on the balks away and whit be will you have been and rich soil, it grew saving he stretched out his feet, and with a converse with his day boast that they vicinity. Such was the character of Basil's treuse which dating from 1178, went forth the mountain, to hold converse with his day boast that they vicinity. Such was the character of Basil's treuse which dating from 1178, went forth the mountain, to hold converse with his day boast that they vicinity. Such was the character of Basil's treuse which dating from 1178, went forth the mountain, to hold a men in the St. Bernard. Nor of the order of La Character of the mountain, to hold a men in the strength of the mountain, to hold a men in the strength of the mountain, to hold a men in the strength of the mountain, to hold a men in the strength of the mountain, to hold a men in the strength of the mountain, to hold a men in the strength of the mountain, to hold a men in the strength of the mountain, to hold a men in the strength of the mountain, to hold a men in the strength of the mountain, to hold a men in the strength of the mountain, to hold converse with his or more than the mountain of the mountain, to hold a men in the strength of the mountain, to hold a men in the strength of the mountain, to hold a men in the strength of the mountain of th rapidly, and extended its branches across smiling countenance expired.
the sea to the northern continent, and to the islands of the West. We see it growing rapidly in the East. We see it pushing its and solutions are rapidly in the East. We see it pushing its and solutions are rapidly in the East. We see it pushing its and solutions are rapidly in the East. We see it pushing its are rapidly in the East. We see it pushing the East are rapidly in the East. We see it pushing the East are rapidly in the East are rapidly in the East. We see it pushing the East are rapidly in the Ea

Neither can I now speak of the three into those of intense selfishness. of the 4th. From the latter countries it ex- regular establishments. And he proposed contemporary military orders which were tended into Asia Minor between A.D. 360- rules of government which eventually ex- founded in the East and took their rise from

and become a saint of high degree," say

Asceticism had also taken root in Egypt, tence to them, in our newspaper European on the shore of Lake Moeris, 22 lat., south correspondence, more intelligible. from Alexandria. Here fived the THERA- I promised to speak of some of these conand women. They fived on fasting, and its prospects.

so much resembles the former. ened by a feeling of contempt for the world, it, in this repect, a sort of responsibility and as necessarily evil, and spirit as good. It

Monasticism;
TTS RISE AND INFILENCE.

A Lecture before the Young Monis Christian and seeding of Hispars Alexandra be boild in both the regimen of Hispars Alexandra be boild in sprittable for the whole spreading the passed 20 years amidst the running all depths and seeding of Hispars Alexandra be boild in sprittable for the major the passed 20 years amidst the running of Hispars Alexandra be boild for the general through the beautiful threat and rain by a triple that the soil and the necessity of fortice constraints are also also designed to have been designed to hav

tremely literal sense. They supposed that ance to the divine Head and his "higher they were absolutely to make no provision law." I have not hesitated to utter this property in order to glorify God. Such was here; and I ought to record the Caristian the view of Antony when he gave away his courage of Dr. Duff, who, while attending paternal estate, reserving nothing for the the Evangelical Alliance last summer in

apport of a dependent sister. figurative one. It was a favorite error of uttered the prediction, and it seems to me a that early age to regard the Bible as a mere very probable one, that before the full reallegory. The ignorant might take the plain surrection of French Protestantism, its passures, but the thoughful the contemple. sense: but the thoughtful, the contemplative, must rise above this and look only at the prisons of the country. the allegorical, or as they supposed the spi-ritual import. This mode of interpretation arese partly from PHILO, an Alexandrian recognizing the leading religions of the em principles were a combination of Judaism accomplish two ends, namely, to keep Poand also commentaries on the Old Testas port you all," says the government, " Mo

isted, which we cannot now appreciate. institution of the state, ought not to be im-But no cause, perhaps, operated with so paired in the public opinion. I know not nuch force, as the misapprehension of the the character of the book, but this is sub-Uhristianity, is the sait to save from cor- against it. There is hardlysa work publish ruption, and the light to calighten the dark- ed in America, in which allusions are made prought to bear upon the world. It should here to similar penatics. be aggressive in its character. Its charity is to lay hold of men, to save their souls by pulling them out of the fire. The christian needs to agree to reside the results of the fire to similar penetics.

But further, and practically more mischievous, this interferance of one faith with another is equally forbidden in respect to the resident telegraph. needs to pray-but only that he may be territorial labours. A clergyman is virtual-God; but the morning light will bring him ple, outside of the accustomed place. If more while the monastic fathers repaired for soil. be fined or imprisoned for the so-called Palestine.

We have seen that monkery arose in nearly 20 years. But he always encourage Egypt about the close of the 3rd century, ed the monastic life. Through his influence

> Gon's Bible is the book for all just like as it is perceived that he begins to "evanglished winds of heaven, and God's sunlight and golize" among his Popish neighbours he is his pure water, free for all. Good for the liable to be arrested. There are "chapels"

Letter from Paris.

