

Deity as the Father, the Son and the Holy Spirit in one simple essence. In the Incarnation of the Son it evinces the harmony that exists between God's goodness and His greatness; and in the person of Christ displays the true union of the Creator and the creature; while in His Passion it sets forth the divine harmony of infinite goodness and condescension."<sup>1</sup>

These words are as true to-day as they were when addressed to the Moslems of North Africa in the Middle Ages. In Islam's theology, mercy and truth do not meet together; righteousness and peace have never kissed each other. The only way in which Allah pardons a sinner is by abrogating His law or passing over guilt without a penalty. There is no Substitute, no Mediator, no Atonement. And, therefore, the law-of-the-letter, with all its terror, and the physical hell, ever yawning for its victims, subject Moslems to the bondage of fear unless formalism has petrified their consciences.

"The distinguishing characteristic of Christianity," says Schiller, "by which it is differentiated from all other monotheistic systems, lies in the fact that it does away with the law—the Kantian imperative—and in place of it gives a free and spontaneous inclination of the heart."<sup>2</sup> The law is not abolished, but fulfilled in Christ. He blotted out "the handwriting of ordinances that was against us, which was

<sup>1</sup>Raymund Lull's *Liber Contemplationis in Deo*, liv., 25-28.

<sup>2</sup>Quoted in Shedd's *Hist. of Doctrine*, Vol. I., p. 221.