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MEMOIR OF THE REV. THOMAS BEVERIDGE, D. D.,
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BY REV. WM. M. M'ELWEE, D. D.

CHAPTER III.

Having received his diploma, Mr. Beveridge returned to Cambridge. The Fall Sacrament in the Asso. Congregation of Cambridge coming on shortly after his return, he applied to the session for admission to fellowship with the congregation, and after examination as to his knowledge of the way of salvation through Christ, his receiving the Subordinate Standards of the Associate Church and purpose through grace, to stand by and maintain them, he was admitted to membership and joined in the Holy Communion. This was an important step, in taking which he separated himself from the world that lieth in wickedness, recognized the Lord God of his fathers as his own God, and consecrated himself to the Lord, saying to fellow communicants, *come let us join ourselves to the Lord, in an everlasting Covenant, that shall not be forgotten.* This great step is taken by many without due consideration. That Mr. B. was very careful in examining himself—that he was deeply convinced of the sinfulness of his nature and of his life—that he utterly renounced all dependence on his own abilities and works, and that, trusting in the Lord Jesus for righteousness and strength, he gave himself up to Him to be His from that day and forward, the writer is not prepared to testify. But as Mr. B. was at this time an intelligent, conscientious young man, it is more than probable that he went over these spiritual exercises again and again ; and it is certain that he remembered his marriage covenant, and clave to the Lord in despite of all discouragements and difficulties

Shortly after the communion there was a meeting of the Associate Pres-

and beg forgiveness, and nature makes special opposition to the duty when the object of it is inferior in age and acquirements. Yet before Mr. Hanna, a boy at the time, the aged, venerable Professor humbled himself as a little child. He had two places of preaching, Service and King's Creek—the former a mile from the Theological Hall, and the latter about eight miles. Under ordinary circumstances some of the students attended divine worship at both places, and so were much among the doctor's people. With many of them they had no acquaintance; but they all observed the students, and knew not only their names, but their character and circumstances.

Not long since the writer lodged with an old lady of Service Congregation who was a young woman when Mr. B. was a student at the Seminary. After expressing herself warmly in behalf of the old version of the Psalms, and against the new, she made the remark, "I wonder that Dr. Beveridge would have anything to do with the new version," and then added, with a pitying tone, "but he was very young when his father was taken away," which implies that she knew the Doctor, and was apprized of his very honorable descent and early history. The aged, venerable teacher of the Service Seminary was a strenuous advocate not only in the Divinity Hall, but in the pulpit also of those views of gospel truth commonly called the Marrow Doctrines. He insisted frequently on the free offer and grant of Christ with all his fullness of blessings to all sinners of Adam's family who are reached by the gospel, and on the freedom of believers from the law as a covenant. Mr. B. thought at first that he made too much account of these doctrines and insisted on them too often. But before leaving the Seminary he began to think otherwise, and, when old age had crept upon him and the great things of eternity were brought into closer view, he felt more indebted to Dr. Anderson for the clear views on those points to which he had been led by him than for all his other instructions.

It was now nearly five years since Mr. B. was admitted to the study of theology. He had attended the Theological Seminary three sessions, and he had spent the term of two sessions in teaching school and reading, as he could, approved authors. Taking into view the time that he had been engaged in study, and his attainments, the Associate Synod, at its meeting in May, 1819, was pleased to direct that he should be put on trials for licensure by the Presbytery of Chartiers, which was accordingly done.

Two of his trial discourses were delivered in the Associate Church of Mt. Pleasant on the day of Mr. Donan's installation. His remaining trials were given at a subsequent meeting of the Presbytery in Chartiers Church (Dr. Ramsay's) on the 18th day of August, at which time and place all his trials, public and private, were approved; and he was licensed to preach the everlasting gospel.

[TO BE CONTINUED.]

THE TEMPTATION OF JESUS.

BY REV. JAMES B. SCOULLER.

(Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13.)

