

attention to the Arab, wandering in a vast plain under a clear and serene sky.

In their nocturnal wanderings, these heavenly lights became their guides: by persevering observations they learnt to know their positions. But, in considering these creatures, they forgot him who created them, and partially lost the idea of a Creator; and, by little and little, they fell into the worship of the Assyrian Venus, under the name of Alibath—began to practise astrology and magic; but, amongst all these aberrations, they never forgot their ancestor, Abraham. Every tribe had their own Gods, temples, altars, sanctuaries; every father of a family his domestic gods, to whose protection he recommended himself before he left his house, and whom he saluted on his return. Innumerable were their female gods, to whom they brought sacrifices of men. But the greatest of all sanctuaries was the Caaba; built, as is said, by god's command, first by Adam, and rebuilt by Abraham. The entrance to Caaba is towards the east, and the famous black stone, is placed at a small distance within the door. This black stone, which is concealed, has been from time immemorial an object of adoration, as it still is to the Mohammedans.

All the objects of adoration were collected in the Caaba, about 360 idols were there arranged, so that every individual Arab of each tribe found his own respective object of worship. Innumerable hosts of pilgrims swarmed, the last month of the year; and, even at a distance, as they approached, they fell down, strip themselves, and ran towards the holy house, and went round it seven times, and kissed the black stone; visited seven times, the surrounding holy mountains and valleys and threw stones seven times towards the holy valley of Mecca; drank seven times from the well Zumzum, and ended their pilgrimage by burying some of their nails and hair in the holy ground, and offered either a camel or sheep as sacrifice.

All these ceremonies are all practised by the Mohammedans. The holy well Zumzum, is, according to the ancient Arabs and the present Mohammedans, the well which was shown to Hagar when, as they say, she fainted with Ishmael, her son, in the desert.

However, the knowledge of the true God, was never lost entirely among the Arabs, especially among the wise men of the Coreish, and that knowledge of one God was chiefly preserved by the Jews; so that some of the Arab tribes even adopted that religion, especially the tribe of Tob; and in the time of Justinian, a Jew filled the throne of the Hemyarites, who afterwards was dethroned by a christian prince of Abyssinia; so that in despair he threw himself into the sea.

The gospel was introduced into Arabia by the apostle Bartholomew; and, in the second century St. Phantenus went there, and found among the Arabs copies of St. Matthew's gospel. Bishops were erected in Yemen; and, towards the end of the fourth century, an Arabian prince had embraced Christianity. But Arians, Nestorians, Jacobites, and all sorts of Monophysites, soon inundated the land; who calumniated each other, and were a great hindrance to the promulgation of true Christianity in Arabia.—*Englishman's Magazine.*

RELIGIOUS LITERATURE.

PROFANE SWEARING.

BY THE REV. DR. HUMPHREY.

"Because of swearing, the land mourneth."—*Jer.*

THIS, I am sorry to say, is emphatically true at the west. I heard but very little profane language on this side of the Alleghanies. One of our passengers, indeed, swaggered and swore outrageously. He was a great boaster, a great politician, a great sloven, and a great coward. He wore his hat on one side, was out at one elbow, and had a beard which had once been black—but the crop had stood over and gone to seed. Nobody, I am sure, thought so well of him as his grand eloquent self; did when he left us, it was a deliverance fervently to be acknowledged, by every decent passenger. When we had got over the mountains, profane expressions began to be more frequently dropped in free conversation, and sometimes by decent looking men. In descending the Ohio, I soon found that several of the passengers were grievously addicted to the vulgar, and

wicked habit of letting off their oaths on all occasions, let who would be present, and without in fact seeming to suspect that any body would be pained by hearing them. Many and many a conversation, during the journey, was I obliged to break off abruptly, in consequence of some profane exclamation, which made me shudder. The further we went, the more common and shameless did the habit of taking God's name in vain become. Indeed, I had no conception before, that such a state of things existed anywhere in the land. As an American, as a citizen of this enlightened Christian country, I blush to say, that I had never heard anything like it on the other side of the Atlantic. It is rare that your ears are pained in this way, in the public conveyances of England, rarer still in Scotland, and even in Ireland, so far as I had opportunity to judge, there is nothing which approaches our own "had pre-eminence." It is not the whiskey saturated salamander of the great Western steamboats nor the boozey ostlers and stage drivers only, that constantly pollute the air with their pestiferous breath—but you will meet with multitudes of intelligent and respectable looking men, who can hardly open their lips without an oath. It is a dreadful annoyance, I will not say to the *Christian* traveller, but to any traveller, who has a decent respect for the third commandment.

But while I make these complaints, in the name of religion, morality, and even common civility, let me not be understood to present, that the majority of those whom you meet with at the hotels and in the public conveyances, are addicted to the use of profane language. This is not the case. Many are as much pained by what they hear, as you are yourself; and others who are not at all shocked, but rather amused with good-natured profanity, have too much conscience or self-respect, or regard to the feelings of others, to indulge in it themselves. "But it is a lamentation, and shall be for a lamentation, that the name of God is so dreadfully 'blasphemed' by any class of men in any section of our country. Can God hear it, and his anger not be kindled? Can he hear it, and not 'bend his bow, and make his arrow ready upon the string?' Will not his 'soul be avenged on such a nation as this?' What Christian father must not shudder, at the thought of bringing up his children in such a state of society? and what can change it? We must look to the Bible, to the faithful preaching of the Gospel, to the sabbath school, and above all, to the Spirit of God, to bring about the desired reformation.

