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Doctrinal Theology.

CHRISTOLOGY.

(Continued.)

In and for the work of redemption, and in the manner and measure requisite for such work, Christ the God-man humiliated himself. The verb, ταπεινώω, means *to lower, to humble*, the contrary being ὑψόω, *to raise, to elevate, to exalt.*¹⁾ With the reflex pronoun, ταπεινοῦν signifies *to humble one's self*, to forego honor or high stations or prerogatives which one might rightfully claim or enjoy. Thus Paul says that he had "abased himself,"²⁾ when he had "preached the gospel of God freely," earning his livelihood with his own hands, and taking what other churches gave him, instead of taking and enjoying what he might have rightfully claimed at the hands of the Corinthians.³⁾ And such was the self-humiliation of Christ, *that, though he was rich, yet for our sakes he became poor;*⁴⁾ *that he, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being in fashion as a man, he humbled*

1) Matt. 23, 12. Luke 14, 11; 18, 14. Phil. 2, 8. 9.

2) ἐμαυτὸν ταπεινῶν, 2 Cor. 11, 7.

3) 2 Cor. 11, 5 ff.

4) 2 Cor. 8, 9.

Theological Review.

Why men do not go to church. *By Cortland Myers, minister at Baptist Temple, Brooklyn, N. Y.* Funk & Wagnalls Company. New York and London. 1899.—148 pp. Price, 60 cents.

We deem it a duty, in the first place, to take exception to the title of this book as far as our German Lutheran churches are concerned. Men do go to church there, and in great numbers, not only in the country, but also in the towns and cities. Most of them have been regular church-goers from their childhood up; most of them remain regular church-goers till they are borne into the church in a coffin and their funeral sermon is preached to a congregation of men and women.

But we have known and written before this that in most of the Anglo-American churches the men are few, deplorably and alarmingly few. Hereof the author of the book before us says:—

“In New York City not more than three per cent. of the male population are members of Protestant churches. The men who are nominally communicants in the Catholic church rarely even attend its services.

“Of the membership of the church nearly three-fourths are women. Of the attendants in most places of worship nine-tenths are women. In one great church I counted two hundred women and ten men. The statement has remained unchallenged that not ten churches in the State of Massachusetts could count ten men added in the last three years from the non-churchgoing population. This is not only true of the cities, but statistics reveal the startling truth that even in the rural districts more than one-half of the population are absolute strangers to the churches, and live in heathenism in the center of civilization and Christianity.

“This separation from the church is not only on the part of the so-called lower class and foreign population, but the rich are among the most guilty.”—pp. X f.

Our author also says much that is good and true in explanation of this state of things. He specifies "faults of the church," "faults of the man," and "faults of society," and points out ways and means whereby these faults may be rectified and the evil resulting therefrom may be counteracted. Our readers will appreciate the following specimens of what is, in our estimation, in the main a very creditable treatise on a very important and timely subject.

"The world does not want for preaching, but is sorely in need of the right kind. 'Words, words, words,' without the heartburning purpose to save men, is one of the most impassable barriers before the church door. This wisdom of words has made the cross of Christ of none effect. We are not in need of either brains or money. We are in need of the Gethsemane purpose. To gather a crowd temporarily is not the required success. A crowd may be drawn by a balloon ascension. There have been crowd-compelling, money-gathering Gospel balloons, but the balloon has burst, and the aeronaut has fallen into the ocean of his own ambition, and his fellow-man's disgust. The more serious problem is not how to gather the men in great numbers, but how to keep them and to save them." (p. 40.)

"Evolution as a substitute for the atonement has wrought untold injury. The atmosphere has been poisoned by this false theology. The press has carried it before the eyes of the men outside of the church, and they have read it and devoured it as a new sensation, but they have failed to digest it, and it has driven them from the church. Many of our best men are away from the church, because their minds have become saturated by this species of infidelity, the most serpentlike and deathly of all its kind. The preacher who has so far forgotten his mission and the meaning of Calvary's blood, as to take the penknife of his own shallow wisdom, and display it defiantly in front of the Holy Spirit of inspiration, while he cuts the sacred page, has unwittingly cut human hearts, and their blood is upon his hands. False doctrine and human substitution are guilty beyond the power of expression, in causing the present condition in church life, and the absence of men from its services. They want the truth, the whole truth, and nothing but the truth; and that truth fresh as it came from the hand of God, without one stain of human ignorance in the name of wisdom upon it.