Our *Larger Catechism* affirms that "it was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be ac-

cepted of God for us, and relied on by us, as the works of the whole person." His Divine nature must be "of one substance and equal with the Father," for upon no less foundation could rest his perfect ability to save to the uttermost those already going down to endless woe. Knowing no yesterday nor to-morrow; incapable of training or progression; changeless because perfect. He "became man by taking to himself a true body and a reasonable soul." This body was true humanity, not only in substance and form, but in all its developements and phenomena. He experienced the wants and the infirmities of the flesh, and learned how to minister to them. He knew the weariness and the exhaustion which spring from toil, and tasted of the sweetness of rest and sleep. His soul was stirred by human emotions, and our hopes and fears and joys and sorrows were no strangers to him. When a child, he felt and thought and labored and learned as a child. As he grew in years, he grew in stature and in knowledge and in favor with those around. While such humanity qualified him to be our perfect substitute, there was something still farther necessary to fit him as a perfect Saviour. To minister to the wants and circumstances of believers in their ever varying experiences, it was needful that he should be trained in the school of *their* experience; for oneness of experience is necessary before there can be perfect oneness of sympathy. Our salvation called for "an high priest who can be touched with the feeling of our infirmities;" for one "who can have compassion on the ignorant, and on them that are out of the way—for that he himself also is compassed with infirmity." The imperative necessity for the painful training of the human soul of the blessed Jesus so as to fit him for the sympathetic and intercessory part of his mission, is broadly and distinctly claimed in the Scriptures. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

This training of the soul of Jesus in the sin-produced school of suffering and temptation is too often overlooked or lightly considered; and yet the recorded incidents of his life plainly show that with greater or less severity it continued from the beginning to the end of his ministry. The first and the last of these conflicts with Satan are minutely recorded, as if to show how determined and unrelenting was the great adversary. It was a struggle from his baptism to his cross.

The time of the great temptation of Jesus was well chosen. It was immediately after his baptism, when the opened heavens revealed to his human eye the glories which were within; when John saw the Spirit of God descending upon him as a dove; when the multitude heard a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased;" when he had enjoyed rich and special privileges; when, as Luke says, he was "full of the Holy Ghost"—then it was that Satan made his most artful and determined assault. The tempter wished to rob him of his blessings, so that they might not bear fruit in his life. And so it is even to our day. We are more in danger after the reception of privileges than before. It is generally when returning from our "feast of fat things" that we are waylaid by the devil, for he is too wise to attempt to rob those who have but little to lose.

"Then was Jesus led up of the Spirit," or "the Spirit driveth him." It was a part of the Father's purposes toward him that he should be thoroughly tried and tested; and he was consequently divinely guided into the wilderness. Adequate motives were placed before his mind, which led him thither;—into the desolate belt of country between Jerusalem and the mouth of the Jordan, where there were but few inhabitants, perhaps none, so that he was, as Mark tells us, "with the wild beasts." Here he was to be "tempted" or tried "of the devil;" that is, inducements to do evil were to be brought to bear upon him so as to try the strength of his principles, and prove his power to distinguish and resist evil. The tempter was to be "the devil," or "Satan," according to Mark; evidently implying personality. He was not to contend with mere evil influences or wrong propensities, but with a person, an intelligent being of varied and powerful resources. The first and great object of his mission was to emancipate his people from the power and bondage of Satan, and to do this he must grapple personally with the old arch enemy of our race. This conflict of potentates now commences, to end only with the grand victory of the cross.

"When he had fasted forty days and forty nights," Luke says, "in those days he did eat nothing;" showing that his fast was an entire abstinence from all bodily nourishment, and not a partial fast, as with Romanists in the days of Lent, or as with Muslims during the Ramadan. During the forty days and forty nights he literally ate nothing. To live thus without divine aid is simply impossible, for the natural waste of the system would exhaust the body in half that time; he must have been miraculously sustained, as was his great prototype, Moses, when he was forty days and forty nights with the Lord in the mount, and "did neither eat bread nor drink water." The prophet Elijah had a similar experience, for a cake and cruse of water were provided by an angel of the Lord for him in the desert—1 Kings xix. 8: "And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God." If miraculous sustenance had been imparted to Moses and Elijah, why withhold it now from Jesus?

