

each, without regard to the truth or falsehood of theological propositions, in the character which each assumes for itself. Each of the three systems, Judaism, Christianity, and Islam, claims, according to the received belief of their several followers, to be the work of a personal founder; but even in their purely historical aspect, the founders of the three systems do not stand in exactly the same relation to the systems which they founded. At first sight, it may seem that Moses stands towards Judaism in exactly the same relation in which Mahomet stands towards Islam. In both cases the prophet is eminently the prophet of his own nation. In both cases he proclaims himself as the divinely commissioned giver of a new law, and he leads the disciples of that law to a political conquest. But there are wide points of difference between the two cases. In the history of Moses the political and the religious elements are throughout intermingled, but in its purely historical aspect the political element comes before the religious.—Moses is not charged with the first revelation of a new faith, or even with the revival of a faith that is wholly forgotten. He acts from the beginning by a divine commission, but the first public duty which that divine commission lays upon him is to work the political deliverance of his people from bondage. It is not till after their deliverance that he delivers his code of laws, moral, civil, and ritual. The primary work of Moses is the foundation of a commonwealth, and for that commonwealth he legislates both in religious and in temporal matters; but Moses is a strictly theological teacher only so far as his people had, during their Egyptian bondage, forgotten or fallen away from the earlier revelation to Abraham. Moses then is primarily a law-giver, the founder of a code of civil and canon law; it is only secondarily that he becomes the prophet of a new or revived creed. Mahomet too comes as one sent to revive the faith of Abraham, and he too becomes the founder and lawgiver of a commonwealth. But his primary character is that of the preacher of a new revelation; his character as ruler and lawgiver is something secondary both in time and in idea. He is not sent to deliver an oppressed nation

from political bondage, but to stand forth as the preacher of truth and righteousness among an already settled community. It is only when that community has cast him forth, and when another community has received him with open arms, that he gradually puts on the character of warrior, ruler, and lawgiver. Add to this that the mission of Moses is distinctly confined to a single nation; that nation he delivers from bondage, he legislates for it, and—in this like Mahomet—he leaves it to his successor to settle his people in the land which they are foredoomed to conquer. But towards the world in general he has no direct mission, either of teaching, of legislation, or of conquest. His legislation has indeed influenced the laws and the morals of all Christian and of many non-Christian nations, but it was to the Hebrews alone that it was directly addressed; it was on them alone that it was directly binding. Towards the doomed natives of Canaan the message of Moses was one of simple extermination; towards the rest of the world the commonwealth which he founded was capable of the ordinary relations of national friendship or national enmity. But the mission of Mahomet is a mission directly addressed to all mankind; first as the peaceful preacher, then as the conqueror enforcing his teaching with the sword, his message is in both stages addressed to all who may come within the reach of his persuasion or his compulsion. There is no nation whom it is his mission to sweep from the earth without so much as the alternative of submission or tribute; but, on the other hand, there is no nation with whom, consistently with their own principles, his followers can sit down on ordinary international terms. Where submission and conversion are alike refused, war with the Infidel can never cease. Christianity, on the other hand, is, like Mahometanism, a teaching addressed to all the world and not to one nation only. While Judaism speaks only to its own people, while its earliest records appeal only to temporal sanctions, while they are silent as to the duty or the destiny of men beyond the pale, Christianity and Islam alike announce themselves as the one truth, as the one path of salvation, the one means offered to the whole hu-