

I have taken a look into my Owen, of which the leaves of but few volumes are cut, and I find him as sprightly in style as is this work of the late Glasgow professor. But then, it must be remembered, that most of the book was written about thirty years ago, the last chapter only being of very recent date. That last chapter, on The Theological Import of the Epistle, is by far the best, and is a valuable addition to Biblical Theology, and thus to the System generally, for there need be no divorce between Biblical and Systematic Theology in these days. At the outset of that chapter, we read : "The grand distinction and merit of the Christian religion, for the writer of the Epistle, is that it brings me near to God. It is the religion of free access and intimate fellowship." Angelology and demonology have some part in the Epistle, but Dr. Bruce has not encouraged them. His words are : "For modern men the angels are very much a dead theological category. Everywhere in the old Jewish world, they are next to nowhere in our world." But they were in Christ's world ; and as unseen ministering spirits may be objects, not of adoration but, of faith, as evil angels are of watchfulness and repulsion. There is little new in the comment on Hebrews ii, 13-15, a very pregnant passage. "According to that account (of the Fall in Genesis), death came into the world because Adam sinned, tempted by the serpent. The text before us is a free paraphrase of that account. The serpent is identified with the devil, death is represented as a source of slavish fear, embittering human life, because it is the penalty of sin ; the power of death is ascribed to the devil, because he is the tempter to sin which brought death into the world, and the accuser of those who sin, so that they, having sin brought to mind, fear to die. Christ destroys the devil by destroying his power, and He destroys his power by freeing mortal men from the cruel bondage of the fear of death." This is rather subjective, and does not explain how, in the realm of God who is Life, as well as Light and Love, death reigns. Finally, our author asserts that salvation is sanctification, and the only way to it is Christ in His person and work, His active and passive obedience, His resurrection and ascension, through