

in Him, by Him and from Him only.¹ And secondly, no superiority, no distinction, no preëminence can be lawfully claimed by one creature over another in the utter equalization of their unexceptional servitude and abasement; all are alike tools of the one solitary Force, which employs them to crush or to benefit, to truth or to error, to honor or shame, to happiness or misery, quite independently of their individual fitness, deserts or advantage and simply because He will it and as He wills it.

“One might at first sight think that this tremendous Autocrat, this uncontrolled and unsympathizing Power would be far above anything like passions, desires or inclinations. Yet such is not the case, for He has with respect to His creatures one main feeling and source of action, namely, jealousy of them, lest they should perchance attribute to themselves something of what is His alone, and thus encroach on His all-engrossing kingdom. Hence He is ever more ready to punish than to reward, to inflict pain than to bestow pleasure, to ruin than to build. It is His singular satisfaction to make created beings continually feel that they are nothing else than His

¹Note the distinction between this and the New Testament phrase: “*Of Him, and through Him and to Him are all things.*” The fact that a Moslem never thanks the giver, but only God, for alms or kindness is a capital illustration of what Palgrave asserts. There is much thanksgiving to God, but no gratitude to man, in Moslem lands.