

## April 1

*Watch ye and pray, lest ye enter into temptation. Mark 14:38*

WHAT may be the character of the temptations, we may not clearly discern until they are upon us; for if we knew all about them in advance they would be but

### R2775 "WATCH AND PRAY LEST YE ENTER INTO TEMPTATION..."

Whenever we find the Lord's people attempting to live a life of holiness and consecration, yet ignoring the injunction of our Lord to watch and pray, we know that they are unwise; and that however much they may be virgins, pure ones, they are foolish: they cannot hope to gain the victory over self and sin and the Adversary, single-handed, alone. If the Master himself needed strengthening, surely we also need it; and if he received it in response to supplications with strong cryings and tears, it is an intimation to us of the way in which God is pleased to bestow the full assurance of faith which is able to strengthen us as good soldiers to endure any and everything in his name and service. Those who seek the Lord earnestly and in prayer are as sure to receive a blessing as was the Lord Jesus himself; and altho there will not come to them the same kind of heavenly messenger to comfort and encourage them, nevertheless a heavenly messenger of another kind will surely be sent. It may be in the person of a fellow-disciple, able to enter into and sympathize with us in our trials as difficulties, as none of the apostles could sympathize with our Lord or assist him. Or it may be that the messenger sent will be one of the apostles themselves, through the many gracious words of inspiration which God has communicated to us through them in his Word. But however the strength may come, it must be the assurance, not of men nor of

slight temptations. Watch, therefore, and pray always; for the only safe way is to be prepared; because your adversary, the devil, is seeking whom he may devour. He knows your weak points, and is ready to take advantage of them. We will each need the graces of the Spirit in our hearts, as well as

angels, but of God, that we are pleasing and acceptable to him,--and that we may claim and expect the exceeding great and precious things which he has in reservation for them that love him.

So to speak, we are now in the hour of trial which cometh upon the whole world to try them. The present is represented in the Scriptures to be "the hour of temptation" or testing at the close of this age. It is the Gethsemane hour, in this sense of the word, to all who are the Lord's true people, fully consecrated to him. It is the hour, therefore, in which we, like our Lord, should be seeking the Father's face to receive the full assurance that we are his, and that he is ours; and that we may rely confidently on his strength to carry us through this time. It is the time in which we are to make sure, as we sometimes sing:

"O let no earthborn cloud arise

To hide thee from thy servant's eyes."

It is a time in which those who neglect the Master's words, "Watch and pray, lest ye enter into temptation," will be sure to enter into temptation, and be tolerably sure to fall therein. And the fall will be severe, --and even tho, like Peter, they should afterward be recovered out of it, it will be with weeping....

We are to have the spirit of prayer in all that we say and do: that is to say, our hearts should be going out continually to the Lord for guidance in all of life's affairs, that we may do with our might what our hands find to do, in a manner that will be accepta-

the Lord's "grace to help in time of need" if we would overcome.

"My soul be on thy guard,

Ten thousand foes arise;

The hosts of sin are pressing hard

To draw thee from the prize."

Z.'03-119R3179:1

ble to him, and that we may be shielded by him from temptation that would otherwise be beyond our endurance, and that we may be ultimately delivered from the Evil One and have a place in our Lord's Kingdom."

### R4348 "MAKE STRAIGHT PATHS FOR YOUR FEET"—HEBREWS 12:13—

When the Apostle says, "Make straight paths for your feet, lest that which is lame be turned out of the way," what does he mean?... Evidently the Apostle's teaching is that each one of the Lord's sheep has more or less of earthly blemish (imperfection), in consequence of which lameness it is difficult for him to make steady progress in the footsteps of our Lord. He urges that as we find out what our weaknesses are, physical and mental, we should endeavor to shape our course of life accordingly, so as to be able to overcome the difficulties of the way and the besetments of the Adversary. We make the straight paths by choosing such a course as will not unnecessarily aggravate and excite our weaknesses, and thus make us the more lame. We are to seek to overcome the lameness, and, to do so, are not only to pray, "Abandon us not in temptation," but are to seek to avoid the temptations in all ways. How do we do this? We answer, by the exercise of our wills, or determination—by mental resolutions; or, in other words, by making vows or solemn promises to the Lord respecting our determinations to take the proper course."