"There is nothing the pew likes better than a positive theology, with its unvarnished application to the common affairs of life. Noth-

ing they care for less than the stilted icicle sentences on Biblical criticism. Let question find its way into the popular mind and heart through some other channel than that of the pulpit. The shocks and sorrows and sins of life must be met, and the Biblical critic stands palsied before them. The old Bible, made to illustrate the life of this generation, will always secure its hearers. It will have no rival in the attractions of the modern Sunday." (pp. 46—48.)

"What the average man wants is a knowledge of the Scriptures, and what they teach concerning Christ and His great salvation. Higher or 'lower' criticism (mostly 'lower') have no satisfaction for his hungering and thirsting soul. Milton said truly, 'The hungry sheep look up and are not fed.' What the inspired Word of God has to say concerning them and their life here, and their hopes hereafter, is of tremendous interest to them. Doubt in the pulpit is always out of place. He who twists the exclamation of the Gospel into a question-mark is a failure. The world has doubts enough of its own. It does not care to breathe that kind of poisoned air from the church. It is faith and confidence and reality and truth which fasten themselves like mighty cords upon the hearts and lives of men. We have weakened our power by our interrogations and our parentheses of skepticism." (pp. 51. f.)

"An unquestioned weakness exists in the poor representation of the principles of Christianity. Men are saying of everything in this day, 'What can it do? Not what is your theory, but what can it do?' That same question is bombarding the church and, alas! alas! breaking down some of its old walls. Many of the leading business as well as professional men of our country are church communicants. A large number of them have separated their own business from the Lord's business by an earthly divorce law, and do not carry their religion into their occupation, and reveal the Christian spirit in everyday life. One of the most pressing needs in the church is seven-day Christianity. Speech is easy, even profession is not difficult; but character is costly, and it is that which is most valuable to the church in reaching the men. The eyes of the world are looking for a difference between the man in the church and the man outside of it. They have a right to find it. The church ought to demand its visible existence. It is a glittering fallacy, but nevertheless a blackhearted one, which declares that we must bring the church into the world and the world into the church in order to reach the unchurched. We have already gone too far in that direction, and have lost power every step of that crooked path. 'Come ye out, and be ye separate,' has never been taken away from the list of divine commands. A separated

church and not a worldly church will accomplish God's desire. Weakness can never become power. Strength of character will alone be the requisite force. We need more church discipline, and not less of it. It is the reasoning of insanity to suppose that men will be drawn to a church which nominally stands for righteousness and yet permits sin and worldliness to control its life." (pp. 60 ff.)

"No human agency can ever supplant the function of the Holy Spirit in the work of reaching men. Methods and agencies may touch the man outwardly, but are thwarted in the most important work. They are only auxiliaries. Philanthropy and education and culture may be accomplished by the merely human element, but the higher and better, and eternal and spiritual impulses depend upon the work of the Holy Spirit; and in ignoring this lies the secret of the failure in many, and apparently earnest, active and attractive churches. It was after the descent of the Holy Spirit in the early church, that the five thousand *men*, besides women, came into its life. The present growth of modern methods in church work, with so much emphasis placed upon their relation to this present life, make more important the deepening of the spiritual life. The extension ought to correspond with the intention. Widening and deepening should be proportionate. If the past preacher and method have been too 'other worldly,' the pendulum should not be allowed to swing too far. All church machinery must be run by the Spirit of God." (pp. 81 f.)

"The man is also influenced by a misunderstanding of the purposes of the church. Its chief object is unknown or ignored by many of its critics. They have failed to recognize its supreme mission as being the mission of its Founder and its Head, 'To seek and to save the lost.' Its business is eternal, and, therefore, unlike any of the world's organizations. It stands unique and alone. It is on earth as the Divine channel for the salvation of the immortal soul from sin and condemnation. It is, therefore, unjust and unreasonable to compare it with any of the world's organizations. They have distinctive and beneficial mission, but it is a wholly temporal one.

"The church is the mightiest factor in human society here and now, but its work has to do first and fundamentally with the needs of the soul. It cares for the body and touches every part of human society, by virtue of the planting of these seeds of eternal life. Its Gospel is deliverance from sin and hell. The man of the world has often misunderstood this important distinction between the church and his lodge or club. He has condemned the church because it did not do just what his organization did, as if they had entered into competition and were supposed to do the same thing, and only that.