Why should Jesus fast? He evidently retired to the wilderness for such purpose. Perhaps it was a part of his humiliation. It may have been one of the acts of his installation, for public personages were set apart to official positions by fasting and prayer. And it certainly did constitute a part of his human training, for the soul is chastened by fasting and the contemplation and prayer associated therewith. Mark and Luke both declare that he not only fasted, but that he was tempted during the entire forty days, although neither states wherein or by what means he was tempted. The three temptations recorded by Matthew and Luke certainly occurred after this period of forty days, for it was not until then that he "hungered," or experienced a desire for food, and it was this hungering that was used by Satan as the ground or objective point of the first recorded temptation. Most probably Satan tempted him for forty days in divers ways, artfully and cautiously, and gaining no advantage, grew bold and desperate, and terminated the encounter by the three overtures here recorded. They were the culmination of a long series of temptations, and therefore the more worthy of record.

"And when the tempter came to him." How did the tempter come? In

what shape, form, or manner did he come? It was not in a vision, for the whole narrative shows that the scenes were real, and the language is purely historic. There are but two probable theories: First, that Satan assumed a human form, and presented himself to Jesus as a friendly stranger, and thus out of kindness and sympathy made these proposals; so that the temptations came to him purely from without. The second theory is that Satan retained his true spiritual form, and suggested to the human soul of Jesus these desirable things; that the temptations were not suggestions from without, but from within. This second theory, that Satan, retaining his true spiritual form, and in ways well known to him, made suggestions to the soul of Jesus which were calculated to excite sinfully his inclinations, or desires, or emotions, or passions, is to be preferred.

1. Because he is a spirit, and if he come in his true form, he must come as a spirit. He would not assume a foreign guise unless there was a good and sufficient reason for so doing; and in this case it would be difficult to find such a reason, for his work could be just as successfully carried on, and his object as readily attained by temptation from within as from without. Then the language, "the tempter came," is a simple, plain narration, evidently implying that he came in the form and manner in which he usually comes when temptation is his object.

2. We have no evidence in the Bible that Satan ever did assume a corporal presence. Even when he tempted the mother of our race in Paradise, he did not transform himself into a bodily shape, but like the spirit which became a lying spirit in the mouth of all Ahab's prophets, he simply became a lying spirit in the mouth of the serpent, while it remained in form and in essence a true serpent. Moses describes it as the most subtle "beast of the field which the Lord God had made." And a degrading curse was pronounced upon the serpent for suffering itself to be thus used: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Besides, it is very questionable whether Satan or any other angelic intelligence has the power within himself to change the nature of his being and assume a different essence or substance. God certainly has so changed and clothed angels whom he sent to do his will; but we cannot for a moment suppose that he would co-operate with Satan and assist him with a foreign and fraudulent guise in his diabolical assault upon the virtue and integrity of his Son. If there be no Scriptural warrant for believing that Satan ever did or ever could assume a substantial bodily form, we must conclude that he operated upon this occasion in his usual form and manner as the prince of fallen spirits.

3. The devil not only tempted him in the wilderness, but afterwards "taketh him up into the holy city, and setteth him upon a pinnacle of the temple." And "again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them." Now, is it reasonable to suppose that Jesus would suffer himself to be thus led about from place to place by a stranger, however friendly and affable he might be? Surely he understood human nature well enough to know that no man would put himself to all such labor and trouble without some selfish end in view. And it would have been bad policy on the part of the devil so to act, for his hope of success depended upon the concealment

