

missioned to reveal this secret in the holy of holies. It is addressed, not to a certain order of privileged persons, but to us all, in order that there we may gather the blessed fruits of this ensured supply which has been stored in Him. It is not the question in this Epistle of a particular church, nor of a class of privileged persons, as is very often thought and said; but it is the voice of the Spirit addressing itself directly to the soul, in order that it may learn to know for itself Him in whom God has placed the help which is necessary to it. In this Epistle, our soul breathes, in some sort, the perfume of the plain which the Lord has blessed, and faith breathes the perfume of Christ; it enjoys Christ as God Himself enjoys Him, and we have the divine light in our hearts, we are converted from darkness to the light of God. In a word, God becomes our own.

There is yet another thing in this Epistle: it makes us understand in what characters God has set this exclusive value on Christ; and these characters are such as fully answer to our necessities. The victim or the sacrifice, ix. 14; the priest, vii.; the prophet or teacher, ii. 1-4; the captain who brings His own to glory, ii. 10; and in all these qualities, as in each of them separately, we see Him estimated in the most exact manner by the hand of God, and we find Him perfectly what it is needful He should be, for persons so wretched as we are. According to God, Jesus is a victim perfectly suited to purify, a priest perfectly suited to