

Bishops of the Orthodox Church. In those days the reading of the Holy Scriptures in the public services of the Catholic Church was already authoritatively enjoined and universally practised; if he had wished thoroughly to acquaint himself with them he could easily have done so. But having no adequate conception of the nature of sin and man's fallen state, he also lacked the faculty of truly appreciating the remedy for it which was offered in the Gospel." And if Koelle is correct, as I believe he is, then Mohammed's idea of God includes a deliberate rejection of the Christian idea of the Godhead—the Father, the Son and the Holy Spirit.¹

¹The question whether Mohammed could read and write is important in this connection. On this point Moslems themselves are not agreed. Some Shiah's affirm he could, while the Sunnis deny it. Western scholars are also divided in their opinion on this question. The following hold that Mohammed could read and write and give good reasons for their opinion: M. Turpin in *Hist. de la Vie de Mahomet*, Vol. I., pp. 285-88; Wahl, *Intro. to the Koran*, p. 78; Sprenger, *Life of Moh.*, Vol. II., pp. 398-402; Weil, *Intro. to the Koran*, p. 39; H. Hirschfeld, *Jüdische Elemente im Koran*, p. 22. Others deny it, among them: Marraci, p. 535; Prideaux, p. 43; Ockley, *Hist. of the Saracens*, p. 11; Gerock's *Christologie d. Koran*, p. 9; Caussin de Perceval, Vol. I., p. 353; J. M. Arnold, p. 230; Palmer's *Quran*, p. 47, etc. Granted that Mohammed was unable to read or write, it is still plain from a thoughtful perusal of any biography of the prophet that he had abundant opportunity to learn from Christians by word of mouth first at Mecca and specially afterwards at Medina. We must remember that all the Koran teaching on the Trinity occurs in the later Surahs.