

life of a perfect and good man was a fierce battle with the besetting ills of the world. There was a Holy God, supreme over all things earthly and of the Heavens also. There was, too, an evil one; a bad forboding spirit [of wondrous power. Him the good should attack. The armour must be buckled on and the battle fought. The dim distance of the future heralded the triumph of the virtuous; but this consummation could only come about after the good fight has taken place. "Pure thoughts," "true words" and "right actions" were the weapons. The arms of the warriors were not carnal.

In the various occupations of a tradesman, a shepherd and property protector, the first fifty years of the life of the future brilliant conqueror and founder of a new religion of the East, Mohammed, were spent. The prophet from his youth had been a careful, thoughtful student, free from the common vices of the era in which he lived and quite moral in every way. His first great conception of religion occurred to him in wonderful dreams. He, himself thought he was inspired. He fancied he saw a light and heard a voice. The Angel Gabriel broke the stillness and spoke words, new, strange and startling, into his listening ear. He would, at once, arise and seek to promulgate the new doctrine, freshly ingrafted into his mind from the visions of angels. For a long time he had no control over his actions. These visitations sadly interfered with his bodily health. Oftentimes these communications with those of the other world were accompanied with strong fits of epilepsy, and Mohammed foamed at the mouth and fell to the ground weary, faint and deathlike. The spirit held him in its power. He could not shake off the fearful hold it had upon him. Mohammed's famous dream in which he fancied himself borne through the air on a winged steed to Jerusalem under the guardianship of Gabriel, himself, to meet in solemn conclave for deliberation the great prophets of God and then to be ushered into the seventh Heaven and there see the Most High soon occurred. This vision seemed so real to him that he afterwards maintained stoutly that he had been to Heaven and to Jerusalem. He claimed this as an especial miracle as he did also that miraculous work, the Koran. Goethe—the thinker and poet at first deemed the profound author of the Koran sincere, but afterwards "what in his character is earthly increases and develops itself; the divine retires and is observed; his doctrine becomes a means rather than an end. All kinds of practices are employed, nor are horrors wanting."

In January, A. D., 624, the first battle against the Koreish, (Badr) came off. Mohammed drew up his battalions, prayed earnestly to the