

QUESTION DRAWER

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[THIS new department has been opened by request of missionary subscribers, and we trust they will use it freely. Professor Duncan B. MacDonald, D.D., of Hartford, and others, have promised co-operation. —Ed.]

- I. How would you explain to a Moslem our Lord's cry on the cross :
" My God ! My God ! Why hast Thou forsaken me ? " They say it is a clear proof that He was human and not divine.

I cannot see any specifically *Moslem* reply to the difficulty about our Lord's cry : " My God ! My God ! " The difficulty can only, to my mind, be dealt with for them as we deal with it for ourselves. For me it expresses the full humanity of Christ who as a man, *had* to go down into these depths. And we must remember, too, that he came up from these depths, trod under foot their despair and commended his spirit to the Father, and said : " It is finished." I would not begin even to discuss this with a Moslem until he had come to some reverent knowledge of how we regard the life and death of Christ. If he had read Al-Ghazali's *Mūnqidh*, he would know that in theology there are of necessity some things which we cannot understand—or, rather, have a right judgment as to—until we have passed under their influence and see them from within. This is part of Al-Ghazali's " Pragmatism."

D. B. MACDONALD.

- II. What are the best works for a thorough study of the Trinity ?—
L. S. R.

You will find Augustine's work on the Trinity in the translation of Augustine's works by Marcus Dods, in a volume by itself ; also in the Post-Nicene Library. This is about the greatest work on the subject. Then the other epoch making work is Calvin's in the appropriate chapters in his Institutes. Augustine and Calvin did most to break away from the Greek Logos speculation with its subordinationism which influenced the Eastern doctrine in its ideas of generation and procession.

The forerunner of the Western type was Tertullian, whose work against Praxeas is important (Ante-Nicene Library of the Fathers contains a translation of Tertullian). Then on the distinction between Nature and Person the work of Basil and the two Gregorys is important.

Basil, five books against Eunomius and his *De Spiritu Sancto*—all translated. Gregory of Nyssa—two books versus Eunomius, and his Catechetical Oration—translated. Gregory of Nazianzen—five theological Orations—all translated, or part of them at least.

For the history of the doctrine Baur's work in German is good—but all influenced by his Hegelianism. Harnack's *History of Doctrine* is more objective, but influenced by his Ritschlianism. Lebreton's *Histoire du dogma de la Trinité*, is better, but only on the patristic period. Bull's *Defense of the Nicene Faith* is a classic.

The best presentation of the Biblical doctrine of the Trinity is Dr. Warfield's article, *Trinity*, in Dr. Orr's *International Biblical Encyclopedia*, just coming out. Also see Dr. Warfield's article on Calvin's doctrine in the *Princeton Theological Review*, 1909, and his articles on Tertullian in the same *Review*.

A good modern presentation will be found in Dr. Bavinck's *Gereformeerde Dogmatiek* (in Dutch). That by Gutberlet, a Roman Catholic theologian, is recent—*Gott der Einige und Dreifaltige*. Illingworth is flat and unprofitable.

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