

## THE TEMPTATION OF CHRIST.

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In the 15th chapter of 1st Corinthians, at the 22nd verse, are these words: "As in Adam all die, even so in Christ shall all be made alive."

You may remember that not only in this passage, but in several other parts of the writings of St. Paul, a certain analogy is drawn between the first man, Adam, and the second man, Christ. I need not remind you, moreover, that in the short narrative which we have in regard to Adam in the beginning of Genesis, there is but one very prominent event related, and that is the temptation to which he was exposed, and to which he fell a victim; so that we are almost forced to find the analogy and the contrast between the first and the second Adam in the temptations to which both were exposed, with the very different results which occurred in the two cases. The two stories, therefore, of the temptation of Adam, and the temptation of Christ, have frequently attracted the contemplation of Christian thought. The fact is that they combine all the charms that we find in the highest tragedy. It was remarked, I think, by Coleridge, that all tragedy is derived from one or other of two sources: either from representing a victory of circumstances over man, or from representing a victory of man over circumstances. Certainly, these two forms of tragedy have never been exhibited to the human mind in such a vivid and forcible shape as in the two temptations to which I have referred. In the one you have the first Adam, the type and progenitor of our lower animal nature, exposed to the seduction of that nature, and falling a victim to their power. In the other story you have the more invigorating tragedy of