### R3759 (From Harvest Truth Database V5.0)

#### "I HAVE PRAYED FOR THEE"

*"Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not."--Luke 22:31,32.*

AS the Passover season approached our Lord not only said, "My soul is exceeding sorrowful even unto death," and found himself pleading "with strong crying and tears unto him that was able to save him out of death;" but additionally he had great solicitude for his dear followers, and sought to arouse them to an appreciation of the hour of temptation into which they were entering, saying, "Watch and pray, lest ye enter into temptation." Not only was that the most trying time of our Lord's earthly experience, but it was also the most trying time for his apostles, and particularly for Judas and Peter. Both of these men were prominent amongst the apostles, the one as the treasurer and purchasing agent of the little group, the other as a specially bold champion of the Lord's cause, who had, as the mouthpiece of the twelve, announced their faith in Jesus as the Messiah, and who had publicly declared that although all men should forsake the Lord he would not do so. From the human standpoint it would have been surmised that any temptation that might come upon those thirteen would have been upon the weaker and less prominent ones and not upon the three most prominent.

#### THREE TEMPTED--VARIANT RESULTS

We may draw some valuable lessons from noting the course of the three specially tempted. Our Lord's course was the proper one, humility, fear, an appreciation of the trials leading to watchfulness and prayer. He escaped and came out of the trial stronger every way, and on the day of his public arraignment before the priests and Pilate, and when he was crucified before the multitude, he was the calmest of the calm, for the Lord had strengthened him. He is our pattern: our course should similarly be one that would not deny dan-

gers, would not boast of our courage, strength, but would lean upon the arm of the Lord and through his grace come off conquerors.

Peter's case we remember well: A good man of strong character, he realized not his danger, and hence was not prepared for the arts of Satan, by which he was placed in so trying a position that his boasted courage fled, his wonted strength of character vanished, he denied his Lord even with profanity. What a lesson to us of human frailty, and of how we ourselves might be overtaken and ensnared by the wiles of the devil. How much each one needs to watch and pray, lest we enter into temptation--lest we succumb to temptation. How much we each need to remember the prayer the Lord gave us as an ensample, "Abandon us not in temptation, but deliver us from the evil one."

That was a fateful time for Judas: If the Adversary could so juggle, deceive and mislead the true-hearted Peter because he was off his guard in watching and praying, what might we not expect he might be able to accomplish with Judas, whose heart was not right, who was selfish, self-seeking, ambitious, covetous? We cannot wonder that Satan's victory over Judas was soon accomplished--that he fell quickly into the snare of the Adversary, and lent his heart and energy to the betrayal of the Master for thirty pieces of silver. His case was very different from that of Peter, the loyal, the true, for the moment bewildered and off his guard and fearful. The cases of the two men are very different because, although the danger was the same, their hearts were in different conditions.

#### "TAKE HEED TO YOURSELVES"

Is it not so with all of the Lord's followers? Is not this the secret

of the differing results of temptation as they surely come to each one of us? The Judas class of today and always are those who when temptation comes receive it, entertain it, enter into the spirit of the ambition or otherwise wrong allurements, and are swallowed up by it. The Peter class is also with us ever since; and today the true-hearted, but not sufficiently watching and praying and on guard against the Adversary's allurements, are at times taken unawares, and for a moment not only dishonor the Lord but dishonor their own hearts and consciences also. The difference between these two classes is the heart condition: the Peter class do those things which they do not wish to do, or leave undone those things which they really desire to do, and their difficulty lies evidently in the weakness of their flesh, in the power of the Adversary, and in their failure to lay hold upon the help which the Lord has promised, the succor in their time of need.

The Judas class are those whose hearts are not loyal but selfish, and who therefore enter into the Adversary's scheme heartily, and are not, in their wrong course, going contrary to their own wills but in harmony therewith. The difference in God's sight is seen in that, although both Peter and Judas repented, the one was accepted back to divine favor, the other was not--the one who was merely entrapped, but who at heart was not disloyal, was restored and blessed; the other, though not without conscience, as shown by his later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable, and the absence of which, considering Judas' intimate acquaintance with the Lord, was inexcusable.

