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God as do the Christians. "Verily, Christ Jesus, the son of Mary, is the apostle of God, and his word, which he conveyed into Mary, and a spirit proceeded from him. Believe, therefore, in God and his apostles, and say not there are three Gods; for bear this; it will be better for you. God is but one God. Far be it from him that he should have a son! Unto him belongeth whatsoever is in heaven and on earth; and he is sufficient unto himself." "They are certainly infidels who say, Verily, God is Christ the son of Mary. Whoever shall give a companion unto God, God shall exclude him from paradise, and his habitation shall be hell-fire. They are certainly infidels who say God is the third of three: for there is no God besides one God. Christ the son of Mary, is no more than an apostle; and his mother was a woman of varacity: they both ate food." "There is no God but he: the curse be on those whom they associate with him in his worship."

With this fundamental article of the Moslem creed, Mohammed connected that of his being, since Moses and Jesus, the only true prophet of God. "We gave unto the children of Israel the book of the law, and wisdom, and prophecy; and we fed them with good things, and preferred them above all nations: and we gave them plain ordinances concerning the business of religion. Afterward we appointed thee, O Mohammed, to promulgate a law concerning the business of religion: wherefore follow the same, and follow not the desire of those who are ignorant." The object of his mission, he affirmed, was not so much to deliver to the world an entirely new scheme of religion, as to restore and replant the only true and ancient faith professed by the patriarchs and prophets, from Adam down to Christ. "Thou have we revealed unto thee an Arabic Koran, that thou mayest warn the metropolis of Mecca, and the Arabs who dwell round about it. He hath ordained you the religion which he commanded Noah, and which we have revealed unto thee, O Mohammed, and which we commanded Abraham, and Moses, and Jesus; saying, observe this religion, and be not divided therein.—Wherefore, invite them to receive the sure faith, and be urgent with them as thou hast been commanded." This revival and re-establishment of the ancient faith, he taught, was to be effected by purging it of the corruptions of the Jews and Christians. For while he admits that the books of the Old and New Testaments were originally written by inspiration, he at the same time maintains, that they have been since shamefully corrupted by their respective disciples, that the present copies of both are utterly unworthy of credit; and therefore, he seldom quotes them in the Koran according to the received text. From the following extracts, the reader will perceive how unsparingly the restorer of the primitive faith deals forth his rebukes upon those who had wilfully adulterated and disfigured it. "O ye who have received the Scriptures, why do ye clothe the truth vanity, and knowingly hide the truth.—that ye may think what they read to be really in the Scripture; and yet there are certainly some of them who read the Scriptures perverse.—say, this is from God; but it is not from God; and they speak that which is false concerning God, against their knowledge." "Where-