

God, he is sincere, he walks and talks with God; and here we touch the secret of his permanent influence and power. He might be everything else that he is, but if he did not thus "abide in Christ" he could not wield with such unction the truth of God.

4. We must gratefully notice, in closing, his gracious catholicity of Christian spirit. He said from his pulpit, "The sacrament of the Lord's Supper will be celebrated at the close of this service; all friends of Jesus who would consider it a privilege to gather with us are kindly invited to

do so." That invitation from the lips of a Baptist sounded delightfully strange to the ears of an American clergyman; but it is characteristic of the spirit of fraternity which Dr. MacLaren always exhibits. We sat with him about the table of the Lord and were refreshed and comforted. We heard Mr. Spurgeon give such an invitation a few Sabbaths since in his own Tabernacle, and men and women of all shades of evangelical faith gladly accepted the invitation. When will our good Baptist brethren in America become thus catholic?

#### PREACHERS EXCHANGING VIEWS.

##### The Temptation of Christ.

IN THE HOMILETIC REVIEW (Dec.), a sermon by Josiah Strong, D.D., which ought to command general interest is on "The Temptations of Christ," presenting a view which the author thinks unusual, if not novel. Personal study of the subject led me years ago to substantially the same conclusions, which appear far more satisfactory and significant than those held by perhaps most Bible readers.

One is left to wonder, however, why Dr. Strong fails to apply to the first of these recorded temptations the same interpretation that he gives to the other two. For this appears to be an appeal to precisely the same sentiment in the soul of Jesus as that which gave weight to those; so that, instead of three separate temptations, appealing to as many different desires—the craving of food, the vanity of display, and the lust of power or of property—we really have a single, though threefold, temptation, appealing to one desire and aiming at one result.

Jesus was about to enter upon His life work as the preacher of a new dispensation. He had just come from the baptism at the river Jordan. He had heard the voice of God saying to Him, "Thou art my beloved Son, in whom I am well pleased." As Dr. Strong says, "Perhaps now,

for the first time, he gained a full consciousness of His Messiahship." It was in the full flood of this self-consciousness that He was assailed by the Prince of Evil.

And the one object for which He had come into the world was *to redeem the world*—to recapture it out of the grasp of Satan and restore it to God. To this strong desire the enemy makes most subtle appeal, the force and cunning of which we are sure to miss except as we view it in the light of these circumstances.

First: "*If thou art the Son of God, command that these stones become bread.*" Perhaps that scene by the Jordan was only a fancy of your excited brain. Perhaps after all you are in no way different from other men, and possess no ability beyond theirs. "Command that these stones become bread;" the result will make it certain whether you are or are not the Son of God.

It is easy to see how there might have been a real temptation in a suggestion like this, with one who would not be moved by an appeal to a mere desire for food, however hungry. The reply of Jesus fits the interpretation now given. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." As much as to say: I have heard the divine