

the Koran he is human; in tradition he becomes sinless and almost divine. *To be as good as Mohammed is the ideal of the Moslem.* Christ rises higher: "Be ye therefore perfect even as your Father which is in heaven is perfect." Paul's command "to be imitators of God as dear children," is to the orthodox Moslem a double blasphemy. Allah can neither be imitated nor have children. He is unique and nothing can be like Him.

Martensen points out the importance which faith in the *Triune* God has for ethics (*Christian Ethics*, Vol. I., pp. 65-75), and concludes: "If, therefore, Christian dogmatics had not asserted and developed the doctrine of the Trinity, ethics must postulate it in its own interests." All church history shows that a genuine and even a scientific knowledge of God has been better maintained with the doctrine of the Trinity than without it. A knowledge of God as full as we need, as full as He Himself intended we should have, is impossible without the doctrine of the Holy Trinity. So-called pure monotheism has always degenerated into some form of pantheism, whether among Jews, Mohammedans or in Christendom.

Finally, it is evident from our study that the Moslem doctrine of God is sterile. It has neither grown nor been fruitful of new ideas in all the history of Islam. The sheikhs of Al Azhar in Cairo, in the twentieth century, are still content with the definition of Al Ghazzali. On the contrary, the Christian