

We are invited to consider that he was like Christ not only because he was both king and priest, but because he was a *king of righteousness and a king of peace*. We must not miss the meanings of the *untranslated Hebrew words*; they present us with something more than a mere nominal distinction. Names then meant something, and to call one Melchizedek, King of Salem, is the same as saying he was a righteous king, and his reign a peaceful one. We only just get a glimpse of this man, yet we see enough to feel convinced that he is not misnamed when he is called Melchizedek, King of Salem. Still, through the dimness of many centuries we can see him standing in the midst of men wearied with the strife and stained with the blood and dust of battle, the blessing of God in his mouth, a very king of righteousness and peace, most fitting type of him who is King of Zion, who, while his sceptre was the sceptre of righteousness, is everywhere known as the Prince of Peace.

We are invited to consider the *priesthood of Melchizedek as typical of that of Christ*. The Lord Jesus is made known to us as "a priest for ever after the order of Melchizedek," some six or seven times have we this fact declared.

By what then was the priesthood of Melchizedek distinguished? *He stood alone; he occupied a place by himself*. He was not one of a long succession of hereditary priests, nor a member of an extensive and graduated hierarchy. In the Old Testament we are told simply that "he was the priest of the most high God;" in the New Testament we meet with this strange declaration, "He is without father, without mother, without descent, having neither beginning of days nor end of life: he abideth continually." By which we are probably to understand that the names of his father and mother were not found inscribed in any priestly genealogies, and that the exercise of his priesthood was not limited to any particular period of his life.

The design of the writer of the Epistle to the Hebrews is to show that the priesthood of Christ is essentially distinguished from the Levitical priesthood, being *un-derived, independent, intransmissible, and*

*perpetual*. It is after the order of Melchizedek, and not after the order of Levi, and so we have as strong a contrast as possible drawn between the priesthood of Melchizedek and that of Levi.

The Jewish priesthood was limited to those of a certain genealogy, and could only be exercised during a certain period of life, but in Melchizedek we have one whose priestly office is to be viewed independently of all consideration of ancestral descent and length of days. He stands alone as the priest of the most high God, without priestly ancestry, without priestly descent, his priesthood being thus a fit and beautiful type of the priesthood of Him who is made a priest not according to "the law of a carnal commandment, but according to the power of an endless life." In considering this man, whose names and titles being translated remind us that he was king of righteousness and king of peace, we have passed over many points of interest, but we have said enough to show that his fragmentary history may be studied with advantage as a help to the more perfect understanding of the character and work of Him who is not only king of righteousness and peace, but "*a priest for ever after the order of Melchizedek*."

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WITH Spurgeon's Sunday-School, London, is connected a Bible-class, taught by Mrs. Lavinia Harkness, which enrolls *nine hundred* women, and has an average attendance of over five hundred. Many of them are married, and a considerable number bring their babies with them. The example of such a class is worthy of imitation. Who will take the lead? For ward, women!

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Two little girls were walking homeward one moonlight evening. I overheard one of them say, "Sister Annie, it don't make any difference how fast we walk, the moon keeps up with us every step of the way; it don't move at all, and yet it is always going along with us." So it is with the dear God in heaven; though He seems far away, He is keeping step with us always in the march of life.