

Jesus transcendent worth, and makes it differ *toto coelo* from the ritual sacrifices of Leviticalism. Till that truth is clearly seen and firmly grasped, we have not escaped from the religion of shadows."

The aim of the epistle is to show that the Christian religion achieves what the Jewish could never accomplish, namely, the bringing of its votaries into the presence of God, even by Christ, the new and living way. The Hebrew Christians, resident, as Dr. Bruce thought, at Jerusalem, were in danger of apostatizing, and going back, like children, to what Paul calls the weak and beggarly elements of Judaism. To save them from this apostacy, and to confirm them in Christian faith and practice, Apollos or some Jewish Christian familiar with the writings of Philo of Alexandria, wrote the epistle not long before the fall of Jerusalem in the year 70. There has been much diversity of opinion as to the authorship of the Hebrews. Paul is ruled out of court as too ardent and impetuous a writer as compared with the calm deliberateness of him who wrote the apology. Barnabas the Levite has been proposed, and there are not wanting analogies between the apocryphal epistle attributed to him and that under discussion but the puerilities of the apocryphal document stand in marked contrast to the consistent dignity of the canonical work. Moses Stuart, once a great authority on the Hebrews, in his *prolegomena* contends at great length for its Pauline authorship, and dismisses the claims of Apollos with something akin to contempt. He says the supposition was never made by any of the ancient churches, and was first ventured upon by Luther. "It follows, therefore, that those who believe Apollos to be the author, must believe so without any evidence external or internal. It is not worth our time to refute such a belief."

Dr. Bruce has rendered an important service in this book to many departments of theological science. It is a serious book, not a popular; it is hard indeed to make such anything in the shape of a commentary. Its meaning is perfectly plain, but it does not light up at all, so that the reading of it becomes tiresome to all but those who can relish stiff theological pabulum.