of his true character, and such unusual officiousness would certainly excite doubts and suspicions in the mind of Jesus, and thus endanger his whole scheme. If the improper overture made in the wilderness had been made by a strange man, it could not have inspired Jesus with sufficient confidence and respect to follow him to Jerusalem and to the pinnacle of the temple. But even if he had yielded thus far, it is impossible to reconcile with ordinary human prudence and sagacity the idea that he should there receive from the same unknown stranger another proposal, which was foolish, suicidal and wicked in its very nature, and then tamely and submissively follow him away to the top of a distant high mountain to be again most probably sported with. Such a procedure would not be creditable to the intelligence and sagacity of either Jesus or the devil. It would be unwise for the one and repulsive to the other. On the other hand, if the tempter had come in his true spiritual nature and suggested to the mind of Jesus pure and sufficient reasons why he should go up to Jerusalem, and retire thence to a distant mountain, how easily could he have accomplished his object without exciting alarm or distrust in the mind of Jesus. Satan, although fallen, is still an archangel in wisdom and intelligence, and we have often learned to our sorrow that he never blunders in his adaptation of means to an end: so, when making his grand assault upon the Son of God, when he taxed the resources of his nature to the very utmost, and when he realized that the integrity and stability of his empire were at stake, he would undoubtedly come in such a way as to conceal most thoroughly his personality and excite no suspicion in the mind of him whose fall he so earnestly sought.

4. Luke informs us that "when the devil had ended all the temptation, he departed from him for a season;" implying that he would return again, and if so, in the same form and way, and for the same object. When did he return in great power and sorely tempt the soul of Jesus? It was at the end of his earthly mission. Then we hear him cry, "Now is my soul troubled; and what shall I say? Father, save me from this hour." And during his last night upon the Mount of Olives, with none to witness but the stars, he thrice kneeled down and prayed, "O my Father, if it be possible, let this cup pass from me;" "and being in agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." Satan had now returned, and was filling the mind of Jesus with suggestions which agonized his soul with the fear of suffering and death. The crisis had come, and the last temptation was enacting. In what form did he now come? Certainly not in visible human form, but in his own true spiritual essence he came, and approached the mind of Jesus through channels of access well known to him. There is no good reason why these two temptations should differ in manner, or that he should return in any other form than that in which he departed. If one temptation was from within and not from without, so was the other.

5. When Satan left, "angels came and ministered" unto Jesus. That is, holy angels came and suggested to the mind of Jesus thoughts of obedience, and submission, and humility, and contentment, and of piety towards God, and of love and good will toward man; thus filling his soul with peace, and comfort, and joy, and gladness. Now, how did these angels come, and in what form did they minister to Jesus? Unquestionably they came to him in the form and manner in which they come to us, when, as *ministering spi-*

rits, they are "sent forth to minister for them who shall be heirs of salvation." They came in their spiritual angelic nature, and ministered in the way in which angels usually minister. The contrast in these two visitations would naturally lead us to infer that both parties worked in the same form and manner. A bad angel came to Christ, made overtures, and left: then good angels came and ministered to him. In both cases the visitors belonged to the same order of beings, and engaged substantially in the same work.

6. Finally. In Heb. iv. 15 it is stated that Christ "was in all points tempted like as we are," and this fact is adduced to prove that he can "be touched with the feeling of our infirmities," and is consequently a great high-priest precisely suited to our wants. Now, how are we tempted of the devil—for as we are tempted so was Jesus?

Satan can, and oftentimes does tempt us from without, by using external agencies. But when he thus operates, he never changes himself bodily and becomes personally that agent: he merely, by motives and suggestions, influences the mind and the actions of some individual, so as to lead him to become the immediate tempter in his own true personality. Or he influences our mind so as to lead us voluntarily into positions or relations which will necessarily and in themselves tempt us to evil. But in all these external temptations Satan never transforms himself, or assumes the corporal personality of a human being. He always retains his spiritual essence and form, and by suggestions and motives presented to the mind of others, uses them as his means of temptation. His invisibility he always preserves, because from that hiding place he is able to operate most successfully.