The church is not a charitable institution, nor an educational institution, nor a mere center of philanthropy and culture, but it is primarily the place of regeneration and conversion, and eternal salvation. It is the fortification of righteousness in the great battle of sin and wrong. It does the very best for man in this present life, but that is not its controlling motive. The spirit of the Gospel is, 'Peace on earth, good-will to men.' And it has in it the improvement of human society and the making of life more desirable, but that is incidental. It remains true that the purpose of Christ and His coming into the world was to prepare men for the world to come. We confidently assert that the main object of Jesus Christ before the Jewish sanhedrim, and upon the Roman cross, and in His commission of 'go ye,' was to save individuals from future torment. The crucifixion of the Son of God would never have taken place for purely temporal benefit. It is a mockery of His sacrifice, and a sad perversion of truth, to teach that the church ought to have most to do with this life, and the passing necessities of the individual and his society. The emphasis upon the present at the expense of the future, and the emphasis upon the body instead of the soul, have wrought untold injury, and rooted a poisonous misunderstanding in the minds and hearts of men. The church has a social mission, but it has first a saving mission. It is the only power which can save society, but that work can only be accomplished according to the eternal principles of the Gospel.

"We need the practical teaching of the highest morality found in the Ten Commandments, and the Sermon on the Mount, and the Golden Rule; but these very teachings, with all their sublimity and power, are dependent upon truths which some are now casting in the shadow, and yet are so important and so vital to the Gospel and its power, that without them the kingdom of God is an impossibility. We have heard too much in these last days concerning the meat and drink of the kingdom of God." (pp. 97 ff.)

"There is also an elemental fault upon his part, in the standards which he has adopted for judging the church. He passes judgment upon the church because of what an individual in the church may say and do. If one man is bad and ninety-nine others are good, the one man represents the church for him, and he turns his back upon it. This is the common, but radically false, method." (p. 112.)

"The home may be the 'continental divide' in a boy's life. At that point the parents' influence may turn him toward the church or toward the world. Their responsibility is tremendous at that deciding moment. In these days of rush and worldliness, religious teach-

ing and even reading have been banished from most homes. Whatever is done for this part of the child's life has been relegated to the work of the Sunday-school, if it is given any attention whatever. The Sunday-school can never take the place of the home. The teacher can never be to the child what God intended the parent should be. Even the Sunday-school with all of its blessing for our world may not help church attendance, but hinder it, if it stands alone in the child's life. Our great progress in Sunday-school work and the unmistakable tendency to occupy the place of the regular church service among the young, can not be forgotten. No parent who cares for the religious life of his children can afford to allow the Sunday-school to attempt the work which rightfully belongs to the home, or to usurp the place of the church itself. There is no reason why it should." (pp. 124 f.)

"Most of the churchless men have been Sunday-school boys, but did not regularly attend church. As soon as their trousers were lengthened the Sunday-school was too childish for them, and the church service was foreign to their habit of life. To call the Sunday-school the 'children's church' is unjust to the Sunday-school and injurious to the child. This formation of habit in the boy's life is a most potent factor in the problem of churches without men. In addition to this carelessness and species of criminality on the part of parents there is a growing irreverence in the home—the fearless and foolish criticism of things sacred; the frivolous treatment of everything concerning the church. The Bible has not retained its sanctity; even the dust-covered book on the table had more influence than the home without any Bible at all. In some homes nominally Christian it is the custom for those who have attended church to fill the boy's ears with un-Christian criticisms of the service and the sermon. Many a man's whole future relation to the church has been settled at that Sunday dinner table, when the church service was rehearsed and rehashed with shallow fault-finding until it was made positively indigestible. The man now is a moral and spiritual dyspeptic and in the poorest kind of religious health because of that food in his boyhood days. The home created a distaste and dislike for the church. Every element of religion and Godliness and reverence in the home helps to fill the church. If the home loses its religion, the church will lose its men. The church is the salvation of the home, but in one sense the home is the salvation of the church." (pp. 125 ff.)

"Habit and the swing of the whole life over to materialism have rendered the church atmosphere disagreeable and unpleasant to many. An unloosening grip upon the plane and the pen alike has

destroyed all the 'substance' of faith, and created a demand for the things which are seen. This materialistic age, with its mad rush for gold and power, has benumbed religious consciousness. Most men have concentrated their thoughts and desires and activities upon purely temporal acquisition. This is a prolific cause of the evil under discussion. This has robbed men of the time and the inclination for spiritual reflection. This strain upon mind and sensibility has either kept men away from church, or made them dissatisfied with the method of worship. There is a vital relation between this condition and the craze for amusement and entertainment." (pp. 131 f.)