Our Lord's words in our text give us the assurance that, because of this difference in the hearts of the two men, he could properly be the advocate of the one before the Father but not the advocate of the other. He could stand for and represent the one who at heart was loyal to him, however weak his flesh, however careless he might be of the divine provision for his protection. He was still one of the Lord's sheep, therefore subject to the Shepherd's care. He was still one of the Lord's members, therefore subject to the oversight and interest of the Head in his welfare. He was still one of the members of the Lord's espoused virgin Church, whom he loved and for whom he gave his life, and for whom, therefore, he might properly and did make supplication as the betrothed Bridegroom.

But in the case of Judas, his heart alienated through selfishness, any appreciation for the Lord and love for him which he possessed at the beginning of the ministry had evidently died, been swallowed up of selfishness and ambition--and into that heart thus fully withdrawn from the Lord we are told Satan entered. By thus willingly withdrawing his heart and strength and consecration from the Lord and lending the same of deliberate intention to self-seeking, he became a tool of the Adversary. As our Master said, "It must needs be that offences come"--that he should be crucified--"but woe unto that man by whom the offence cometh."

#### SIMILAR CONDITIONS TODAY

In our experience the Passover season has always been one of special danger, special besetment to the Lord's consecrated people. For some reason unknown to us the Adversary seems to be permitted to have special power at this time. We have noticed time after time that, as we approach the Passover season, Satan's activity has been manifested by some kind of an attack upon the Truth and by some kind of a special trial or test upon the Truth in connection therewith. Although we know in advance that none of the Lord's disciples true at heart will be plucked out of his hand by the Adversary, nevertheless we fancy that we can sympathize to some extent with our Lord's feelings when he exhorted the disciples to watch and pray, lest they enter into temptation.

True, Jesus knew who it was that should betray him, and was, therefore, not surprised or disconcerted in respect to Judas' course; and yet, undoubtedly, the thought that one who had eaten bread with him should "lift up his heel against him" (John 13:18), one who had been his companion, helper, familiar friend, should become his enemy (Psalm 41:9), all this must have had a saddening effect upon our dear Master, who could assuredly sympathize with even his bitterest enemies as well as with those who, Peter-like, failed at the first to withstand the Adversary's assault but who subsequently are recovered by divine mercy and aid.

Since the body of Christ is one, and since our Lord declares

that whatsoever is done to one of the least of his members is done to him, it follows that the Judas class and the Peter class all down through the Gospel age to the present moment have been betraying the Lord in proportion as they have betrayed or denied his members. We, therefore, should note the significance of his statement to Peter, "I have prayed for thee that thy faith fail not."

For all of the Peter class the Lord is the Head, the Representative, the Advocate before the Father. Without his aid, without appearance for us and application to us of the merit of his own sacrifice, none of us could stand, all would be judged unworthy, unfit to have part or lot in the great blessings which the Lord has invited us to share with Jesus. And as the Master prayed for such, intercedes for such, makes good the unwilling imperfections of such, so should all who have his Spirit feel generously, kindly, sympathetically, speak helpfully to the Peter class. But as the Master had no such words of sympathy for Judas, the open and premeditated enemy and traitor, so likewise, whatever our sorrowful feelings for such may be, there is no room for any expression of sympathy or cooperation in their evil work: as for any of the apostles to cooperate with Judas would have meant a share in his evil deeds.

#### "SIFT YOU AS WHEAT"

However much sympathy we may feel with Peter and others of similar character and experience--since, however much we may rejoice with him that the Lord prayed for him so that his carelessness in the matter of watching and praying for himself did not result in his undoing and his loss of relationship to the Lord--nevertheless we should strive not to be of the Peter class, but of the class represented by our Lord himself. Let us be of the watching, praying and faithful kind, who will not be overtaken by the Adversary's temptations of the present time.