PROTESTANTISM IN FRANCE. - NO. V. Mr. Epiron,-In my last four letters 1 the laws of Menu, " let him seclude himself have endeavoured to give you a comprehenfrom the world, and gain the favour of the sive view of Protestantism in France, in at Cesarea in Palestine, where he became nasticism in the Eastern church, under the gods by fasting, subduing the lusts of the cluding 1st, The National Reformed Church; and gods by fasting, subduing the lusts of the cluding 1st, The National Reformed Church; and gods by fasting, subduing the substances. Let him 2st The Lutherans of the Auxsburg Confession. about him. When it rains, let him bare cieties of the Evangelical Union; 4th. The himself to the storm where it pelts the Unconfederated or Independent Dissenters; hardest. In the winter, let him wear a wet 5th. The French Methodists-together with importance is yet insignificant. I have ex-But when christianity appeared, the as- perienced, hetetofore, so much perplexity cetic spirit had journeyed West, and taken in reading accounts of Protestantism in its abode on the western shores of the Dead France, that I have made it a matter of never before possessed.

The life of Antony was written by Athanasius, bishop of Alexandria, a cotemporary nasius, bishop of Alexandria, a cotemporary nas their palm trees, from time immemorial, the country. I hope I have succeeded in d yet, wonderful to say, their number did placing them distinctly before your rea-

PEUTAE. They consisted of unmarried men ditions of French Protestantism which affect

when this failed them, they took a lattle | The most serious of all these is, I think, bread and water, which they would not take the power of the state over the two great sun-light, lest they should acknowledge Protestant Churches. The National Redependence on sensible things. They seem formed and the Lutheran bodies are, as I have been descendants of the Jews .- have shown, supported largely from the They celebrated the exodus by mystic dis- national budget. I have already comment ourses, and traditional hymns. Amid-r ed on the mischievous bearings of the conchoral music, mystic dances were kept up stitution imposed by Napoleon I, npon the all late at night. These pre-existing torms, former, for its relation to the state amounts loubtless, had some influence in establishing really to a new constitution. It works badbristian monkery, especially, as the latter by, I think, in all respects except one; name ly, that it gives Protestantism a national re-This influence may have been strength- cognition by the side of Popery, and yields

Some of the ancients had regarded matter protection as an institution of the country. The connexion of the Church and state is me minds this feeling, instead of being always pernicions to the former, by the bolished, may have been strengthened by transfer of the support of the Church from Christianity, especially on witnessing heathen the direct sympathies and liability of the minations, and suffering personal wrongs. | people to their politic d functionaries. This Many also were driven to the wilderness by leffect is seen everywhere in France. A arly persecutions which the church en- very large portion of the Protestant populadured. All did not imitate the example of tion do nothing at all for religion except, in-Antony, who left the desert during a perse-directly, by the state treasury. The most ution, and seemed to court martyrdom, by intelligent and opulent classes (who are mingling with the confessors of Alexandria. comprised in the "Liberal" or "Rationalis-His extraordinary sanctity saved him from tie" party) are noticed for the inefficiency of reasting in the flame, and the snowy white- their charitable institutions. The feebler ness of his head preserved it from rolling on evangelical party, most of whom wish a the pavement. Some fanatics courted mar- separation from the state, have to come to

for the morrow, and to give away all their sentiment trankly to Protesfant brethren Paris, urged, both in committee and public But if monkery owed much to an extreme- meeting, the necessity of braving the existy literal interpretation of the Bible; it ing French restrictions, even if bonds and wed still more, perhaps, to an extremely imprisonment should be the result. He

ew, and contemporary with Christ. His pire—a very shrewd policy to enable it wrote in praise of the contemplative life, ties quiet about its domination. "We supnt. His method of interpretation may hammedans, Jews, Protestants, and Cathoeen in his treatise on "the migration of lies; you are all nourished from our treasu-Abraham." "Now the Lord said unto ry, therefore keep the peace among your-Abraham, Get thee out of thy country, and selves; you are all national religions. He trom thy kindred, and from the house of thy that impeaches the national feeth in any of tacher." "Ged wishing to amend the soul its forms, impeaches the national policy and of man," says Philo, "first gives him, as an honour, and is a dangero secutizen; he Ctement to salvation, migration from three should be, and will be punished." It relangs, the body, the senses, and the uttered sults then that a book written against Popespeech. His country signifies his body, his ry is against the national order and quiet, kindred his senses, and his speech his fa- and the author is fined and imprisoned,—ther's house." He must therefore rise above. There now lies in prison, not far from Påe body, and the senses, to unutterable in-resurse with God. This single case will, for issuing a volume of councils for Protesow how the allegorical interpretation of tauts, in which some of the evils of Popery Scriptures was brought to bear on the were discussed. It was proved before the no doubt other tendencies to monkery exirit and genius of christianity itself .- stantially the significance of the judgment ess of the world. It should be therefore to Popery, that would not be obnoxious

back to duty in the busy multitude. But than twenty persons are present. He can testant preacher can make no inroad into a Popish village. If there are enough Protestants residing there to justify him in Gon's Bible is the book for all, just like asking for an "authorization," yet as soon prince—good for the peasant. It goes high-even, of the National Reformed Church, of