But Satan has other, and easier, and better modes of temptation. The Bible affords abundant evidence to show that angels, loyal and disloyal, good and bad, have easy and free access to the human mind and soul, and excite them to good or evil by thoughts and suggestions of an elevating or debasing nature. How this access is attained it is not necessary here to speculate; but the fact is necessary to constitute angels ministering spirits, and it is in harmony with the moral experience of every one who takes the trouble to analyze his thoughts and emotions. When the mind is withdrawn from the cares and the excitements of the world, and left to feed upon itself, crowds of thoughts will gather in from various sources, and troop through it—many so airy and evanescent as to pass at once to oblivion, leaving no trace behind, while others are of a more substantial and enduring nature, and catch hold of the mechanism of the soul and excite its emotions, and desires, and affections, and passions to a higher or lower plane of moral rectitude. Now, whence these thoughts? They may arise from the yearnings of our own hearts, or from the association of ideas, or they may be artfully injected by unseen spiritual beings around us, while we remain ignorant of their proper origin. It is thus that Satan generally and most successfully tempts the children of men. He mingles his diabolical suggestions with their thoughts, in the hope that they may find a lodgment in the depraved heart, and there breed irregular emotions and desires which will reveal themselves in the life.

It was doubtless thus that Satan tried to tempt Jesus, not from without by visible and tangible agencies, but from within—by making artful and plausible suggestions to his mind which would seem to spring from his surroundings, and be in unison with the emotions of his soul at that particular

time, and thus, without his knowledge, mingle with the current of his thoughts, and lead him unsuspectingly to indulge in some word or act that would contravene the law of God, and thereby effectually ruin his character as the Messiah Saviour.

While he was thus tempted in all points like as we are, "yet without sin." When we are tempted we often fall, because the evil suggestion finds within us a depraved heart which answers to its call. But with Jesus it was not so, for there was nothing corrupt in his heart to be excited to irregular action, and consequently the very moment a suggestion would seem to contravene the most perfect rectitude, he detected it as a stranger and an enemy, and expelled it as being from the devil. His impeccability did not, therefore, arise from the fact that he did not possess inclinations and affections, and emotions and appetites, and desires and passions susceptible of temptations, for, in all these things, his human nature was precisely like ours, but because there was nothing evil or corrupt in his heart to answer to or cherish any of Satan's evil suggestions. They found no lodgment there, no congenial spirit—they awakened no response but that of disgust and rejection.

The question may here be asked, with great propriety, did Satan thoroughly understand the two fold nature of the Messiah, that he was both human and divine? The probabilities are that he did not, for there is no reason for believing that God gave to him any special revelation upon the subject, and the reasonable presumption is that in this earthly mission he did not recognize the *Son* as he had seen and known him when he was a waiting spirit around heaven's high throne. His great angelic intelligence, however, enabled him very clearly to see that Jesus was not purely of the earth and earthly, but that he had peculiar and intimate relations with heaven, and that his mission was for the purpose of rescuing the children of men from the thralldom of sin and death. Satan certainly knew enough to lead him to make, with diabolical cunning and power, an assault both desperate and exhaustive. The crisis had come, his throne was the stake, and all that he could do was done.

"If thou be the Son of God, command that these stones be made bread." The word *if* is not to be regarded as the emphatic word in this suggestion. Satan's design was not to imply any doubt of his sonship, by suggesting that his present condition of neglect and want and hunger was inconsistent with his exalted relationship. But he seems to fully recognize his sonship, and artfully urges him to use his unquestioned power to supply his pressing wants. Why suffer the pains of hunger when, by a single word, sufficient bread could be provided? Surely there can be no harm or impropriety in innocently providing food when hungry. But Jesus quickly saw the evil in the suggestion; that it would be a perversion of his miraculous power. That power was his credentials of office, the attestation of heaven to the truth of his mission and of his words. To use it for private ends or personal benefits would be a perversion of which he was never guilty; besides, under existing circumstances, it would be a mistrusting of God, a presumptuous taking of providence into his own hands. Suffering nature asked for a loaf, but faith said nay—better starve than mistrust God. Jesus answered, quoting from Deut. viii. 3, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God can preserve life by other means than bread. He can feed His children upon manna from heaven, or with

quails from the desert, if such be His will. To resort to miraculous power to improve upon his means of subsistence would be to mistrust Him, and sin.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple." Motives good and pure were presented to the mind of Jesus, which induced him to go freely and innocently to Jerusalem, and to the top of the south porch of the temple, which, according to the usually magnified figures of Josephus, was about seven hundred feet above the valley of Jehoshaphat, and to look down from which made the head giddy. In all this there was nothing wrong, nor was there any temptation to evil thus far—for the place was one of common resort. It was a mere preliminary arrangement, harmless and proper in itself. God had placed Jesus in the hands of Satan to try and prove him, as he had done with Job long before; and Satan placed him in this position as one well suited for the peculiar kind of temptation which was to be presented.

