

God of battles for victory, and then gave battle to the foe with such vigour and success that soon the Koreists fled, disastrously beaten after a desperate struggle. At the termination of this engagement, the victor claimed by special revelation one fifth part of the captured booty. His treatment of the prisoners of war was unbecoming as a leader of religion, nearly all those who were captured were, by his orders, put to death. Aged Jews and youthful Jewesses for trifling crimes, or rather for offences conjured up in the fevered brain of Mohammed alone, were without so little as a cursory examination, led to execution and with their heads atoned for the deeds they had done. Mohammed, notwithstanding his cruelty, was much beloved by his followers, and when he, in his sixty-third year, went from the mosque on that early morning of June, A. D., 632, to the room of his favourite wife, Ayesha, and in her loving arms, calmly yielded up the ghost, the grief and lamentations of these trusty ones under him knew no bounds. In wild excitement they sent up prayers and offerings.

Mohammed in every sense was a great, we had almost said one of the greatest men who has ever lived on the earth. It must be remembered that he lived in a different age from ours. There was not that enlightenment of the races then. He had, amid much opposition and at an advanced age too, to found a new order of things, in a religious aspect, to colonize a new faith and to engraft its principles among the savage tribes of the East. By force of arms those teachings were inculcated. By the Scymitar a man was made to believe the faith of Mohammed. We might, perhaps, have good cause for umbrage at the mode in which this leviathan brought his doctrine to bear upon the races of which he was the avowed leader. He sought not to sell his religion. He did not reckon its value in mere sheckels of silver or dollars and cents. His convictions were deep and his purposes honourable to the very letter of the law. He believed in the visions which appeared to him, and the revelations which were made in his sleeping ear alone; and the angels's utterances he heard, seemed to issue from Heaven. He also contended that there was a Hell, a place of torment in which lost souls were cast, the abode of the vile and of the unbeliever, and in this reeking pit all that was wicked reigned. His picture of Hell is more vivid, more strikingly drawn and more fearful, if possible, than Dante's Descent.

The Jews had returned from Babylon and Xerxes and his chosen band had invaded Greece, during the age of Confucius, the great teacher of the Chinese, whose doctrines have illumined the pages of Chinese religious instruction for twenty-three hundred years. This