

its limitations. What it sees is substantial and real; what it does not see is a mark only of its limited vision."¹

The Mohammedan controversy with Christians has ever had two great centres; and although the form of the ellipse has changed since the days of Raymond Lull, or even since the time of Henry Martyn, the foci remain the same. The integrity of Scripture and the reasonableness of the doctrine of the Trinity are the two points in Christianity against which Islam emphatically testifies. At the same time these two ideas are fundamental in the Christian system. The doctrine of the Trinity is not only fundamental but essential to the very existence of Christianity. Dr. Baur of the Tübingen school acknowledges this when he says that "in the battle between Arius and Athanasius the existence of Christianity was at stake." In some form the doctrine of the Trinity has always been confessed by the Church and all who opposed it were thrown off from its fellowship. "When this doctrine was abandoned, other articles of faith, such as the atonement, regeneration, etc., have almost always followed, by logical necessity, as when one draws the wire from a necklace of gems, the gems all fall asunder." (Henry B. Smith.) The doctrine of the Trinity, in its widest sense, includes that of the Incarnation and of the Holy Spirit. In studying what the Koran teaches on this subject,

¹*Ten Great Religions*, Vol. II., p. 62.