

But it is also not probable that Paul, who so earnestly made faith the only true ground and condition of all that is Christian, and so emphatically set himself against every 'opus operatum,'—that he should have introduced, or even allowed a practice, which could so easily give occasion to transfer to baptism the conceit of righteousness by means of outward things, (the *σαρκικά*),—a conceit, which Paul always assailed so vehemently with reference to circumcision. The decision of Paul in 1 Cor. vii. 14, appears also to indicate, that the children of Christians were not, at that time, made members of the church by baptism. But this passage, at the same time, points out a sanctifying influence from the fellowship between parents and children, by means of which, the children of Christian parents should be distinguished from the children of those who are not Christians, and, on account of which, they might justly be called, in a certain sense, holy (*ἅγια*) in opposition to the unclean (*ἀκάθαρτα*). Here, now, we find also the *idea*, from which infant baptism must have afterwards developed itself, as it actually did, and by which it might be defended in the spirit of Paul, although it is not likely from the grounds before mentioned, that he already introduced this practice under the circumstances in which he laboured.

## THE TYPES.

NO. I.

### MELCHISEDEC.

Melchisedec is among the most remarkable personages presented to our view in the Sacred History. He bursts upon us like the sun suddenly emerging from behind a cloud, pours forth a flood of glory, and then, whilst we are lost in admiration of his splendours, sinks in a moment beneath the Old Testament horizon to

gratify our sight no more, till we behold him in even greater brightness adorning the New Testament hemisphere. There he reveals to our delighted gaze, no small degree of the grandeur and beauty of Him, whom he typically represents, our Lord and Saviour Jesus Christ.

That he is a type of that divine personage, is obvious from the Epistle to the Hebrews. See especially the 5th and 7th chapters.

The first point in which he typified Christ was his *Character*.

This is partly indicated by the title *Melchi-Zedec*, "which is king of righteousness." It would seem that he was himself eminently righteous, and he conducted to make others so. And this was the case with the Lord our righteousness. He was holy, harmless, undefiled, and separate from sinners. Righteousness was the girdle of his loins, and faithfulness the girdle of his reins. The Father thus describes him: "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre; thou lovest righteousness, and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And he thus describes himself: "I that speak in righteousness." Conceived by the immediate operation of the Holy Spirit, his nature partook not of the depravity of fallen men, but was completely pure; and ever under the fullest measure of that Spirit's influence, operating on his holy nature, his whole sojourn on earth, and his whole proceeding in heaven, are in all respects most perfectly equitable and good, presenting to the universe such an example of moral excellence, as throws all other worth completely into the shade. Besides, by his obedience unto death, the death of the Cross, he has brought in everlasting righteousness for the justification of those who believe in his name, for securing to them the sanctifying