We are in the "harvest" time; the separation of the wheat from the tares is due, and, more than this, the separation of the chaff from the wheat is also due--a sifting process. While this figure may to some extent fit to the experiences of the Church in the past, we are sure that it does specially apply to the Church in the "ends of the ages"--to those who were living in the end or harvest of the Jewish age, and to those who are now living in the end or harvest of the Gospel age. And our Lord is pleased to permit these siftings; they are necessary, apparently, that the Judas class may be entirely sifted out, and that the Peter class may be so thoroughly stirred up by the trials and difficulties and realization of their own weaknesses, and the knowledge that they would utterly fail without the Lord's sustaining grace, that these lessons may prove profitable to them, developing in them more and more of meekness, watchfulness, prayerfulness and trust in our all-powerful Head.

We remember in this connection our Lord's words which indicate that the present will be a time of trial which "will try all them that dwell upon the face of the whole earth." (Rev. 3:10.) We remember the Apostle's statement also that it will be a time of fiery trial upon those who are of the true Church, saying, "Every man's work shall be tried so as by fire," and his assurance is that only the gold, silver and precious stones of faith, hope and love will abide the fiery trial.--I Cor. 3:13.

#### "THE FIRE OF THAT DAY"

Wherever perfect love has not been attained the "fire" of this day, the siftings of this day, will manifest it--the Lord will separate the deficient ones. This may cause us sorrow, as earthly ties are severed and fond hopes blighted; nevertheless the Lord's message to us on the subject is figuratively represented in the command which he gave to Aaron and his sons, when two of the under-priesthood perished because they offered strange fire before the Lord which he had not commanded them. (Lev. 10:1.) Moses as the Lord's mouth-piece declared that the survivors in the priesthood must make no mourning or lamentation for those whom the Lord had cut off. To have done so would have implied disloyalty to the Lord and a failure to appreciate his wisdom and justice and love in the matter.--Lev. 10:6.

How searching will be the tests which will prove our love and loyalty to the Lord and his divine arrangements is clearly intimated in our Lord's prophecy respecting our day when he said that the sifting would be of such a kind as would "deceive if it were possible the very elect." It will not be possible to deceive the very elect, be-

cause for these our glorious Head stands sponsor. They are his followers, they are his betrothed, they are his members; he is their Head and Representative and Ambassador; he intercedes, supplicates, prays for them, and their faith will fail not because they are his, because--however imperfect they may be as respects the flesh--at heart they are perfect, thoroughly loyal to him and to his cause, to their fellow-members.

R5331 (From Harvest Truth Database V5.0)  
**TEST OF THE APOSTLES AND ITS LESSON**  
"Watch and pray, lest ye enter into temptation."--Mark 14:38.

WE RECOGNIZE these as words spoken by the Master in the Garden of Gethsemane on the night in which He was betrayed. They were addressed especially, and with much force, to the eleven Apostles who were with Him, and more particularly to the three whom He had called apart to be a little nearer to Him, as He went a little further on in the Garden to pray. The Master seemed to realize that wonderful events were to take place that night. But the Apostles did not grasp the situation. Their ears were dull of hearing. They were not without *loyalty*--it was not a matter of *indifference* with them, but they did not *comprehend*.

We are to remember that at this time the Apostles were not begotten of the Holy Spirit, and could not, therefore, so fully watch with the Lord and pray with Him as if they had been spiritually enlightened. Jesus had told them that He would be crucified, but they had taken this statement as one of His dark sayings. They had heard very many of the parables which He had given to the people, which they were not able to understand. He had told them that when the Holy Spirit should come it would guide them into all Truth and show them things to come.

Amongst those dark sayings Jesus had told them that He was the Bread that come down from Heaven. This they did not understand, nor how He was like unto the Manna of olden times; neither did they understand how the eating of this Bread would give them life. These things had been so mysterious that they could not accept them, and, as a result, many of those once interested fell away from Him. They said, How *could* the whole world eat His flesh or drink His blood?--it is ridiculous! So they walked no more with Him. But the Apostles and a few hundred brethren continued to have faith in Him. They said, There is some deep meaning in His words, and some hidden reason for His strange course; perhaps, as Jesus says, we shall in time understand. We see so many evidences that He is the Son of God that we must not stumble over these things. Thus they continued to believe in Him, and to hold these obscure statements in abeyance in their minds.

