

demand for an ornate sensuous ritual. Nothing was farther from the thought of the author of the epistle, which is a well-sustained contest for spirituality against form and ceremony. The sum and substance of his work is Christ, greater than the prophets, higher than the most exalted angels, the only real priest, the one sacrifice, the captain of salvation, the author and finisher of faith.

He shows up the insufficiency of the Old Testament rites and ceremonies, all mere shadows of a glorious substance now revealed; the narrow temporality and nationality of the Aaronic priesthood, which constituted a barrier instead of a mode of access between the soul and God; and the utter folly of thinking that a pure, holy, and loving God can be propitiated and gratified with the sight of innocent blood. The so called "blood theology" is Old Testament theology, protested against in the fiftieth and other psalms, by the prophets Isaiah and Micah, and utterly unwarranted, save by metaphor, in the New Testament. Drummond said: "What I complain of in Gospel addresses is that many have no Gospel in them, no tangible thing for a drowning man to really see and clutch. They break down at the very point where they ought to be most strong and luminous. To tell the average wife-beater to take shelter behind the blood, or to hide himself in the cleft, is to put him off with a phrase. . . . It is not obstinacy that keeps this poor man from religion—it is pure bewilderment as to what in the world we are driving at. The new theology when it preaches the atonement will not be less loyal to that doctrine, but more." Dr. Bruce (p 438) has said: "Christ's sacrifice is not on the same level with Levitical sacrifice." A recent writer on the theology of our epistle (Ménégoz), comparing Christianity with Leviticalism, has remarked: "The religious and theological idea has not varied . . . it is the ritual notion of bloody sacrifice." The statement is true in form only, not in substance. Blood, as such, is not the important matter in the sacrifice of Christ, as conceived by our writer. Blood, death, has value only as revealing will, spirit. It is the eternal spirit of holy love, the righteous will fulfilling all righteousness, that gives the sacrifice of