"'Le Grand Prix' is the name given to the great racing day in Paris, which corresponds to Derby Day in England. On that day the most celebrated horses enter the contest; an enormous sum, perhaps a million francs, is distributed in prizes. Like many public festivals in France, it occurs on Sunday. When General Grant was in Paris, he was, of course, the object of universal attention. As a special mark of respect he was invited by the president of the republic to occupy the grand stand. Such an invitation, proceeding from the monarch or chief magistrate, is equivocal to a command, like an invitation to Windsor, or any royal residence; for a person to decline is an unheard-of thing. But General Grant, in a polite note to the president of the republic, said: 'It is not in accordance with the custom of my country, or with the spirit of my religion, to spend Sunday in this way. I therefore beg that you will permit me to decline the honor which you have done me.' And so, when the day came, General Grant was seen quietly sitting among the worshipers in the American Chapel." (pp. 137 f.)

"Our present social system allows the saloon and other kindred evils to do their deadly work in opposition to the interests of the church as well as society itself; and most always to proceed in their diabolism in violation of every law on the statute books. Kegs and demijohns and decanters and hogsheads and glasses and bottles and victims are formed into a wall in front of every church door. This is a fortification of the enemy. It stands in the way of the kingdom of God. Hundreds of thousands of men, the most generous, large-hearted, and many the best of the human family, would be worshipers in the church and servants of the most high God, and marching heavenward, if it were not for this impassable barrier." (p. 139.)

"Business transactions, which would once have received bitterest condemnation, are now passed by without notice. They are declared right simply because of demand and without regard to principle. Policy has come to be the senior partner in the concern. It

is so often repeated with the business man and his employees, and everybody have come to regard it as true, that 'business can not be transacted to-day in strict "honesty,"' — that "'lying" is essential in order to selling.' The church has not yet incorporated this teaching into its morality. It has not made this false principle as an addendum to its Bible. And the world says: 'The church is behind the age.' The church is not at fault here. She can not lower the Divine standards; they are eternal, and as binding upon one age as another. The lines are not drawn distinctly enough. The Bible is explicit in its demands. It reveals the dishonest man, and the small and large gambler, whether in stocks or dice, and places the mark upon falsehood everywhere. The church, with a conscience and a Bible, and a tremendous responsibility, can not cater to the demands or methods of this day. Society has no right to say 'old-fashioned' to the church. The church has the right and duty to say 'condemned' to society.' (pp. 140 ff.)

While we fully endorse what is well and truly said in these extracts, we can not side with the author in statements like these:—

"There is another evil related to this one, or rather an expansion of it, in the lack of the brotherly relation, and of co-operation of the various churches. The world is not schooled in doctrinal distinctions, and can not easily recognize the necessity for church separation, and sometimes church opposition. No period in the world's history has witnessed more significant changes than this age in which we live. The tendency of the time in the political and business world alike is unquestionably toward consolidation and centralization and co-operation. The man who fails to recognize this, fails in his undertaking. The church which fails to adopt itself to this characteristic of the age, must also fail to reach the men of this age. Co-operation must be one of the watchwords of the church in the dawning hour of the twentieth century. Organizations have been multiplied, and even different denominations separated into more divisions, and religious efforts have been scattered and weakened, and fields have been neglected while others have been crowded, and no great and united effort has been made toward co-operation in spending money and utilizing effort to reach men. Denominations with vital principles should live, and can live, even if we destroy sectarianism and bigotry.

"What defeat we would have experienced if our battle-ships in the Pacific, or in the Atlantic, had turned their guns upon each other

instead of the enemy. The church has been guilty of this weakness and folly, but is opening its eyes to-day toward the enemy and the necessity of co-operation.

"At the charge of Ft. Donaldson, in the late war, the enemy's works had been attacked many times by the different companies. At last, wearied of their fruitless efforts, the Union forces for the most part massed themselves at the foot of the hill, and advanced together. They came on in such numbers, and with unbroken lines, that nothing could withstand their progress. They gained the heights, and, united, won a victory which their divided forces could never have obtained.

