

Then Pilate said : I alone cannot condemn him ; take him before Herod.

In Herod's court Jesus gave no answer to the accusations of the high priests ; and Herod, taking him for an idle boaster, ordered him to be arrayed in a gorgeous garment, and sent him back to Pilate. Pilate pitied Jesus, and would have persuaded the high priest to pardon him, if but in honor of the feast ; but the priest held to what they had said, and they and all the people after them cried aloud : Let him be crucified ! Pilate a second time tried to persuade them to let Jesus go, but the priests and the people still cried that he must be put to death. They said : He is guilty in that he calls himself the Son of God. Pilate again called Jesus before him, and asked him, what does it mean that thou callest thyself the Son of God ? Who art thou ? Jesus answered nothing. Then Pilate said : Why dost thou not answer me, when I have power to put thee to death or to set thee free ? Jesus answered : Thou hast no power over me. Power cometh only from above. Then Pilate for the third time tried to persuade the Jews to let Jesus go, but they said : If thou dost not put to death this man whom we have shown thee to be a rebel against Cæsar, thou thyself art not a friend but an enemy of Cæsar. On hearing these words Pilate gave way, and ordered Jesus to be put to death ; but first he had him stripped and scourged, and then again clothed him in a gorgeous robe, when he was beaten, mocked, and abused. Then they gave him a cross to carry, brought him to the place of punishment and crucified him. And when Jesus was hanging on the cross all the people reviled him. To all this he answered : Father, forgive them, for they know not what they do. And again, when death was near he said : My Father, into Thy hands I give my spirit ; and bending his head he gave up the ghost.

Whoever is out of patience is out of his soul. — [Bacon.

DIVINE FORGIVENESS.

Hearing so much said about the scar always remaining after the wound has been healed, I wish to offer a few thoughts on the subject without calling in question the sincerity of those who may differ from me.

I believe that repentance and amendment of life will always make us acceptable with the Father. When the father embraced the returning. Prodigal there was no reproach in word or look, but, rather, every demonstration of joy. He compared favorably with the son who had ever remained in the father's house, a perfect restoring.

The restoring love of God wipes out every trace of past errors, else the love of God is not perfect, merely cleansing without obliterating the effect of sin. How else can that beautiful passage from Isaiah be interpreted "Come now, and let us reason together," saith the Lord, "though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool." Are not all traces of sin obliterated if they become white as snow—that emblem of perfect purity ? Where is the scar in the case of Peter after he wept bitterly and returned to the Master ? He was received without reproach by Him whom he denied. St. Paul, when he yielded to the heavenly light, was pardoned for the past, and full pardon means having our sins blotted out. Shall we go through life morally scarified and maimed ? I believe the love of Christ has power to bring us into complete fellowship with him. Let us read what Jeremiah says when he personified the Lord : "I will forgive their iniquity and their sin will I remember no more." We will all experience the fulfilment of this promise if we are obedient to the admonitions of duty and faithfully fill up our measure.

The remembrance of past mistakes is a safe guard, serving to keep us continually on the watch tower ; for a knowledge of our weakness is the source