

# The Sunday School Lesson

MARCH 4

**Jesus Teaching in the Temple, Luke 20: 1-21: 38. Golden Text—Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's—Luke 20: 25.**

**Lesson Setting—**In the interval between the lesson of last week and this lesson, Jesus had made his triumphal entry into the city of Jerusalem, amid the rejoicing of the people. This demonstration of public favor only increased the hate and opposition of the Pharisees and scribes. "Ye behold," they said to one another, "that ye are doing no good. See, the whole world hath gone away after him." Jesus faced their opposition with boldness. He refused to check the enthusiasm of his followers at their request. He cleansed the Temple of those dishonouring things which were sanctioned by the priests, and carried on to their enrichment. He taught openly and boldly in the Temple and the people hung on his lips. The enemies of Christ, not daring to lay hold on Jesus, now sought to entrap him in his teaching, into some word that would bring him into direct conflict with the Roman civil authorities.

**I. Silencing an Insincere Questioner, 19-26.**

Vs. 19, 20. The chief priests . . . the same hour sought to lay hands on Jesus had just spoken the parable of the laborers in the vineyard. The priests knew that Jesus, as he described the fate of those who had slain the son of the master of the vineyard, was referring to their opposition to himself, and was describing the result of that opposition. They feared the people. They felt that Jesus was undermining their authority among the people, and that the people would not interfere openly. Against them. The parables of Jesus had always an object as well as a subject and this parable had reached its mark. They watched him, and sent . . . spies. These persons, whom they sent, would come pretending to be real enquirers after truth. Mark tells us that among them were supporters of Herod and the Roman party, who would be quick to report any words that would imply treason against the civil authorities. It was this conflict between Jesus and the Roman authorities that the crafty Pharisees sought. They desired to make loyalty to Herod and Rome a cloak for their designs.

Vs. 21-26. Master . . . thou sayest and teachest rightly. They begin by flattery, and lay special emphasis on his fearlessness and outspokenness. Tribute unto Caesar. Jewish patriots denounced the paying of taxes to the Roman Government, especially because they had to be paid in Roman coins which bore on them the image of the Roman emperor, which was an added offence. The image of the emperor, seemed a breach of the Second Commandment. The question was skilful. If Jesus said tribute should not be paid, they would report him to Pilate. If he said tribute should be paid, they would proclaim him to the people as a traitor to his land and race. Why tempt ye me? Why seek to entrap me by cunning? Jesus sees the trap immediately. Image; the head of the emperor, Tiberius. Subscription; the device on the other side of the coin, which was a silvering or a shilling. They . . . said, Caesar's. Jesus compels them to answer their own question. He simply throws back the question on themselves. Any further discussion on their part would have put them in the dilemma in which they sought to place Jesus. It is they who must play the part of treason to Rome or to Israel. They marvelled . . . and held their peace. The incident of the tribute money is but one of a series of entangling questions in which Jesus not only

escapes the net, but throws it over his questioners.

**II. Praising a True Giver, 21: 1-4.**

Vs. 1. And he looked up. Mark says that he was sitting down, over against the treasury. This was in the great central court of the Temple into which women were admitted. Under the pillars there were ranged thirteen boxes called trumpets, because of the shape of their mouths. Nine of the chests were for receiving the money gifts which were a substitute for actual sacrifices. Four were for the free-will offerings of the people. Saw the rich men casting their gifts. No doubt they came with ostentation. Mark tells that many that were rich cast in much. We are told that there was a rivalry among the rich as to their gifts. So much so, that a law had to be enacted limiting the gift to a certain proportion of one's possession. But it was not cheerful giving, or worshipful giving. It had that element of ostentation which marked all the religious actions of the Pharisees.

Vs. 2-4. He saw . . . a certain poor widow. Jesus had just been speaking of the scribes who loved long robes, greetings of respect in public places, the chief places in the synagogues and at the banquet, and at the same time oppressed widows and orphans. Casting in thither two mites; a sorrowful, lonely, shrinking figure. The Master was always quick to notice such. The mite was the smallest copper coin among the Jews, two of which was the smallest offering allowed to be put into the treasury. Five of these mites would equal one of our cents. This poor widow had cast in more than they all. Jesus lays down a fundamental law of sacrifice. The rich men gave out of their abundance, but they had abundance left. Moreover, the spirit of their gift was not that of love. The poor woman was impelled by the true motive, and this alone made her gifts a great gift. But in addition, she had given all, and had no abundant surplus left over. This widow gave because she felt, and gave until she felt. To give until we feel, is the first mile. To continue giving as we feel, is the second mile.

