

that Mohammed, who knew of Arabian Christianity, visited Syria and married a Coptic woman, who became his special favorite, and whose earliest converts took refuge in Abyssinia—how is it possible to imagine that he was ignorant of the persons of the Trinity?

In addition to the reasons given above we read in Ibn Hisham (quoted from Ibn Ishak) that the Christians of Nejran sent a large and learned deputation to Mohammed headed by a Bishop of the Emperor's faith, *i.e.*, of the orthodox Catholic Church. Now is it possible that a Bishop could have represented the Holy Trinity to consist of God, Christ and Mary (as Tradition says he did) after the whole Eastern world had been resounding for ages with the profound and sharply defined controversies concerning this fundamental doctrine?

In concluding our investigation of this subject, can we resist the conclusion of Koelle as given in his critical and classical book on Mohammed and Mohammedanism?¹ *“Not want of opportunity, but want of sympathy and compatibility kept him aloof from the religion of Christ. His first wife introduced him to her Christian cousin; one of his later wives had embraced Christianity in Abyssinia; and the most favored of his concubines was a Christian damsel from the Copts of Egypt. He was acquainted with ascetic monks and had dealings with learned*

¹Koelle's *Mohammed and Mohammedanism*, p. 471. This is the best recent book on Islam and the life of Mohammed.