"Division has driven men away from the church, and wherever it exists to-day it breeds disgust. People are afraid of a riot, and they will go around an entire block to get out of its way. The church must understand that principle. The necessity is for a growing recognition of the good in all denominations, and that which is fundamental in doctrines and life, and which is common to all. There is a basis in our Christianity upon which we all can work. There is a center around which we all can move. The cross is the important point, and all emphasis can be safely and harmoniously given to that. Our real force in church aggressiveness to-day is largely denominational rather than Christian. Organizations are multiplied on some fields, while time and money are wasted, and men are not reached. All denominations should get together as business concerns, and in the spirit of the age map out the work and utilize the force. That may be an ideal of the future, but it should be the goal toward which every conscientious, consecrated, earnest Christian man and church is striving. Men are drawn toward great institutions and great enterprises. We need great centers of life and activity, and at least in village and city alike there should be co-operation and the concentration of effort in the accomplishment of the one supreme purpose." (pp. 76 ff.)

We are so far from endorsing this, that we rather deem the spirit which prompts these utterances one of the fundamental evils which work together for evil in the religious life of the present time. It is the spirit of syncretism, which looks upon diversity of doctrine as no sufficient bar to ecclesiastical co-operation and fraternal fellowship in religious endeavors. A man who is not fully persuaded that the doctrine preached in his church is in all its points God's truth, and

that all doctrines at variance therewith are *pro tanto* false, lacks the very first and chief principle on which the duty of regular attendance upon public worship is and should be based, and the ruling motive by which the conscientious performance of such duty should be prompted. Ours is eminently an age of syncretistic indifference, and if or as far as it is true that men, when they go to church, want the truth, and the whole truth, and nothing but the truth, it is but consistent that they should stay away from a church in which preachers and congregations fellowship with those whose doctrine is at variance with their own. Syncretism was at all times the precursor and concomitant of rationalism, and a natural fruit of either or of both is the depletion of the churches. Interdenominational co-operation is consistently possible only in consequence of a disregard or at a sacrifice not only of certain particular truths, but of the very concept of *truth*, especially of *divine truth*, and, hence, cannot work as a stimulus to, but must and actually does work as a mildew on the desire and practice of hearing what a preacher might have to say whose first and foremost duty it should be to inculcate the truth, the whole truth, and nothing but the truth. False doctrine is sin, most grievous sin, more heinous than murder and adultery, and the man who would fellowship and co-operate with adulterers and harlots would probably find few attendants upon his lectures on the sanctity of marriage and the beauties of chastity.

Another drain upon the churches which has estranged thousands of men from public worship is touched upon by our author as follows:—

“Keep first things first. The lodge has its place, and a place of benefit in society, but woe be to the man who allows it to usurp the place of the church, or compares the one with the other. They are not upon the same level, because they have not the same purpose and never can have. The open Bible on the altar of a lodge room can never take the place of the pulpit, which stands in the shadow of the cross, and from which is constantly heard, ‘Behold the Lamb of God, which taketh away the sin of the world.’ Christ came to

teach men how to live in relation with each other, but He came first to teach them how to live in right relation with God. The kingdom of God comes here and now, just in proportion as that elemental truth is understood and propagated. Any competition with anything else in the world is sin. The church stands alone or can not stand at all. Its very life and victory depend upon its holding that distinct position in the world. It is the voice of the unreasonable as well as the unrighteous which says, 'the lodge is my church.'" (pp. 101. 102.)

This is something of a testimony against the evil of Masonry and other secret societies; but it is far from being what it should be. The lodge has its place, but not a place of benefit in society. It is an evil from beginning to end, and has its place among other evils which are sapping away the life of the church and gnawing at the roots of domestic happiness and the welfare of the nation. The open Bible on the altar of a lodge room is a mockery and a blasphemy, and to say that it can never take the place of the pulpit is in fact disparaging to the pulpit, very much as it would be disparaging married life to say that the bawdy-house can never take the place of the family home. The religion of the lodge is idolatry, and the tendency to supplant the church is not only incidental but natural and essential to all lodges with any manner or measure of so-called religious exercises. A church which admits that "the lodge has its place" and permits its men to be in that place has to that extent waived its claim upon those men as regular attendants at its services. It is just as inconsistent for a Free-Mason to join in the religious exercises of a Christian congregation as it is for a member of a Christian church to join in the idolatrous exercises of a masonic lodge. If it is proper to ask, "What concord hath Christ with Belial?" it is just as proper to ask, "What concord hath Belial with Christ?" In order to bar the lodge from depleting the church, it will not do to say, "Keep first things first," but it is necessary to keep the men of the church out of the lodge and the men of the lodge out of the church.