**IMPULSIVE PETER'S MISTAKE**

So, when Jesus told them that the Son of Man must go up to Jerusalem, and that the Jews would crucify Him, and that the third day He would rise again from the dead, they could not understand. He had already intimated that all the glorious promises referring to Messiah were applicable to Him. How, then, *could* He be crucified? Accordingly Peter began to upbraid Him, saying, What strange things you speak! It shall not thus be done unto Thee. But Jesus said unto him, "Get thee behind Me, adversary; thou art an offense unto Me; for thou savorest not the things that be of God, but those that be of men."--Matt. 16:23.

Peter, of course, recognized the rebuke and knew that he had made a mistake. He had thought that some evil might happen to the Master, but no such thing as that He would be *crucified*. A few days before a multitude of people had cried, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" (Matt. 21:9.) There were a million or more Jews in Jerusalem who had hailed Him as King. Therefore the Apostles thought that the chief priests would not *dare* to do anything against Him. And now they had partaken of the Passover Supper, and Jesus had said to them that He desired to eat the Passover with them before He should suffer. Peter had declared that, though all should deny him, yet would he never deny his Master. Evidently Peter said to himself, What would there be to make me deny Him? I could not think of doing such a thing!

The disciples had thought that everything was propitious --so much so that Jesus found them disputing amongst themselves as to who would be the greatest in the Kingdom. And they had been so engrossed with these things they were discussing that they could not think of washing each other's feet. Then the Master and the Apostles had walked across the brook Kidron and to the Mt. of Olives. After they had entered the Garden of Gethsemane, Jesus took Peter and

So, then, we sound again, as we have previously done at this season of the year, the Master's words, "Watch and pray, lest ye enter into temptation." Our words, like the Master's will fall on two classes--some will make light of the warning and expose themselves to danger; others will hearken to the warning of the Master's voice, and to them it will be a part of the power of God unto their preservation."

James and John with Him and said, "Tarry ye here, while I go and pray yonder." Then He had returned to them, and finding them asleep had said, "Watch, and pray, that ye enter not into temptation." But they could not think of any temptation into which they *could* enter in that peaceful spot.

**TRIAL AND VICTORY IN GETHSEMANE**

Jesus had agonizing experiences in the Garden. He was fearful lest in some way He might have violated the Law. He feared lest He had made some mistake and had not come up to the standard--the full requirements of the Father, in respect to the new life which He had begun. In such case His whole human life would be a failure, not for Himself only, but for the world of mankind whom He had come into the world to save from sin and death. After the Lord had passed through His trial-experiences in the Garden, God sent Him special help. An angel came and ministered unto Him. We do not know the nature of this help; but if we can read between the lines, the angel gave Him the assurance that He had fulfilled His part--He had rendered *full obedience* to the Father's will.

Just as soon as Jesus received this assurance, He became very calm. If He had the *Father's* favor, the *Father's* blessing, He could pass through *any experience*, no matter what it might be! Then he returned to His disciples intimating that He had gotten the victory. He was no longer in trouble. He *had* said, "My soul is exceedingly sorrowful, even unto death." But *now* confidence had come, in the assurance God had given Him. No longer would it be necessary to watch and pray, so far as He was concerned.

**RESISTING TEMPTATION AUGMENTS STRENGTH**

We note that to the disciples this exhortation was specially needful at that time. With such peculiar trials and testings before them, if they had been watching and praying to God for wisdom and grace, lest they should *fall* in their temptations--*enter into* them--they would have had help to resist them. They would have fallen into temptation the same, but they would not have *entered* into it. Temptations may be presented to us many times a day, and when they come we may be deceived and misled. But a temptation *resisted* makes us so much the *stronger* to resist the next. And so the Apostle James says that we are to "count it all joy when we fall *into* divers temptations." (James 1:2.) But no one could count a *temptation* a joy if, when it should come upon him, he would *fall* in it--*enter into* it.

