

of gladness and reconciliation to the heart of the believer.

If we are moved to recoil from the apparently inferior types which figure Christ in the symbolical transaction, let us consider that these mark the grace of Christ.

It was long ago noticed that the bread and wine which refreshed Abraham are the very memorials of Christ's "body and blood" which He has Himself appointed for His church. It is the special office of the Holy Ghost to take the things of Christ and to impart them to the believer. (John xvi. 14, 15.) It is the Comforter who brings strength to the soul and joy to the heart of the believer by announcing to him, with a certainty that brings its own assurance, his own participation in the remedial effects of the obedience and atonement of his Saviour. The Lord's supper is always a commemoration; the Holy Ghost alone can make it a communion. A human minister can proffer the tokens of bread and wine, but the Comforter alone, who reveals Christ to the heart as "the living bread that came down from heaven," and as "the true vine," can impart the benefits tokened.

As Melchizedek met Abraham, so the Holy Ghost meets faith; and it seems almost plain that this priestly king was a type of "the Lord the Spirit." (2 Corinthians iii. 17.)

But further, those who conclude that this king of righteousness and peace was a mere man ought to explain two points: The statement is absolute, "This Melchizedek, king of Salem, abideth a priest continually." (Hebrews vii. 3.) The Greek phrase which is translated "continually" means "perpetually," and is in Donnegan's lexicon, "to eternity," "for ever." Can this be recorded of a temporal prince in Abraham's time?

Besides, Christ is said (Hebrews vii. 15) to arise "after the likeness of Melchizedek, another priest who is made, not after the law of a carnal commandment, but after the power of an endless life."

Is it conceivable that Christ should be assimilated in "the power of an endless life" to any mortal being? Is it not manifestly a degradation of the priesthood of Christ to imagine that it can be compared to that of an ephemeral priest, the contemporary of the patriarch for a single lifetime?

Although it is not separately declared that Melchizedek personified the Holy Ghost, thrèe times

it is revealed, with repeated emphasis in three successive chapters, to the Hebrews, that Christ is "a priest for ever, after the order of Melchizedek." The contrast is sharply drawn in the seventh chapter of the epistle between the Levitical priesthood and the priesthood of Christ; and the argument for the superiority of Christ's priesthood is based upon its resemblance to that of Melchizedek.

In comparison with Levi, Melchizedek's pre-eminence is thus declared; "and here men that die receive tithes, but there he of whom it is witnessed that he liveth." (Hebrews vii. 8.) Aaron and his successors were many, "because they were not suffered to continue by reason of death." (Hebrews vii. 23.) But Melchizedek's priesthood is again and again declared to be "for ever." The whole argument of Hebrews v., vi. and vii. would be unsound if Christ's intercession could be compared to that of a single human life.

The priesthood of one mortal priest cannot excel that of a succession of mortal priests.

It is the eternity of Melchizedek's priesthood that exalts it, and therefore the proof of the grandeur of Christ's priesthood starts from the revelation in Psalm cx., "Jehovah hath sworn, and will not repent, Thou art a priest for ever, after the manner of Melchizedek."

It is revealed of Christ that He, "through the eternal Spirit, offered Himself without spot to God." (Hebrews ix. 14.) It is revealed that "the Spirit maketh intercession for us," and that Christ ever liveth to made intercession "for us." It is revealed that "we have an Advocate with the Father, Jesus Christ the righteous," and that in response to His prayer "the Father shall give us another Advocate."

Have we pleaded with Christ for the fulfilment of His own promise in John xiv. 16?

When the undying Melchizedek, the king of righteousness and the king of peace, shall bless us consciously, by the Breathing of the Most High God into our spirits; and our spirits, led by this same Breathing, shall even now in Christ constantly bless the Most High God. (Genesis xiv. 19, 20.) For this is the very "blessing of Abraham" recorded in Genesis xiv. 19, and referred to in Galatians iii. 14, as "the promise of the Spirit," which the Gentiles are to receive through faith.

The Holy Ghost, as the king of righteousness, communicates Christ, who has fulfilled all righte-