

that this is the
 use of a poet:
 of a soothsayer:
 the Lord of all
 discourses con-
 and had cut in
 withheld any of
 admonition unto
 who charge the
 sion of grievous
 ty." "Because
 grievous calami-
 dicule the Koran.
 hell. And what
 not any thing un-
 searcheth mine?
 We have appoint-
 y we have prepar-
 g fire." "Verily
 t to be broiled in
 we will give them
 per torment."

*His Preaching—De-
 clared—Of Hell—Gains
 Reply—The Koran
 charged upon the Un-*

erated to deter the
 No injuries or in-
 philanthropy, that
 n, for which his dis-
 ture, thou afflictest
 believers." "Ver-
 ill direct whom he
 shes for their sakes,
 th that which they
 ss at this stage of
 ous taunts, and re-
 een prompted by, a
 titude of his cause.

The scope of several chapters of the Koran promulgated at this time leads to the same impression. They are strikingly hortatory and impassioned in their character, inculcating the being and perfections of the one only God, the vanity of idols, a future resurrection, a day of judgment, a state of rewards and punishments, and the necessity of works of righteousness. The marks of imposture are much more discernible upon the pages subsequently revealed, in which the prophet had private ends of a sinister nature to accomplish. But he contented not himself with merely preaching in public assemblies, and proclaiming in streets and market-places the solemn and awakening burden of his message. With a zeal worthy of a better cause, and with a perseverance and patience that might serve as a model to a Christian missionary, he backed his public appeals by private addresses, and put in requisition all the arts of persuasion and proselytism, in which he was so eminently skilled. He applied himself in the most insinuating manner to all classes of people; he was complaisant and liberal to the poor, cultivating their acquaintance and relieving their wants; the rich and noble he soothed by flattery; and bore affronts without seeking to avenge them. The effect of this politic management was greatly enhanced by the peculiar character of those inspired promises and threatenings which he brought to enforce his message.

His promises were chiefly of a blissful paradise in another life; and these he studiously aimed to set forth in colours best calculated to work upon the fancies of a sensitive and sensual race, whose minds, in consequence of their national habits, were little susceptible of the images of abstract enjoyment. The notions of a purely intellectual or spiritual happiness pertain to a more cultivated people. The scorching heat of those tropical regions, the aridness of the soil, and the consequent lack of a verdant vegetation, made it natural to the Arabs, and other oriental nations, to conceive of the most exquisite scenes of pleasure under the images of rivers of water, cooling drinks, flowery gardens, shaded bowers, and luscious fruits. The magnificence also of many of the Eastern buildings, their temples and palaces, with the sumptuousness of their dresses, the pomp of processions, and the splendour of courts, would all tend to mingle in their ideas of the highest state of enjoyment an abundance of gold and silver and precious stones—treasures for which the East has been famed from time immemorial. Mohammed was well aware that a plentitude of these visible and palpable attractions, to say nothing of grosser sources of pleasure, was an indispensable requisite in a heaven suited to the temperament of his countrymen. Accordingly, he assures the faithful, that they shall enter into delectable gardens, where the rivers flow, some with water, some with wine, some with milk, and some with clarified honey; that there will be fountains and purling streams whose pebbles are rubies and emeralds, their earth of camphire, their beds of musk, and their sides of saffron. In feasting upon the banquets of paradise, at one time the most delicious fruits shall hang dependent from the branches of the trees under which their couches are spread, so that they have only to reach