"If thou be the Son of God, cast thyself down," for it is written (Ps. cxi. 11, 12) "He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." In other words, if thou be the Son of God, of which there can be no question, why live in retirement and poverty and neglect, when, now in Jerusalem, and in the midst of thy people, thou canst proclaim thy lordship and secure its rewards by the impunity from harm, which angels will certainly extend to thee, if thou wilt but cast thyself down from this great height? The temptation here presented consists not only in rashly presuming that God would use supernatural agency to save him from the natural consequences of such foolhardiness, but more especially in impatiently using means for the establishment of his sonship, which did not enter into the divine plan. An attempted improvement upon divine wisdom and ways. This thought had no sooner darted into the mind of Jesus than he detected its fallacy, its wickedness and its origin, and met it firmly and expelled it promptly by the quotation and right application of another passage of Scripture. "It is written again." The scriptures are harmonious and never contradict themselves, hence the quotation from the Psalms, while true in itself, must be misapplied in this case, for it would be inconsistent with that other Scripture in Deut. vi. 16, which says, "Thou shalt not tempt the Lord thy God." If God in His wise and holy providence sees fit to bring us into circumstances of danger, we have a right to rely upon His care and protection; but if we needlessly or recklessly bring ourselves into danger through vanity or for the furtherance of selfish ends, it would be wicked presumption to look to Him for help or safety.

"Again the devil taketh him." A second time Satan changed his location by suggesting to his mind pure and sufficient reasons why he should retire to some lonely and secluded place, perhaps for meditation and prayer, where there would be nothing to interrupt or distract. According to the divine plan he was in the hands of Satan for a thorough test of his moral rectitude, and Satan had the right to choose his own place and surroundings. So he directed Jesus to the top of "an exceeding high mountain." Perhaps to the mountain peak, some two thousand feet high, which rises West of Jericho, and thence "showeth him all the kingdoms of the world and the glory of them." Of course "all the kingdoms of the world" lay not literally within

the range of his vision, neither can we accuse the historian of using language so hyperbolic as to apply these terms to what his eye saw. Satan used the wide range of view, the panorama of country visible from this high and isolated lookout, to impress the mind of Jesus and to fire his imagination, so as to produce a vivid mental survey of the whole world, causing all its kingdoms and the fulness of their glory to troop past his mind's eye, as Luke tells us, "in a moment of time." When the imagination was thus excited, and the restraining and controlling judgment correspondingly relaxed, Satan made his last, worst and most desperate overture. "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. If thou therefore wilt worship me all shall be thine." Satan lied in making this offer, for all these things were not his to give; but he had often lied before, and was very ready to do so again. By "worship" here he did not ask for any act of religious honor, but merely an act of homage or fealty acknowledging his superiority in return for such an unlimited gift. The lust of power which seems to be innate to our humanity was appealed to directly and sharply. Thou art professing to make the glory of God the rule of action, and the result is poverty, obscurity and neglect. Do as other princes do—make self-aggrandizement the aim and rule of life, and with the assistance of the prince of this world, who worketh in the hearts of the children of disobedience, thou shalt succeed and be great. How many princes and politicians through all ages and countries have felt the power of this temptation and succumbed? How many in all the walks of life have fallen through the belief that justice, truth and mercy are not the natural roads to eminence and success, but that a shorter and surer way is found through falsehood and selfishness.

