

greater type of the Messiah than any of the Aaronical order, because he was not only to officiate as a priest, but to rule as a king.

Now let us look after this fact, and we shall see that He never appeared in one of these offices without exemplifying the other. Do we view Him when He was more peculiarly the *Priest*, that is, in the days of his flesh, when his whole life seemed a sacrifice, and He died upon the cross? Do we here see the Priest only? Does not the King also appear? Did not the wise men from the east come to worship Him as born king of the Jews? Did not the winds, and waves, and diseases, and devils, yield Him subjection? And when He poured out his soul unto death, did not the sun, and the earth, and the rocks, and the graves, adore Him? Did He not by a look turn the heart of Peter? Did he not promise the dying thief a place in Paradise with Himself? And did He not rise from the dead as the Lord both of the dead and living? Or do we view Him when He seems more peculiarly the *King*, that is, after He was received up into Heaven, and was crowned with glory and honour, and had a name given Him above every name? Do we here see the *King* only? Does not the *Priest* also appear? Did not John see Him "clothed with a garment down to the foot, and girt about the paps with a golden girdle?" Did he not see Jesus "in the midst of the throne as a Lamb that had been slain?" Did he not hear the songs of the blessed, saying, "Thou wast slain, and hast redeemed us to God by thy blood?" Do not his ministers preach Him as crucified? Does not the Lord's Supper show forth his death? On earth the Redeemer performed the sacrificial part of his office, but He performs the intercessory and benedictory part above, where, as a *Priest*, He ever liveth to make intercession for us, and, as a *King*, "commands the blessing even life for evermore." Thus He is a *Priest* upon his *throne*.

Whence, see the nature of our condition since the fall. How necessitous it is, and how various as well as numerous are our wants! We are *ignorant* and need enlightening—*enslaved* and need redemption—*guilty* and need pardon—*unholy* and need renovation—*lost* and need all the salvation of the *Cross* and the *Throne*. And what a multiplicity of excellencies and influences do we behold in the Lord Jesus! "Thou art fairer than the children of men."—*Jay*.

ONLY A CUP OF WATER.

The brave Sir Philip Sydney, one of the Queen Elizabeth's favorite and trusted soldiers, was severely wounded at the battle of Zutphen. Scarcely able to sit on his horse, his agony was so great that he was obliged to call for water while being conducted from the field, and when it was brought to him, as he put it to his lips, he saw a common soldier being carried past, whose eyes were fixed with a sad and wistful longing on the cup. Without hesitating, the brave general put it from him and passed it to the dying man, with these words: "Thy necessity, friend, is greater than mine." A few days afterwards he himself died from his wound, and though that was in 1586, three hundred years ago, that one act of self-denial is remembered still.