COLLEGES—REMARKABLE ANSWER TO PRAYER.

THE following incident strikingly illustrates the power of prayer. Fourteen years ago, on the green hills of Vermont, under the ministry of Rev. E. J. Scott, of the N. H. Conference, and in answer to the prayers of pious parents, a young lad, then only twelve years old, was converted to God. His father was a class-leader, and used constantly to take him to the weakly class-meeting.—His mother was deeply pious, and was often accustomed to sprinkle her tears upon the midnight shade while praying for her son. Four years rolled away, and the young man felt inwardly moved by the Holy Ghost to preach the gospel. His call was from God. It rung in his ears and sunk down into his soul. The church gave him license to exhort. And though very young, the divine blessing attended his word. In view of the demands of the age, the increased intelligence of the people, and the qualifications necessary to expound the Holy Scriptures and feed the flock of Christ, he resolved to have a collegiate education! It was a magnanimous resolution. But it was to all his friends and acquaintances a wild and improvident step. His parents were unable to defray his expenses. All his wealth consisted of an iron constitution and an inflexible determination to drink at the fountain of knowledge and be refreshed for the race. By the blessing of God, he succeeded in preparing himself for college. This occupied three years. He detracted nearly all his expenses during this time by manual labour. Many very affecting and providential openings occurred to him while at the seminary. Here he frequently improved his exhorter's license, and made many a neighbourly school-house resound with his youthful voice. In the summer of 1837, he might have been seen, at the age of 19, taking leave of his parents and

friends, with a very few dollars providentially placed in his hands, trusting in God, descending from the salubrious mountains of his native state, and threading the valley of the Connecticut some two hundred miles to the Wesleyan University. He was examined and admitted to the Freshman Class. By the fatherly counsel of Dr. Fisk, a man of precious memory—and the special openings of providence, he passed the first two years of his collegiate course. He was now licensed to preach. And frequently, Sunday evenings, his voice might be heard in the adjacent villages, preaching Jesus and the resurrection. At the beginning of his junior year he wanted one hundred dollars. The sum was indispensable. He knew not where or how he could get it. He was completely hedged in. He first concluded to go and teach a year and earn it. But no. Thought he, I am preparing to do the Lord's work. I am a child of providence. My heavenly Father is rich.—He can feed the ravens when they cry. He can turn the mountains into gold and the stones of the street into bread. He has said, "This is the confidence we have in him, that if we ask anything according to his will, he heareth us." "Ask what ye will, in my name, and it shall be done unto you." "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Said he, this is God's word. I believe it. I have eaten it down into my soul and lived upon it for years. I will try it again. I will "make known my wants and requests unto God with thanksgiving." It may be He will hear me.—And it may be, too, that my dear mother is now praying for me."

He prayed. He asked God for a hundred dollars. He prayed with great fervency and faith. God whispered peace to his soul. A strange, heavenly quiet came down into his heart. He was happy. He was sure of soon seeing the naked hand of God. He opened his books, relieved and tranquil in spirit. In about an hour a total stranger entered his room, and asked him if he would go and preach the next Sabbath in the town of W., about ten miles distant from the University. The young man said he would. He went and preached. A collection of seven dollars was given him, accompanied with a request that he would come again the following Sabbath. He went again and unexpectedly received another collection of about the same amount. Thus he went five successive Sabbaths and received in collections between thirty and forty dollars. Each time he went he expected it would be his last. The fifth time, however, to his perfect astonishment, a committee waited upon him and informed him that they had got on subscription four hundred dollars and had collected one hundred of it; that they would pay him down the one hundred dollars collected, and collect the other three hundred for him if he would just preach them two sermons a Sabbath for a year. They further stated that he need not interrupt his studies to be among them during the week, that he might come Sabbath morning and return the same evening. Thus he could pursue all his college duties and serve them too. The young man received the hundred dollars, the precise sum he had prayed for, as from the hand of God. He punctually went every Sabbath during his junior year, sometimes walking and sometimes riding on horseback, and preached to the good people Jesus Christ and him crucified. The other three hundred dollars were faithfully paid. At the close of the year the congregation proposed to give him four hundred dollars more and some presents beside, for another year's service. The service was rendered and the money received.—Souls too were converted to God—thus fulfilling the Scriptures—"He that reapeth receiveth wages and gathereth fruit unto eternal life." Thus, in praying for one hundred dollars, he received over eight hundred in cash! All these facts came under my observation. I was a student in the University at the time, and was intimately acquainted with this young man. He graduated with honour and is now a minister and member of one of the N. E. Conferences of the M. E. Church. Several important lessons may be learned from this touching story.

Zion's Herald.

SCOTLAND'S ANCIENT WORTHIES.

The Lord has blessed the Church of Scotland with a succession of holy and faithful ministers. Time would fail to tell them all. But there were its protomartyrs, Patrick Hamilton, more noble as