**Application.**  
It is instructive, as well as interesting, to trace the development of our thought of Christ. Perhaps many begin with that simple prayer written by Charles Wesley, for children, which some of us were taught in childhood:

Gentle Jesus, meek and mild,  
Look upon a little child;  
Fain I would to thee be brought,  
Gracious Lord, forbid it not.  
That sense of the gracious kindness of Jesus grows into the redeeming trust in his pity. That divine pity that wrought our salvation on Calvary. And a true thought of Christ never outgrows either one or the other.

But many other things are added to our thought of Jesus. It comes all

**The Dairy**  
Milking should be done regularly, that is, at regular hours each day. The majority of dairymen milk twice daily, morning and evening. On farms where dairying is carried on in conjunction with other farm work, milking is generally done between five and six in the morning and about the same hours at night. I find these hours best suited on my farm where dairying is a part of the general farm work. However, if it is more convenient to milk at other hours, system and regularity should be practiced.

The first step in milking cows is to get ready. The stable should be clean and free from odor and dust. Loose particles of dirt should be carefully brushed from the udder and flanks with a clean dry cloth. It has been my experience that cows properly stabled will seldom have their udders and rear parts soiled, and washing is not necessary unless strictly high quality of milk is being produced.

Quietness about the stable at milking time is essential in getting all the milk and butter-fat cows will produce. Loud talking, abusive language will cut production. The process of giving down milk is largely controlled by the nervous system and any local excitement during milking is apt to effect the milk yield. While milking at Forest Grove Farm we talk in a normal tone of voice and work among the cows in a gentle way.

No two milkers milk just alike, therefore the same milkers should milk the same cows regularly. Cows are creatures of habit and quickly notice any change in management. Fast milking is more acceptable to the cow than slow milking. If a cow takes kindly to the milker and the milking is done in a business-like manner the milk secreting system will develop to maximum milking capacity.

Milking cows dry is essential. When milk is left in the udder after each milking, the glands will gradually slow up on secreting milk and ultimately the cow will dry up. I find that it pays to spend a few extra minutes stripping the udder to make certain that all the milk has been extracted.

When milking I milk the front two quarters first, extracting about half the amount, then milk the rear quarters in the same manner. I do not know as this has any particular influence upon milk production, but I do know that the cow milks much better and gives down her milk more freely. Part of the year I use a milking machine. The machine is very satisfactory.—Leo C. Reynolds.

most as a shock at first to think of Christ as strong—a martial defender of truth and right. There is a line of a hymn declaring that this gentle Jesus, "a lion is in fight"—the lion of him, who came not to bring peace, but a sword, is equally a part of the gospel picture of Christ. He did not cease from mental fight, nor did his sword sleep in his hand.

Perhaps it is still later that we come to "confess that Jesus is the supreme example of genius in the realm of intellect." Professor Glover says what we are sure is true, when he writes: "We must recognize the power which every one felt in him . . . There is greatness in his language, in his reference of everything to great principles and to God; greatness in his gift for making of Christ men out of petty." Speaking of the characteristics of his thinking, he says: "We note a certain swiftness, a quick realization of a situation, a character, or a word. Men try to trap him with a question, and he instantly recognizes their trickery." It may seem to be descending to a lower plane, but it is worth while to look at the sheer sense which Jesus can bring to bear on a situation.

Ambition is always commendable, but when it gets top-heavy it is like a fat man on a banana peel.

I find kerosene useful in cleaning mirrors or windows. Add a single teaspoonful of the liquid to about two quarts of hot water. After the glass is washed with this, wipe dry with a clean, dry cloth. No polishing is necessary.—Mrs. R. E. H.

A moveable hay-baler that follows the windrow has been made by a Kansas man. An old hay-loader takes the hay up and puts it on a feeding table, and a man feeds it into the hopper of the baler. A tractor pulls the machine. Last summer he baled 280 acres of alfalfa direct from the windrow. Ninety bales an hour is the record for this machine.

Cats, dogs, and other domestic animals often suffer abuse at the hands of children who have not been taught to treat them kindly, and who handle them roughly without meaning to be cruel. Little kittens especially suffer in this way, as also do puppies, guinea pigs, rabbits and birds. Many parents do not realize that there is no surer way to teach a child to be unselfish and thoughtful for others than to make him considerate of the feelings of his pets.

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