

rect or erroneous, it is not the reading of such works that accounts for the Gospel trumpet giving an uncertain sound in any cases in which it does so. The trouble is that the religious experience of the ministers who preach vague sermons is defective. The first qualification of a good minister is heart-knowledge of Christ, as Dr. Barbour told us at the recent Union meeting, the Lord called the apostles "to be with Him." And Paul more than once refers to "the revelation of Jesus Christ," which he had as the secret of his power and success. Where there is this, in full measure, no book of doubt can shake the soul's confidence. It says with Watts :

Should all the forms that men devise  
Assault my faith with treacherous art,  
I'd call them vanity and lies,  
And bind the Gospel to my heart.

#### THE HOLY GHOST.—IV.

##### A PRACTICAL PAPER.

Nothing less than a real participation in Christ's human righteousness imparted by the Divine Spirit can meet the force of several striking announcements in Scripture.

The Redeemer's name in Jeremiah xxiii. 6 is "The Lord our Righteousness"; but the church, as the bride, takes the same name, as bearing the same character, in a subsequent chapter of the same prophet (Jer. xxxiii. 16)—"And this is the name whereby she shall be called, The Lord our Righteousness."

And in the New Testament, that simplest summary of Gospel truth which we find in Romans x. 10, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," is enfeebled miserably if we erroneously suppose the righteousness to be only imputed by legal fiction, and not really shared by the believer.

"For Christ is the completion (the perfect fulfilment) of the law for righteousness (in order that His righteousness may be imparted) to every one that believeth." Twice in Romans x. 3 is this righteousness called "the righteousness of God," because it is the righteousness wrought out for us by the Son of God, and communicated to us by the Spirit of God. Submissive faith grasps this righteousness which is "brought near" to it by grace,

and takes hold of God's strength that it may make peace with Him. (Isaiah xxvii. 5.)

When the Comforter is come, "He shall convict the world concerning righteousness"; because Christ has ascended as the accepted Son, and is empowered to confer it upon His people by the agency of the Comforter; and, "judgment (right-judging) shall return unto righteousness (right-doing) and all the upright in heart shall follow it."

Then shall the church remember that Melchizedek is "first king of righteousness, and after that also king of peace." (Hebrews vii. 2.)

Surely this mysterious personage "without father, without mother, without genealogy, having neither beginning of days nor end of life," was a type, or rather a personification, of the Holy Ghost.

"Now consider how great was this" (personage—there is nothing in the original Greek to sanction the insertion of the word "man") "who blessed him that had the promises; and without all contradiction the less is blessed of the better." (Hebrews vii. 7.)

He could not have been Immanuel before the incarnation, for it is expressly revealed that He was "made like unto the Son of God."

Who "abideth a priest continually," except that other Comforter (Advocate, Intercessor, John xiv. 16, Romans viii. 26, 34), who, as "the Spirit itself maketh intercession for us with groanings which cannot be uttered"?

(I have read carefully the very different opinion of the learned and eloquent Farrar, but the Scriptures themselves furnish to my mind weightier considerations than any which he adduces.)

Not only does the inspired description in the Epistle to the Hebrews point, if taken literally, (as Farrar admits) to a being more than human, "made like unto the Son of God," but the typical action of Melchizedek, in Genesis xiv. 18, 19, toward Abraham corresponds exactly with the real office of the Holy Ghost, the Comforter, in relation to believers. "Melchizedek, king of Salem, brought forth bread and wine." Abraham is the father of the faithful, Galatians iii. 7, and the type of faith, and represents the true church. To him Melchizedek presents "bread and wine," and blesses him. (Galatians iii. 9.) And the Holy Ghost now communicates Christ as the bread of life and righteousness to the soul, and as the wine