As soon as this thought had been thrust into the mind of Jesus he detected its criminality and its source, and sternly expelled it and rebuked its author, "Get thee behind me, Satan; for it is written, (Deut. vi. 13.) Thou shalt worship the Lord thy God, and him only shalt thou serve." God must monopolize our affections, and truth and righteousness must be the rules of life without looking to any consequences or results.

"When the devil had ended all the temptation he departed from him for a season." Foiled and disappointed, but not conquered or even dispirited, he left for the present, but only to return again when he found Jesus in his deepest agony and deprived of the light of God's countenance. There was now a sudden and great transition in the experience of Jesus; for "behold, angels came and ministered unto him." They came not in bodily form or shape—they came not with bread and a cruse of water to supply his physical wants—for his fast was ended, having doubtless eaten in Jerusalem and elsewhere; but they came as angels come when their mission is to comfort and strengthen the child of God. They came invisible to the eye, but palpable to the heart. They filled his mind with thoughts of love and loyalty towards God, and of mercy and good will towards men; and thus his heart was made glad, and his soul rejoiced with new joy and strength. He felt again the fulness of the power of the divine presence. Strength from on high came upon him, so that he was better fitted than before for the difficulties of his work. He was not only tempted in all points like as we are, but he was also comforted and strengthened in all points like as we are; for the sorer our trouble and the deeper our trial and affliction the nearer, in reality, are we to our God. Satan never tempts the heir of salvation without angels hovering near.

These three temptations seem to be representative in their character. John says that "the lust of the flesh and the lust of the eyes and the pride of life" include all that is in the world, "not of the Father," and Satan drew upon all these three sources of sin, but without success, for the heart of Jesus was pure, and no sinful thought or emotion or affection could find toleration or lodgment there. He gained all his victories over Satan by taking a prompt, decided Scriptural course—by daring to do right without regard to results—and so will we. Eve argued with Satan and fell, and so will we. He who helps himself will receive aid from God, while he who helps not himself will look in vain for supernatural help.



MARANATHA PLUS ANATHEMA.

BY REV. S. S. RALSTON, D. D.

Maranatha is the name of Dr. Brooks' new book. It was borrowed from 1 Cor. xvi. 22, where Anathema, "accursed," first occurs, and the other is appended by way of giving force.

Our good Brother, R. W. French, is a great admirer of the doctor's book, and invites us to read it and others of similar character. He himself does a good deal of skirmishing. In the *EVANGELICAL REPOSITORY* for June the brother announced the negative proposition, "Premillennialism not condemned by Scripture." But leaving this negative to take care of itself, he pronounces five distinct sentences of condemnation on *post*-millennialism. Dr. Brooks had given us Maranatha, and Brother French has given *plus* Anathema! Our predicament is fearful to contemplate—"he clappeth his hands amongst us."

The understanding is, that when sentence of condemnation has gone forth against a man, or against a heresy of his, he is not at liberty to say anything further in defense. But, to our great relief, the brother relents at last. He says: "In conclusion, let me say, brethren, do not be angry. These charges, it is true, are grave. But we know that your sin is a sin of ignorance. It is nevertheless a sin. There is a vein of charity in that; and charity will cover a multitude of sins. But then he would at least have us do penance. You ought to study the subject. Do not stop when you have read Dr. D. Brown's work; read Shimmeall, read Brooks, D. N. Lord, Demarest and Gordon, Trotter and Kelly, and, by all means, read the Bible."

Well, I have read Brooks, and find him and Brother F. involved in an inconsistency, which seems common amongst writers of that school. Brother F. teaches that the coming of Christ "may take place at any time." Yet he tells us the Roman beast "is to revive again, and in the person of anti-Christ, the eighth and last head of Rome, is to reign forty and two months"—all this before the *coming*. Such contradictions would not be tolerated in any other class of writers.

As advised by the brother, I have "read the Bible," in addition to Brooks; but I do not find their doctrine there (The brother will deplore my obtuseness and consequent "ignorance.") When the brother says Christ "never comes spiritually, having never in that sense gone away," will he be so good as to tell in what sense he came to Ephesus, to Pergamas, and to Sardis? Rev. ii. 5 16; iii. 3.