St. Peter could never look back without regret to the moment when he denied his Master. If he had been watching and praying for guidance, he would have come off conqueror when Jesus was arraigned before the tribunal; he would not have thought of denying his Lord. He would have been stronger when the temptation came, and would have said, No, I will never deny the Lord! I will cast in my lot with Him! Afterward he might have said, I tell you, brethren, it was a *tight place*! But I am rejoicing that I fell into that temptation and was yet able to come off conqueror in that terrible hour!

But Satan was desiring to have him, to sift him out, as it were. If, after he had denied the Lord, Peter had said, I will not back down now, I will give the Lord up entirely, and pass right out! then he would indeed have lost *everything*. But, although he was caught in the temptation, he ultimately gained the victory. It was cock-crowing time, and Peter, hearing the cock crow, said to himself, There, that is just what Jesus said--that before the cock should crow I would deny Him thrice. So St. Peter went out and wept bitterly; and, after he had it out with God in tears and prayers, he started again in the good way. And so *our* entering into temptation may not mean our utter rout. But the more we *resist* temptation, not allowing it to overcome us, the stronger characters we will become.

**TEXT NOW APPLICABLE IN A SPECIAL SENSE**

The experiences of the disciples in connection with this text have been, in the broad sense of the word, applicable to all of God's people throughout this Gospel Age, but they are particularly so today. Now is the time for the Church to be specially on the alert, to

be attentive, to fortify themselves against the wiles of the world, the flesh and the Adversary. As the poet Longfellow has expressed it,

"Be not like dumb, driven **cattle**;

Be a **hero** in the strife!"

We might be in the Lord's army and yet be *like* driven cattle. But we are to be intelligent. The Lord has given us an understanding of His Plan. In this we have at the present time an advantage over the Apostles, for they had not yet seen the great Divine Plan of the Ages and the significance of the sufferings of the Church. We have much advantage in this way. Jesus had explained to them about Himself: "Thus it behooveth the Son of Man to suffer and to enter into His glory." And He had opened the Scriptures to them as far as they were able to understand, and had indicated the *necessity* of His suffering. Still they could not clearly understand. But we have an advantage in that we know what the Lord's Plan is; and so the words of our Lord are more forceful in their application to *us* than to the early Church.

Let us be watchful, active, alert, and co-labor with God and with the Lord Jesus Christ. We are to consider the offer made to us--the great High calling--the most wonderful thing ever known in all

creation! We shall never have another opportunity of showing God and our Lord Jesus our zeal for righteousness and our earnestness of spirit. The present opportunity is a special one. God has made it possible for all of us, who are in harmony with Him, to grow in grace and in knowledge, and thus to be more intelligent in our service. And we are to pray in harmony with that intelligence.

What may be the character of the temptations which shall come upon us, we may not clearly discern in advance; for if we knew all about them beforehand, they would be but slight temptations and easily overcome. Watch, therefore, and pray always. The only safe way is to be *always prepared*; for our Adversary, the Devil, is seeking whom he may devour. He knows our weak points better even than we do, and is ever ready to take advantage of them. Each of us needs the Spirit of the Lord in his heart, as well as His "grace to help in time of need," if we would be overcomers. Our daily exhortation to self should be,

"My soul, be on thy guard,

Ten thousand foes arise;

The hosts of Sin are pressing hard

To draw thee from the prize."

R3178 (From Harvest Truth Database V5.0)

## "LEST YE ENTER INTO TEMPTATION"

*"Watch ye and pray, lest ye enter into temptation."--Mark 14:38.*

IT seems peculiar that there should be greater liability of falling into sin at one season than at another; but, nevertheless, we have noticed for several years, and have before called to the attention of others, the *peculiar* force of temptations at the time of the Passover, every Spring. Year after year at this season we have noticed special liability of many or all to stumble, or "be offended." Let us, therefore, take earnest heed to our Lord's words, and earnestly watch and pray for others and for ourselves; and let each one be on his guard not to cast a stumbling-block before his brother.--Rom. 14:13; Heb. 2:1.

It was at the Passover season that our Lord said, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." Then many of his friends and followers said, "This is a hard saying; who can hear it?...and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?" --John 6:4,51,60,66,67.

