

with Oriental Christianity from *three* quarters: the Christians of Yemen visited Mecca, and Abraha was turned back in defeat with his army, in the year in which Mohammed was born; Mohammed had as concubine a Christian Coptic woman, Miriam, the mother of his son Ibrahim; Mohammed went once and again to Syria with Khadijah's caravan of merchandise. Early Christianity in Arabia was much more extended and influential than is generally supposed.<sup>1</sup> Nearly all of Yeman and Nejran was permeated with the doctrines of Christianity and there had been many martyrs. Concerning the view held by all Yemen Christians regarding the Trinity, we have unimpeachable evidence in the monuments found by Glaser. (See remark in Chapter II.) The Abyssinian Church of the fifth century was undoubtedly corrupt and paid high honors to the Virgin Mary and the saints; but it is certain also that this Church always held, as it does now, that the three persons of the Trinity are the Father, the Son and the Holy Spirit. The same is true as regards the Nestorians, the Jacobites, the Armenians and the Maronites; because the Monophysite controversy concerned itself not with the doctrine of the Trinity, but with the Person of Christ.<sup>2</sup> Both Nestorians and Monophysites accepted the Nicene Creed without the *Filioque*. Now how is it possible to imagine

<sup>1</sup>Wright's *Early Christianity in Arabia*, London, 1855; and *Arabia, the Cradle of Islam*, pp. 300-314.

<sup>2</sup>See Schaff's *Creeds of Christendom*, Vol. I., pp. 79-82.