

Hebrews in this Epistle. From the latter verses, Mr. B. took occasion to remind his flock of that "confidence" to which they are entitled as believers in the Great High Priest, who has entered into the holiest on their account. The typical *bathing* of the Israelitish priest, which would necessarily connect itself with the idea of spotless purity, and in so doing, would point to *the spotless One*, Mr. B. was understood to connect with the immersion of baptism; the linen garments of the priest, as we learn from the book of Revelation, were intended to symbolize righteousness; the word "house" in v. 6, Mr. B. explained to comprehend the whole tribe of Levi, a tribe which may be regarded as representing the believing body—the Church; the sacrifices offered for the priestly house would therefore represent the sacrifice of Christ, as apprehended by the Church; the same sacrifices, as represented by sprinkled blood upon the mercy-seat, indicated the judicial requirements of the moral ruler of the world; and the burning of the skins, flesh, etc., of the slain animals, without the camp, depicted the estimate of Him by the world as one "despised and rejected of men, a man of sorrows and acquainted with grief." The scape-goat, or goat of departure, Mr. B. considers to represent that aspect of the sufferings of Christ which each believer realizes in his own experience, an experience foreshadowed by such an enquiry as that of the Lord in Matt. xx. 22, "Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with?" an experience which is further illustrated by such passages as Rom. vi. 3, Phil. iii. 10, Heb. xiii. 13, and Col. i. 24 (that which is lacking of the afflictions of Christ). The injunction that there should be "no man in the tent of the congregation (or tent of the meeting)" when the High Priest entered, receives an illustration from Rev. v. 4, 5, "And I wept much, because no man was found worthy to open and to read the book, neither to look therein; and one of the elders saith to me, 'weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.'" It is a noticeable feature, in connection with this assembly, that one or more of the elders are from time to time requested to take part, either in prayer, or in addressing the little *Church*; they thus reduce the teaching of the Apostle Paul (1 Cor. xiv. 3) to practice. The money collected in connection with the Lord's supper is habitually reserved for those members who may need it. That portion of the service which occupied the place of "the sermon," might rather be described as an exposition of 1 Thess. iv. 15.

In expatiating on the promised return of the Lord, as announced in this passage, Mr. Brookman connected the promise with Christ's present position, as our "great high priest, who is passed into the heavens," and explained that the "shout" of the authorized version, with which his advent will be heralded, should rather be *the word of command*; and as all the great acts recorded in Scripture are more or less related to each other, Mr. B. connected the sounding of *this* trumpet—in the first place with the trumpet-sounds of Sinai (Ex. xix, 16,) with Is. xxx. 30, with 2 Thes. ii. 8, and with the *last* trumpet of 1 Cor. xv. 52. Mr. Brookman's measure of familiarity with the beauties of the Bible enabled him also to point to Isaac, as he went out to meditate \* in the field *at the eventide*—to point to him as prefiguring the Lord who, by and bye will return to meet his waiting Bride, the Church; † Mr. B. also adverted to an ulterior consequence of