

the new, which Jesus administers ; and at the same time the old carnal or earthly ordinances give place to the spiritual and efficacious ministrations of the heavenly Priest ; finally, the blood of the victims gives place to the blood of Christ, offered by the Eternal Spirit.

Such is one of the principal characteristics of his divine and glorious Epistle, which thus annihilates all that in which man puts his confidence, in order to establish the Lord Jesus, the Son of God, as the object of glory and only refuge of poor souls.

But this was a doctrine hard to bear, particularly for a people such as the Jews, who had in so many ways put their confidence in the law and legal righteousness. Amongst us also at the present day, when, amidst so many religious forms, men propose with authority other foundations of confidence than JESUS, and other men blindly receive them, we have to consider carefully what are the bases of this doctrine. In these days, when all creation groans, the soul thirsts after this simple gospel, which preaches to us the perfect satisfaction of JESUS, and it is the design of the Holy Spirit in the Epistle to the Hebrews to unfold to the eager soul the reasons for which it can thus embrace Jesus as all that forms the object of its confidence and glory. This Epistle declares what authorizes it thus to appreciate JESUS—to estimate Him as having no equal—to judge that He is in a word the *one* and *only* stay of the poor sinner.