It was at the Passover season that Judas bargained for the betrayal of our Lord,--and a little later on accomplished it.

It was about the Passover season that our Lord said, "My soul is exceeding sorrowful, even unto death." (Matt. 26:38.) "I have a baptism [death] to be baptized with, and how am I straitened till it be accomplished!"--Luke 12:50.

It was about the Passover season that our Lord took the disciples and began to explain unto them that the Son of Man must be delivered into the hands of the chief priests and scribes and be put to death (Matt. 16:21); and then Peter was tempted to forget that he was the disciple, and took the Lord and began to rebuke him, saying, "Be it far from thee, Lord. This shall not be unto thee." Thus also he tempted our Lord to repudiate his sacrifice, and brought upon himself the rebuke--"Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those things that be of men."--Verses 22,23.

It was while met to eat the Passover that the twelve got into a dispute as to which of them should be greatest in the Kingdom. They thus brought upon themselves our Lord's just rebuke, and induced the illustration of humility on his part by the washing of their feet.

It was when they had sung a hymn and gone out from the Passover that our Lord used to them the words at the head of this article, "Watch ye, and pray, lest ye enter into temptation;" while he himself was in an agonizing battle, and with bloody sweat submitting his will to the will of God; and, praying earnestly, was strengthened.--Luke 22:39-46.

It was but a little later that the emissaries of the High Priest came upon them and the eleven all forsook the Lord and fled (Mark 14:50): the temptation, the fear they could not resist.

It was but a little later that Peter and John, bolder than the others, went with the crowd into Pilate's court to see what would befall the Master; and Peter, being recognized as one of Christ's disciples, was tempted to *deny the Lord* with cursing.--Mark 14:68,70,71.

It was at the same time that our Lord was tempted before Pilate,

but victoriously "witnessed a good confession."--1 Tim. 6:13.

The temptations of our Lord followed rapidly. When his foes spat upon him, and crowned him with thorns, and reviled him, saying, "Let him save himself, if he be Christ, the chosen of God," he could have smitten them with disease or death; but, as a sheep before her shearers is dumb, so he opened not his mouth. He overcame, and prayed for those who despitely used him.--Isa. 53:7; Luke 23:33-37.

He might even have concluded that he would not be the Redeemer of such thankless beings; but, while realizing that he could even then ask of the Father and receive the assistance of twelve legions of angels and overcome his enemies, he resisted the temptation. He *gave* himself a ransom for all, to be testified in due time.

The death of our Lord was a great trial of faith to all the disciples, who straightway were tempted to go again to their old fishing business, and neglect the fishing for men.--John 21:3-17.

Paul and the other apostles subsequently had special trials at this special season also. See Acts 20:16; 21:10,11,27-36.

In view of all this in the past, as well as in view of our own experience since the present harvest began in 1874, we feel specially solicitous for the Lord's sheep every Spring; and this Spring is no exception. <sup>[1]</sup> What may be the character of the temptations, we may not clearly discern until they are upon us; for if we knew all about them in advance they would be but slight temptations. Watch, therefore, and pray always; for the only safe way is to be prepared; because your adversary, the devil, is seeking whom he may devour. He knows your weak points, and is ready to take advantage of them. We will each need the graces of the spirit in our hearts, as well as the Lord's "grace to help in time of need" if we would overcome. "Watch ye, and pray, lest ye enter into temptation!"

"My soul, be on thy guard,

Ten thousand foes arise;

The hosts of sin are pressing hard

To draw thee from the prize."

\* \* \*

"Whosoever will live godly shall suffer persecution."

"They have called the Master of the house Beelzebub. ...The servant is not above his Lord."

Our Lord said to Pilate, "Thou couldst have no power at all over me except it were given thee from above." The same is true of every member of his body.

"A man's foes shall be they of his own household." "They shall say all manner of evil against you falsely for my sake....Rejoice and be exceeding glad, for great is your reward in heaven."

"The god of this world...now worketh in the children of disobedience."..."We are not ignorant of his devices."

[1] Apr. 1 Manna, Mark 14:38