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### SUNDAY SCHOOL LESSON

BY DR. G. CAMPBELL MORGAN. AUGUST 30.

A DAY OF QUESTION.

LESSON. Matthew xxii. 15-22. GOLDEN TEXT. Matthew xxii. 21. "They say unto Him, Caesar's? Then said He unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

THE NARRATIVE. The title of our lesson is suggestive of more than the lesson includes, and it will certainly be profitable to glance at all that is thus suggested. Following upon our Lord's condemnation and denunciation of the rulers in the parabolic teaching, the Pharisees took counsel how they might ensnare Him by His talk.

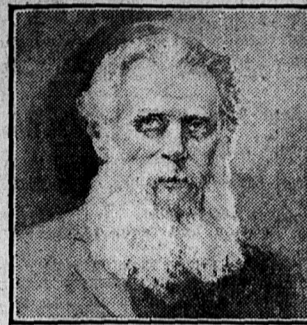
We have first the account of three questions which were put to Him. The first was political, and was asked by a coalition of opposing parties. The second was doctrinal, and was asked by the representatives of the rationalistic party among the Hebrew people. The third was ethical, and was asked by a Pharisee who was a lawyer.

The question of the Sadducees had to do with resurrection in which they did not believe, and in answer He had affirmed the immortality of man as he declared that Abraham, Isaac, and Jacob were not dead. Thus He ignored the question concerning resurrection by dealing with the profound root of their error, which was that of the denial of the spiritual nature of man. As our next lesson has to do with the final question of the Lord, we may omit all reference to them here.

Our present attention, then, is confined to the question of the coalition, and our Lord's wholesome rebuke came and our Lord's answer thereto. Those who came to Him were not the leading Pharisees, but their disciples, together with the Herodians. The Herodians constituted a political party that were constantly seeking to escape from the Roman yoke by securing the full powers of government. The Pharisees on the other hand, being entirely opposed to the Hellenizing and corrupt influence of Herod, were willing and politically

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destruction of submitting to Rome. The question as to the payment of tribute therefore was related to their difference of opinion. Quite apart from Jesus these men would have given two entirely different answers. The Herodians would have spoken against the paying of tribute; the disciples of the Pharisees—in favor thereof.

The substance of their question from their standpoint is at once seen. If He had declared it illegal to pay tribute to Caesar, they would at once have been able to formulate a charge of sedition against Him. If on the other hand He should declare it proper to pay tribute to Caesar, then He would seem to deny His own Messianic claim, according to their understanding of the Messianic programme.

The unanswerable folly of their question from His standpoint is seen by the way in which He lifted the inquiry out of the realm of party conflict, and set it in the light of eternal and abiding principles.

The method of the coalition was that of flattery and treachery. Approaching Him they addressed Him as Master, declared that they knew Him to be true, and that He was teaching the way of God in truth; that He did not care for anyone because He regarded not the person of men. Behind this flattery lay their intention to ensnare Him.

The method of the Lord was that of denunciation and exposure. His first word was full of direct severity, in which He proved the truth of things they had said in flattery. "Why tempt ye Me, ye hypocrites?" He then asked them to produce a penny. In the production of the penny they involuntarily revealed the relation which a this very time they bore to Caesar. It bore his image and his superscription. That is to say, at the very moment when they were asking the question, they were making use of certain of the privileges of the Roman rule. Jesus at once made the penny which they had produced, preach to them. The image and the superscription of Caesar upon the penny which they were using called them to the just and honorable attitude of discharging their obligations. Having thus shut them up to their own position, He declared a principle of abiding application in the memorable words, "Render therefore unto Caesar the things that are Caesar's; and unto God's the things that are God's."

### DISCIPLINE AT SEA.

Penalties and Privileges Aboard Ship in Former Days.

Some remarkable advice to seafarers is given in an old Portuguese book published for the guidance of mariners. Among other things it deals with the rights of captains to assault sailors and the methods in which the attacks are to be legally met.

The sailor was advised to bear calmly any verbal abuse that an irate skipper may hurl at him, but if words passed to blows he was to run away into the bows and firmly take his stand beside the anchor chain.

Should an infuriated master armed with a belaying pin or other lethal weapon chase him to his stronghold the mariner was to slip round to the farther side of the chain. Should he still be pursued he was to call his messmates to witness that the master had broken the rules by circumventing the chain.

Then at last he was to defend himself, and let us hope he would do it well. Other little matters of discipline are set out, and they show a noble effort to make the punishment fit the crime.

The ship's clerk, a privileged person who acted as bookkeeper, purser and cargo master, was liable to be branded in the forehead, to lose his right hand and to forfeit all of his property if he made a wrong entry in the ship's book or committed such an entry.

A seaman who fell asleep on his watch was only put on a diet of bread and water unless the offense was committed in hostile waters. In that case he must be stripped naked, flogged by his messmates and ducked thrice in the sea.

If he were an officer, however, he would only lose all food except his bread and have a pall of water hung over from the head downward.—London Tit-Bits.

### Literary and Musical Pillage.

Bernard Shaw's defense of literary "pillage" was anticipated by his fellow countryman, Balfe, the composer of "The Bohemian Girl," who used to borrow generously from other people's scores. On one occasion, the London Express recalls, he was rehearsing a new opera at Drury Lane and the first fiddle, an Italian, was horrified to come upon page after page of familiar music. "Mr. Balfe, Mr. Balfe," he said in horror, "that is Mozart." "And a capital man, too," was the Irishman's reply. "Get on with the rehearsal."—Indianapolis News.



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