THE WARRING CHRIST'S FOES

International Sunday School Lesson For May 26 Is "Jesus Silences His Adversaries" - Mark 12:1-44

By WILLIAM T. ELLIS

Some superficial readers of the Scriptures assume that conflict and war have no place in a .Christian's philosophy. That assumption will not stand the test of the fact. At the end of His life Jesus fought and died as a warrior. He was hounded by foes. Sometimes He himself dealt vigorously and physically with evif conditions. His spirit was that of amilitant hero. There was nothing of the pacifist about the Master. We see Him in the present Sunday Schol lesson, at bay before His foes, the politico-ecclesiastical hierarchy of His day.

Obviously, this story of real realigion in sharp combat with formal, empty ecclesiasticism is a suggestion of the gravely important fact that the Son of Man came not to send peace, but a sword; and that the program of war for the memorable Tuesday of Holy Week is still the Son of Man came not to send peace, but a sword; and that the program of war for the memorable Tuesday of Holy Week is still the Son of Man came not to send peace, but a sword; and that the program of war for the memorable Tuesday of Holy Week is still the Son of Man came not to send the terse comment, "Render of calest the times deserve. They were simply seriousness or respect, and as hyporcitous deserve. They were simply decion. He treated them without seriousness or respect, and as hyporcitous deserve. They were simply seriousness or respect, and as hyporcitous deserve. They were simply seriousness or respect, and as hyporcitous deserve. They were simply seriousness or respect, and as hyporcitous deserve. They were simply seriousness or respect, and as hyporcitous deserve. They were simply seriousness or respect, and as hyporcitous deserve. They were simply seriousness or respect, and as hyporcitous deserve. They were simply seriousness or respect, and as hyporcurits deserve. They were simply seriousness or respect, and as hyporcurits deserve. They were simply seriousness or respect, and as hyporcurits deserve. They were simply seriousness or respect, and as hyporcurits deserve. They were simply seriousness or

peace, but a sword; and that the program of war for the memorable Tuesday of Holy Week is still the everyday program of the Church-Tuesday of Holy Week is still the everyday program of the Church-Tuesday of Holy Week is still the everyday program of the Church-Tuesday of Holy Week is still the everyday program of the Church-Tuesday of Holy Week is still as real and keen as when, all unfearing, the calm-eyed Christ faced the sinister countenances of the crowd of His bitter enemies in the temple court of old Jerusalem.

It is a mistake to assume that religion reigns with undisputed sway in the life of to-day. The activation reigns with undisputed sway in the life of to-day. The activation reigns with undisputed sway in the life of to-day. The activation reigns with undisputed sway in the life of to-day. The activation reigns with undisputed sway in the life of to-day. The activation reigns with undisputed sway in the life of to-day. The activation reigns with undisputed sway in the life of to-day. The activation reigns with undisputed sway in the life of to-day. The activation reigns with undisputed sway in the life of to-day. The activation reigns with undisputed sway in the life of to-day. The activation reigns with undisputed sway in the life of to-day in the life of to-day. The activation reigns with undisputed sway in the life of to-day in the life of the

spoken.

There is a dark pathos over the picture of this day. Jesus was making tremendous efforts to have the Jews accept Him. It was their last chance. Back of all His strong words lay a heart of yearning for the people He Joved. But in vain. "He came unto His own, and His own received Him not." John significantly says. "But though He had done so many signs before them, yet they believed not on Him."

In the soft quier of eventide, as

In the soft quiet of eventide, as the Teacher and his little band of followers trudged over the valley to Bethany, He lifted for them the veil which had fo rthem the future, and foretold, in a picture which sets the reader ashudder, the destruction of the impenitent city that they were leaving. The Jews persisted in rejecting their King; therefore the direconsequences were inescapable.

A Tran [That Failed]

A Trap That Falled
The powerful temple ring during the day sent certain Pharisees and Herodians, whom they hoped Jesus would not recognize, in the guise of sincere seekers after truth. They wanted to catch Him in His words, that they might extract something that could be twisted into a semblance of treasonable utterance, in

that could be twisted into a semblance of treasonable utterance, in order to hale Him before the Roman courts. What a putting of heads together there had been in order to devise the trap that was sprung! And undoubtedly it was a clever one. With the polite palaver of politicians and schemers, they approached Jesus with lying words of flattery—which were as false and reprehensible as they are to-day when they are uttered in the conventional guise of the "white lies" of society—saying, "Master, we know that Thou art true, and carest not for anyone; for Thou regardest not the person of men, but of a truth teachest the way of God." Paradoxically, this was true though false. On the lips of the men who spoke it the statement was false; they did not mean it. Yet, standing alone, the declaration was more profoundly true than they could realize.

Then they sprang the trap. "Is it lawful to give tribute unto Caesar, or not?" They thought Jesus was bound to be transfixed on one horn or other of the dilemma-if He said "yes," the common people, in whose favor He was intrenched, would repudiate Him, for they loathed the Roman rule; If He said "no," then the sharp talons of the eagles would wiftly clutch Him. Jesus parried the question. He was more adroit than they. Since they were not

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one intellectual integrity must be at pains to see conditions in their true perspective and proportion. Any one truth held too close to the eyes will obscure broader truth in its relationships. Thus, it is right and noble and necessary and divine to thood. Every friend of Jesus Christic is obliged, by loyalty to his Master, to stand for this vital teaching. The law of the times is, "Thou shalt love N. Nevertheless, this is the Second N. Nevertheless, this is the Second Second Held of Colmandment and not the First. It is the duty of man to get right with it Gol. His relation with his human fellow beings will be held on Sunday, Dr. G. W. Harting the held of the held of the county of the coun

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