

prostituted to the gaining of a passing glory from a gaping crowd.

I pass now to consider the one other temptation, and its parallel in this chapter of St. John. The order of the three temptations, by the way, I am not concerned to discuss. For convenience sake I have, when entering into detail, abandoned the order of St. Luke for the order of St. Matthew. And first it will not be beside the point to consider shortly the devil's claims in regard to "all the kingdoms of the world." "All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." Was this a lie? we naturally ask, or had he any right to speak thus? Seeing that he is three times spoken of by our Lord Himself as "the prince of this world," it would seem that in some sort he had. He had usurped a power over God's world, and the usurper had grown secure in his possession. Long use had given him a title. He had so long been king in fact, that he reckoned himself now king by right. Yet even in advancing such a claim he betrays perhaps a consciousness of its weakness. He has begun to have more than a suspicion that this Jesus is the long-promised Deliverer come forth to bruise the serpent's head, to dispossess him of his dominion, and to reclaim the world for God. He is like the rebel-leader who has long had it all his own way, but who realizes that a stronger than he is now at last in the field against him. Strongly posted in his chief stronghold, he is conscious of his ability to hold out for long, but something tells him that sooner or later he will have to yield. And this being so, he resolves to offer terms. He offers immediately to surrender, but on his own conditions, conditions that would be favourable to himself, but dishonourable to him who should accept them. And, as was likely, they are rejected. His high-souled adversary chooses rather the long strain of a protracted siege than to acquire by base concessions immediate possession. Even so in the Scripture narrative, as it seems to me. The devil, the rebel-leader, has recognized in Jesus the stronger than he who is come to dispossess him; and, forecasting the issue, he proposes to