A. G.

Ronayne's Reminiscences. *A history of his life and renunciation of Romanism and Freemasonry.* By E. Ronayne, Past Master of Keystone Lodge No. 639, A. F. & A. M. Chicago, Ill. Free Methodist Publication House. Chicago, Ill. 1900. IX and 445 pages. Bound in cloth; price, \$1.00.

The author and subject of this autobiography was known throughout the country for many years before he wrote the story of his life, having been in his day the aim of innumerable rotten eggs and other missiles, liquid, semiliquid, and solid, thrown by infuriated members or partisans of secret societies at a man who had himself been prominent in lodge circles but had turned against Free-masonry and exposed the workings of the lodge in lectures and demonstrations and printed publications. His description and narrative of his early life in the Roman Catholic church in his native country, Ireland, his liberation from the bonds of Romanism, his experiences as a member of secret societies in Canada and the United States, and his subsequent conflicts with Masons and Masonry, is highly interesting and instructive reading. On the other hand, Mr. Ronayne's knowledge of Christian doctrine, as exhibited in his book, is extremely scanty, and the little he has acquired is mostly of very inferior quality. This serious defect bars the work from a general recommendation, which it would otherwise deserve.

A. G.

The real presence, or, why do I believe the Lutheran doctrine of the Lord's supper? By William Dallmann. Pittsburg, Pa. American Lutheran Publication Board. 1900. 44 Pages; paper cover; price, 10 cents.

The reverend author of this pamphlet presents a clear and concise statement of the Lutheran doctrine of the real presence of Christ's body and blood in the Lord's Supper,

and the cogent reasons for its acceptance. Besides these, he also points out several considerations which are not in themselves stringent arguments for the acceptance of this doctrine as an article of faith, but tend to corroborate the direct evidence of the Scriptures. The familiar objections are pithily dealt with, and the whole treatise is such that deserves a wide circulation. A. G.

The Trial of Jesus Christ. *A legal monograph by A. Taylor Innes, Advocate. Edinburgh. T. & T. Clark, 38 George Street. 1899. 123 pages; bound in cloth; price, \$1.00.*

This is not a theological work. The author has treated his subject very much as he might have treated the trial of Mary Stuart, that of Charles I, or that of Louis XVI, as a judicial process which resulted in the execution of a capital sentence. Yet, while the central event in history is here considered in its forensic aspect only, the theologian, who looks upon this event in its soteriological aspect, may derive more real profit from this "legal monograph" than from many treatises of so-called theologians who by their untheological and unhistorical methods have criticised away the very foundation on which the subject can be treated in any aspect at all. As a lawyer, our author knows that every legal investigation has to deal with two distinct sets of questions, questions of *fact*, and questions of *law*, and though he nowhere expressly makes this distinction, his work clearly shows that he has had his eye on these two sets of questions. For the points of fact in the case he simply relies on the gospel narratives as he finds them in our New Testament, and the points of law he collects from his knowledge of Jewish and Roman jurisprudence obtained from various sources. Thus, while he maintains his legal point of view throughout, he deals with matters concerning which the theologian, too, should be most thoroughly informed in every respect, the

forensic view not excepted. We have heard and seen erroneous statements in lenten sermons due to a lack of thorough information on this most momentous capital trial of all history. And here we must say that the monograph before us also fails to satisfy us because of a lack of thoroughness. There was in Roman law such a thing as trial by jury, and it was extensively practiced, even in criminal procedure, also under the emperors, the jurors returning their verdict by a majority of ballots marked A.¹⁾ or C.²⁾ or N. L.³⁾ There were attorneys pleading for the prosecution and for the defense in Roman trials. Why not in the trial of Jesus? There were two distinct kinds of procedure, *judicia* and *cognitiones*, a distinction nowhere mentioned in this book, but of great importance for a correct estimate of the trial of Jesus in its legal aspect. There were remarkable similarities between the trial of Jesus and the trials of Christians before imperial magistrates. What were they? Perhaps we may find an opportunity to enter upon these points at greater length than our limited space will at present permit. Meanwhile Mr. Innes' book is cordially recommended to our readers.

A. G.

1) Absolvo.

2) Condemno.

3) Non liquet.

