

adopt the views of His countryman Judas the Gaulonite, and answer, "No, it is not lawful," then, in that case too, we are equally rid of Him; for then He is in open rebellion against the Roman power. Pontius Pilatus will deal very roughly with His pretensions, and will, if need be, without the slightest hesitation, mingle His blood, as he had done the blood of other Galileans, with the blood of the sacrifices.

They must have awaited the answer with breathless interest; but even if they succeeded in concealing the hate which gleamed in their eyes, Jesus at once saw the sting and heard the hiss of the Pharisaic serpent. They had fawned on Him with their "Rabbi," and "true," and "impartial," and "fearless;" He "blights them with the flash" of one indignant word, "*Hypocrites!*" That word must have undeceived their hopes, and crumbled their craftiness into dust. "Why tempt ye me, ye hypocrites? Bring me the tribute money." While the people stood round in wondering silence they brought Him a denarius, and put it in His hand. On one side were stamped the haughty, beautiful features of the Emperor Tiberius, with all the wicked scorn upon the lip; on the obverse his title of *Pontifex Maximus*! "Whose image and superscription is this?" He asked. They say unto Him, "Caesar's." There, then, was the simplest possible solution of their cunning question. "Render, therefore, unto Caesar the things that are Caesar's." That alone might have been enough, for it implied that their national acceptance of this coinage answered their question, and revealed its emptiness. The very word which he used conveyed the lesson. They had asked, "Is it lawful to give" (*downai*)? He corrects them, and says, "Render"—"Give back" (*apodote*). It was not a voluntary gift, but a legal due; not a cheerful offering but a political necessity. It was perfectly understood among the Jews, and was laid down in the distinctest language by their greatest Rabbis in later days, that to accept the coinage of any king was to acknowledge his supremacy. By accepting the denarius, therefore, as a current coin, they were openly declaring that Caesar was their sovereign, and they—the very best of them—had settled the question that it was lawful to pay the poll-tax, by habitually doing so. But Jesus could not leave them with this lesson only. He added the far deeper and weightier words—"and to God the things that are God's." To Caesar you owe the coin which you have admitted as the symbol of his authority, and which bears his image and superscription; to God you owe yourselves. Nothing can more fully reveal the depth of hypocrisy in these Pharisaic questioners than the fact that, in spite of the Divine answer, and in spite of their own secret and cherished convictions, they yet make it a ground of clamorous accusation against Jesus, that He had forbidden to give tribute unto Caesar! (Luke xxiii. 2.)—*Farrar's Life of Christ*.

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## DON'T FORGET THE SUNDAY SCHOOL

## Aid & Extension Fund Collection

—ON—

REVIEW SUNDAY—MARCH 25.

It will be remembered that the General Conference directs that this Collection be taken up in all the Sunday-schools of our Church on the Review Sunday either in September or March. Some schools, it is feared, neglected to take it up in September. That is the best time—for then all the schools are open. In March those schools that close in winter have not yet come out of winter quarters. But we specially request that the direction of the General Conference be carried out by all those schools which may have neglected it in September. The ministers are all asked at the May District Meeting if this collection has been taken up; and, if it has not, the ministers often pay it out of their own pockets. Now, no school desires this to be the case. The ministers cannot themselves take up the collection, for few of them can be in the

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