

3. *Of the truth heareth my voice.* v. 37.
 "He that is of God heareth God's words." John 8. 47.
- IV. A RIGHTEOUS KING.
I find in him no fault at all. v. 38.
 "Which of you convinceth me of sin?" John 8. 46.
 "Tempted...yet without sin." Heb. 4. 15.
- V. A REJECTED KING.
 1. *Release unto you the King.* v. 39.
 "Choose ye this day whom ye will serve." Josh. 24. 15.
 2. *Not this man, but Barabbas.* v. 40.
 "His own received him not." John 1. 11.

THOUGHTS FOR YOUNG PEOPLE.

The Kingdom of Christ.

1. Christ has a kingdom among men. Just as there is a Gulf Stream in the ocean, which has its own current apart from the sea, so there is a kingdom of God established among the kingdoms and nations of earth.
2. Christ's kingdom is an invisible kingdom. Pilate and Calaphas cannot see it, and do not recognize its existence. Yet it exists; it has its own laws; it has its own subjects, and it will endure when the kingdoms of earth shall pass away.
3. Christ's kingdom conquers by its own weapons, not by the force of arms, as do earthly kingdoms. It is prospered not by resistance, but by patient endurance. Its subjects do not fight, yet they win.
4. Christ's kingdom has for its subjects those who receive the truth. Every one who accepts the truth as it is given to him, who follows it in his life, is a member of Christ's kingdom.
5. Christ's kingdom never has been, and never will be, popular with the world.

English Teacher's Notes.

THE business of a judge is to find out the truth of the cases that are brought before him. The prisoner puts forth his plea of "guilty" or "not guilty." The witnesses give evidence as to the facts concerning him which have come under their knowledge. The advocates on either side use their powers of logic and eloquence. But the judge must carefully and impartially watch the whole, sift all that is advanced before him, and find out what is false and what is true. This is often a very difficult matter. It was a long and wearisome task to hear and to unravel the case of the Tichborne claimant. Not long ago a good deal of interest was excited about a criminal charge, simply from the fact of the extreme difficulty of finding out the truth, and it was not until the case had been gone through twice over that a verdict could be arrived at. In times when there was less regard for the right, less provision for justice to be done between man and man, and when a judge was at the same time a despotic governor, matters were, as a rule, disposed of far more summarily. And yet in the passage for to-day we find a Roman governor puzzled and embarrassed by a case brought to him for judgment.

It was not that Pontius Pilate had any innate love of justice, or any natural leaning toward mercy. He was unscrupulous, selfish, and cruel; yet here was a case which he could not deal with

carelessly or summarily. We find him, on the contrary, taking special pains to discover the truth.

What was the case?

Information had suddenly been brought to him of the existence of a dangerous criminal from whom trouble and even insurrection against the government might be expected. It was dangerous, he was told, to leave this man at large; so he had placed at the disposal of the Jewish authorities a band of soldiers for the purpose of apprehending him. Early the next morning, the day of the feast, this prisoner is brought before him.

What was there to puzzle Pilate in the case?

One glance and all his ideas are bewildered. From one quarter he had learned that this is a dangerous person; from another, that it is one whom the chief priests regarded with jealousy. Matt. 27. 28. He expected, no doubt, to see a fierce and daring character, a sort of popular hero. Instead of this he beholds a grave, gentle, meek, and patient sufferer, one whose countenance bears not a trace of passion or excitement.

Here is altogether a new experience to him.

How did Pilate deal with it?

He takes the prisoner away to question him in private. And to this puzzled judge, ignorant as yet of the real state of the case, and bound to inquire into it, the Lord Jesus replies.

What did Pilate hear about Jesus?

First. That he is a King. His claim to this dignity is clear and decided. And he is not a king simply *de jure*—a king by title and inheritance, but without subjects and without dominion. He is a king *de facto*. His kingdom is an actual one, his power real, his servants ready to "fight" for him.

Secondly. That his kingdom is different from those of earth. It is "not of this world." He appears without worldly pomp or show. He does not send out his servants to oppose earthly authority. He has nothing to do with lawlessness or rebellion. His commands do not stir up quarrelling and strife.

Thirdly. He claims dominion over all hearts. His is the only just and true claim. "Every one that is of the truth" hears and acknowledges it.

Here was most valuable information—such as "many prophets and kings" had desired. Luke 10. 24. But now there comes an all-important question.

What use did Pilate make of the information?

Look at the verdict he pronounced. Having examined the case of this supposed malefactor he comes back to the waiting Jews, outside the judgment-hall, and declares: "I find in him no fault at all." What? Was it not arrogance to declare himself a king? Was it not presumption to claim dominion? Apparently Pilate sees neither the one nor the other.

But that is all. He has understood enough to make him most anxious to release this blameless prisoner. But he has entered no further into his words. "What is truth?" he asked lightly as he turned away, caring not to inquire further into what was far removed from his ideas and his life. He