

ousness, and who is "the Lord our Righteousness," to be the bread of the living soul; and, as the king of peace, he communicates Christ, who has "made peace through the blood of His cross" (Colossians i. 20), and who "is our peace" (Ephesians ii. 14), to be the wine of the reconciled heart. The Holy Ghost is the conclusive witness (Hebrews x. 15) of every promise; and He alone conveys to us the actual participation in every particular benefit of grace revealed by the Word. Our communion in the grace of the Saviour and in the love of the Father is by the agency of the Holy Ghost. (See Genesis xiv. 18-20 and Hebrews v. 6, vi. 20 and vii.)

It perfectly accords with other Scriptures to view the meeting with Melchizedek as a miraculous episode in the life of Abraham.

If we regard the character of Melchizedek in Genesis xiv. as a personal revelation of the Spirit of Jehovah, then in chapter xv., "The word of the Lord came unto Abram in a vision," and again, in chapter xvii., "Jehovah appeared to Abram as the Almighty God," and subsequently in chapter xviii., "Jehovah appeared unto him in the plains of Mamre," "and lo! three men stood by Him," we seem to have three distinct and successive revelations of each of the "Three Persons" separately, the Spirit, the Word and the Almighty, followed by one which reveals Jehovah in Trinity.

The clearest discovery of the Triune God in the Old Testament bears directly on the conversion of the Jews; for the God of Abraham and of Isaac and of Jacob, the God of the martyr Stephen and of the Apostle Paul, is the God and Father of our Lord Jesus Christ.

It is not more difficult to see the Holy Ghost in Melchizedek than to see the Word, before the Incarnation, in the man that wrestled with Jacob at Peniel, and "blessed him there." Jacob himself is the type of the spiritual man sustained by the Holy Ghost in his grapple for blessing. Esau and Jacob are unquestionably types of the flesh and of the Spirit.

The Holy Ghost, as the Spirit of faith and the Spirit of supplications, was within Jacob; and the living Word, in personal form, condescended to impart power to the frame that grasped Him by the Spirit.

The touch of Omnipotence terminated instantly the struggle which had been graciously sustained with Himself by His own power communicated in

the contact. The weakness of the flesh, the strength of the Spirit, and the grace of the Saviour God are revealed in this divine wrestling. And in this instance there will probably be no doubt that we have a miraculous manifestation, prior to the Incarnation, of Jehovah the Word yielding strength and blessing to Jacob, the type of the Spirit. Isaac previously was the type of the obedient Son, and Jehovah appeared to him both at Gerar and at Beersheba, and promised to bless him for Abraham's sake.

In Abraham offering up Isaac, we have a vivid type of the Almighty Father giving the consenting son to be the propitiation for the whole world.

Therefore in the three patriarchs themselves we have the typical shadow of that Trinity which was revealed by several special manifestations to them in the Old Testament, and which is still more clearly unfolded to us in the New.

"The Scripture cannot be broken," and God Himself has, once for all, declared, "Jehovah—the God of Abraham, the God of Isaac and the God of Jacob—this is My name for ever, and this is my memorial unto all generations." (Ex. iii. 15.)

BURNTHORN MUSGRAVE.

To be concluded.

THE CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The Union met on Wednesday, June 8, in Bond Street Church, Toronto. The annual sermon by Rev. George Fuller, of Brantford, came first. His text was Mark xii. 14. "And when they were come, they say unto Him, Master, we know that Thou art true, and carest for no man; for Thou regardest not the person of men, but teachest the way of God in truth."

The enemies of Christ knew Him better at this time than His friends did. Hatred is keen-eyed. No means was neglected, no expense was spared, that they might compass His death. Christ was sinless; and was justified in receiving the ascription. The wise men worshipped Him; angels ministered unto Him; His judge said at the last, "I find no evil in Him!" He Himself asked, "Which of you convinceth me of sin?" and the question remains unanswered to this day—the silence has never been broken!

Christ was dependent upon none. At twelve years old He began His life-work. His enemies said: "He regarded not the persons of men." He cared nothing for their social, political or ecclesiastical position. God has always been regardless of the persons of men.