

widow of his own tribe, named Chadija. After he had been three years in her employ, she was so much pleased with him that she married him. Thus unexpectedly the orphan youth became one of the richest merchants in Mecca. Affluence and influence now stood at his right hand to do his pleasure. This great epoch in his history occurred in his twenty-fifth year. This brings us to our second division, *The period of seclusion.*

It appears that after his marriage he went only on one trading expedition to the border of Syria, on his return at Jerusalem he met once more his old friend the monk, Bohird, who was now in very destitute circumstances, having been deposed for immorality and heresy, and having thus become a fallen star.

His character exactly corresponding with the prophetic delineation of him by the Seer of Patmos (See Revelations ix chap.) Poor and outcast, yet possessing the key of knowledge, the only thing that the *Anathema* of the church could not take from him, just renders him the more fit for Mohammed's purpose. The common ground of sympathy now between Mohammed and the deposed monk is, both had been deprived of ecclesiastical honors. Mohammed felt that it was his misfortune in the

loss of his father and not any fault of his own that deprived him of the government of Mecca and the Highpriesthood of the Caaba. But here is a fair opportunity to raise himself to a still higher position. He will remodel the religion of his countrymen; nay more, he will become the Apostle and founder of a new faith. He has now wealth and influence; the only thing he wants is learning, his friend the monk can supply that—cast out of the Christian church, degraded and destitute, he is ready to do anything for a morsel of bread. Mohammed could reason. His countrymen were divided into tribes—though they had one common temple, yet the religious sentiments of the tribes were very different, there was no common faith, therefore, he will not have to contend with the uniform and fixed creed of a great nation at once. Other countries were in no better condition. Jews were hated and despised. Christians were become heretical and divided among themselves; and the Political world was in no better condition than the religious. The great empires of Persia and Rome were hurrying on to ruin by an evident decay. All things were propitious for his great design.

[To be Continued.]

Education in England.

The two great English Universities, Oxford and Cambridge, have lately instituted examinations for young persons, who are not members of either body. The first annual report of the Delegacy appointed to carry out the object, has just been printed. In the first place the Report attaches great importance to a Preliminary examination, and the Delegates were unanimously of opinion "that a certain amount of elementary knowledge ought to be made an indispensable condition of success." On the first meeting for this purpose 1,150 candidates offered themselves, of whom 573 failed to reach the honorary standard of merit that was agreed on. It does not, however, appear to have been very high. In Arithmetic the exam-

iners were satisfied if "half the questions were correctly answered;" in Grammar "if the candidates could parse a few simple words;" and in Geography, "if either the map were correctly drawn, or one question was answered creditably;" in English History, if right answers were given to a few simple questions; and in English compositions and hand-writing with almost anything.

The Report concludes with a somewhat favorable opinion as to the indications of the state of education in the country, with the exception that elementary knowledge has not been given its proper position in schools. The answers on the Rudiments of Faith and Religion were "very satisfactory." Pure Mathematics seemed "the