

grace of his good spirit, to prepare them to bring forth the fruits of righteousness here, and hereafter to behold his face in righteousness, and to wake up with his likeness. He is of God made unto us wisdom and righteousness, sanctification and redemption. See this case fully stated in Rom. iii. 21—26. All the righteousness, both of state and heart, in which the multitude, which no man can number, shall shine throughout eternity, is the result of his gracious interference, and belongs alone to him. Whether, therefore, we would behold an example of righteousness, or attain to righteousness, we must contemplate this great Melchisedec, and apply to him.

Another distinguishing feature of the patriarch of Canaan is expressed in another title, which he bore, *Melchisedec*, "which is King of Peace." For it would seem from the way in which the apostle mentions this title, from the obvious design of his bearing the preceding title, that Salem was not only the seat of his government, but a description of his prevailing disposition, as evinced in his reign. He was peaceable, and a peace-maker. In like manner, the Prince of Peace was distinguished by a perfectly peaceable temper; and he came to restore peace between God and man, man and his fellow-men, and man and man's own self, by means of his peace-speaking blood, and his peace-inspiring spirit and doctrine. The chastisement of our peace was on him, and through him it is promised the Lord will bless his people with peace. Hence, a multitude of the heavenly host ushered in his birth by singing, "On earth peace, good will towards men." He said to his disciples, "These things have I spoken unto you, that ye might have peace; in the world ye shall have tribulation, but in me ye shall have peace;" and this was his legacy: "Peace I leave with you; my peace I give un-

to you; not as the world giveth, give I unto you." An apostle testifies: "He is our peace, who hath made both Jews and Gentiles one," &c.—Eph. ii. 14—17. Every saint sings: "Being justified by faith, we have peace with God through our Lord Jesus Christ." And when his kingdom is universally established in the earth, what shall ensue? "They shall beat their swords into ploughshares, and spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." Alas! what unworthy disciples are we of this blessed Melchisedec! Let us strive to imbibe more of his disposition, and to derive more peace from him.

The second typical point observable in Melchisedec, consists in his *Offices*.

He sustained the royal office, for he was "*King of Righteousness, and King of Peace*." So Jesus occupies a regal station, and shares regal honours. He came not indeed in the pomp of earthly potentates, but in lowliness and poverty. Yet wise men from the East, directed of heaven, prostrated themselves before him, and presented to him "gold and frankincense and myrrh"—offerings laid only at the feet of royalty. He passed not through life with a kingly retinue attending him; but with fishermen and tax-gatherers, the poor, the maimed, the halt, the blind. Yet even the stupid populace were constrained by a celestial influence to own him king; strewing palm branches in his way, and shouting, "Hosannah! blessed is the King of Israel, who cometh in the name of the Lord;"—thus verifying prophecy: "Fear not, daughter of Zion, behold thy king cometh, meek, and having salvation." He stood not at Pilate's bar as a ruling sovereign, but as an insulted subject,