

called heaven, or the altar, He has been constituted King by God His Father, who has given Him all the nations as an inheritance and the whole earth as His domain. He Himself made known to His Apostles His almighty power: "All power is given Me in heaven and on earth." His seat is at the right hand of God, His Father. He will rule over His enemies, and He will make them His footstool. Nations may rage, the people may form plots against His royal power, but He *must* reign, until the Father has put all His enemies under His feet. No, well beloved King, I have no need to propose to Thee Pilate's question: "*Art Thou a King?*" I know that Thou art a King!

I adore Thee. O Divine King, I adore Thee on Thy throne of glory in heaven and on all the Eucharistic thrones upon which Thy love has placed Thee! I recognize Thee thereon as the all-powerful Monarch of heaven and earth.

II. — Thanksgiving.

Pilate calls for Jesus, and Jesus, promptly obedient, presents Himself before Pilate! He stands before the Roman Procurator. The first man stood, proud and haughty, before his God. God, to expiate that pride, as well as our own, stands before a man in the attitude of dependance and humiliation. How can we sufficiently thank Our Lord? And that dependance He willed to retain in His sacramental life for us, by constantly exhibiting the example of it, and by applying to us its merit in Holy Communion.

What a magnificent collection of revelations this question of Pilate has procured for us! It is an angel sent from heaven, or God Himself, who can reveal realities so grand, so divine.

Jesus, the Son of God, in chains, teaches us the nature of His kingdom: "*My kingdom is not of this world.*" It rests not upon riches nor silver nor gold, not upon dignity nor force. It is founded only upon virtue. Its origin is not human, but divine; It is not temporal, but eternal. It is far above all the kingdoms of this world, even that of Cæsar. No, my kingdom is not of this world.

He teaches us besides, that, though judged by a representative of Rome, He is the true King of that kingdom: "*Thou sayest it. I am a King.*" And what a King! A King who knows every one of His subjects, who loves each one in particular, who loads them with benefits, who exacts from them no taxes, no other tribute than that of love, and who promises to each of them the reward of a throne, a crown, and a kingdom.

What means will Jesus employ in the founding of His kingdom? Simply the giving testimony to the truth. That is the mission, the only aim of His Incarnation and of His ministry during His public life: "*For this was I born, and for this came I into the world, that I should give testimony to the truth!*"