

in deity (*viz.*, 4, 29, 51 and 85); although we admit that the merciful attributes are in a sense *moral* attributes. Of these only two occur in the Koran, and both are of doubtful significance in Moslem theology! While we find that the "terrible" attributes of God's power occur again and again in the Koran, the net total of the moral attributes is found in *two* verses, which mention that Allah is Holy and Truthful, *i.e.*, in the Moslem sense of those words. What a contrast to the Bible! The Koran shows and Tradition illustrates that Mohammed had in a measure a correct idea of the *physical* attributes (I use the word in the theological sense) of Deity; but he had a false conception of His moral attributes or no conception at all. He saw God's power in nature, but never had a glimpse of His holiness and justice. The reason is plain. Mohammed had no true idea of the nature of sin and its consequences. There is perfect unity in this respect between the prophet's book and his life. Arnold says (*Der Islam*, p. 70): "Das Attribut der Heiligkeit wird im Koran durchaus ignorirt; alles was über die unnahbare Reinheit und Heiligkeit dessen der in der Bibel als der Dreimal Heilige dargestellt wird, gesagt ist lässt sich von jedem ehrenhaften menschen sagen." The attribute of holiness is ignored in the Koran; everything put forward concerning the unapproachable purity and holiness of Him who is represented as Thrice Holy in the Bible can be applied to any respectable man. The Koran is