

limit where our powers of speech and meditation are baffled and arrested. Let it suffice to say, that the principle concerning the glory of the priesthood, as seated on the throne of God, is this, that it is intrusted of God, in the hands of his own Son, with all power and dominion, in heaven and in earth, for the furtherance and completion of its ministration of love and of saving power among the sons of men. To our great High Priest in the heavens every knee doth bow, and every tongue confess. Every region of the universe is subject to him in his priesthood. Honour and majesty are before him; strength and beauty are in his holy place within the veil, where Jesus hath entered, as the forerunner appearing in the presence of God for us. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool," and until "those whom I have given thee be with thee, that they may behold thy glory, which I have given thee, for I loved thee before the foundation of the world," "The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek." (Psalm cx, 4).

Suffer two closing appeals.

1. To the unbelieving.—You cannot but feel, I trust, that these meditations bear down, with accumulated, and, I should hope, through the blessing of God, with resistless force, on the folly, and insatiation, and offensiveness of your neglect and unbelief. What think ye of Christ in his priesthood? Or rather, What think ye of the unbelief that despises him in the functions of an office, in the execution of which the Most High God has thought him worthy to sit "at the right hand of the throne of the Majesty in the heavens"? If a dull despondency, beneath the guilt and power of sin, has paralyzed you into the unbelieving neglect of your salvation, I call upon you to contemplate the real efficiency, the permanent and perfect power, and the illimitable glory of Jesus, in the very office on which salvation from sin so entirely hinges. And if consciousness of defilement, and unworthiness, and shame, cause you to shrink away from the High Priest, by how much the more he is glorious in his office—as if, with Peter, you would say, "Depart from me, O Lord, for I am a sinful man"—I beseech you to consider that his office can have no play nor power, no fruit nor glory, no vindication and no meaning, save as it deals with sin—to put away its shame and its defilement, to rob it of its victory over

you, and to quench all its fruits and power for ever. Therefore, put your case, with faith and confidence, into his hands, however evil it may be; and his own right to the throne of the Majesty in the heavens is perilled, if from deficiency, either in power or compassion, he fail to deal with it successfully.

2. To you who believe on his name.—How steadfast should your faith be! "Seeing that we have a great High Priest, that is passed into the heavens—Jesus, the Son of God—let us hold fast our profession." How believing and expectant your supplications! "Let us, therefore, come boldly to the throne." How spiritual your worship and how heavenly, free from all carnal ceremonies and all beggarly elements of this world, seeing that your sanctuary is not, as of old, a "worldly" one, but heavenly, within the veil, and in the very presence of God! And how safe is your position, and how sure your prospects! Contemplate habitually the great responsible agent and minister of your salvation, as a priest at the right hand of the throne of the Majesty in the heavens. Behold him bringing all the influence and power with which he is there endowed to bear on your full deliverance from sin, and full attainment of holiness and blessing. There is no backsliding into which you are fallen, from which his intercession cannot recall, and relieve, and restore you; no sin for which he cannot procure your forgiveness: no corruption which he cannot obtain for you supplies of grace to subdue. There is no blessing which he cannot confer, and no enemy which he cannot destroy; nor is there any possible conjuncture in the affairs of your salvation which he does not foresee and provide for—indeed, arrange rather, and manage, by his own love and power. He sitteth in the central throne of majesty and might; and in all the universe there is no power of evil which, from that central seat of influence and glory, he cannot charm or crush into helplessness, and no power of good which he cannot awaken and evoke into your loving interest, and the promotion of your welfare and salvation. Are ye not complete in him who is the Head of all principality and power, having redemption in his blood, by whom were all things made, whether they be visible or invisible, thrones and dominions, or principalities and powers, and who now, as the High Priest of Zion, hath in all things the pre-eminence, sitting "at the right hand of the throne of the Majesty in the heavens"?