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In Comparison.

"I don't believe there is anything in the world better than a cup of chocolate!" "Oh, yes there is," replied the wise guy. "The man who burns his tongue trying to drink it in a hurry."—Cincinnati Times, Star.

lated floors, the lava-streams of popular insurrection were apt to sweep? Imagine, then, his feelings when, the feast being at its height and the city crammed to its utmost capacity with a heterogeneous throng from every quarter, there appeared at the portal of his palace a mob headed by the high priest, and all worked to the highest pitch of religious frenzy. It was aggravating to the last degree. Yet fear of another appeal to Rome, whose fixed policy was the conciliation of the provinces, required at this juncture that these imperious petitioners should not be driven unheard from the judgment-seat. Pilate makes, with ill-grace, his first concession. The Jews will not enter the judgment hall for fear of ceremonial defilement. So the procurator places his curule outside. Before him, with hands bound, stands the object of this religious fury. The accusation is demanded. Pilate's answer is, "Take him and punish him according to your law." This brings the confession that power to inflict capital punishment was no longer theirs. The charge is that Jesus is a deceiver, encourages the withholding of tribute, and calls himself king. Pilate beckons Jesus, and both retire into the comparative quiet of the judgment hall. He asks him: "Art thou poor lone peasant, king of the Jews?" Jesus puts the counter question: "Do you ask me whether I am king in the Roman or Jewish sense of that word?" Pilate retorts: "Am I a Jew?" Jesus replies: "In the Roman sense I am no king. In the mistaken Hebrew sense, too, I am no king. My kingdom is unlike any earthly or political sovereignty. If it were, I would have trained my followers to arms." "Are you a king in any sense?" asks the judge. The answer is: "I am. My realm is truth, my subjects the lovers of truth." "Truth! What transcendentalism is this!" Pilate announces the innocence of Jesus. Accusations fill the air like flying arrows. The ruse of transferring the jurisdiction to Herod Antipas fails. "What shall I do with Jesus?" asks the jaded governor. "Crucify him!" is the answer. One more protest. "Why crucify an innocent man? Let me scourge him only. Like a wild sea the veneration broke about the Gabbatha. Pilate washes his hands. The Jews accept the onus. Direct from the scourgings, decked with mock insignia, His blood, giving new tint to the mottled pavement, Pilate, as a last appeal, cries: "Behold the man! Is not this suffering and humiliation enough?" "Crucify!" is the only answer. "Then crucify Him if you will; but He is innocent of offence against any law of which I am cognizant." The priests answer: "He has violated a Jewish law, the penalty of which is death. He affirms Himself the Son of God." Pilate takes Jesus aside to ask Him the meaning of the term. The meaning is beyond his comprehension. Jesus is silent. Pilate marvels, exclaiming: "I have power to crucify or acquit you." Jesus answers: "You have power only because God permits you to use it. You are guilty, because you condemn Me, knowing Me to be innocent; but those are more guilty who delivered Me to you, as they sin against greater light.

"Will they not prefer Jesus to Barab as has as the object of clemency to grace their festival according to custom? With the collapse of this last shift comes the ominous warning of Pilate's wife. He is on the point, even so late, of acquitting the accused, when the prosecutor lets fly the last arrow in his quiver. "Let this man go, and you are not Caesar's friend." "Behold your king!" says Pilate. "We have no king but Caesar!" they retort. "Crucify!"

"Shall I crucify your king?" "We have no king but Caesar!" sounds once more. So ends the long-drawn battle in which the life of Jesus was at stake. Pilate orders Him to the cross.

THE TEACHER'S LANTERN

Pilate is a conspicuous type of the time-server. He had no moral earnestness. He thought truth an indifferent matter. His ruling motive was to keep his place. To do this, if necessary, he was willing to condemn the innocent.

Yet to some degree he showed a Roman's proverbial regard for law and justice. He demanded the accusation and evidence. He contended with the Jews, making use of various expedients, until they were on the point of tumult; then, however, he ignominiously conceded to their demand.

Pilate's time-serving brought him small reward. He eked out his official life a few years; but on the complaint of these very Jews whom he sought to placate by such a sacrifice of honor, he was finally deposed and exiled. His name will go down to the end of time in deepest infamy, as it is repeated in every land and language in the imperishable creed, "Crucified under Pontius Pilate."

That cloud-hooded mountain, up whose somber heights one can look from the balcony of the inn at Lucerne, may not have been the actual scene of Pilate's snide, as tradition say it was; but it seems a fitting memorial of one of the most odious characters of history.

Take from the galleries of the Old World the pictures, the themes of which were suggested by the life of Jesus, and art would be irretrievably impoverished; and gospel narrative still yields inspiration for the pencil of genius, as Munkeasy's "Christ Before Pilate" shows.

"Art thou King?" How unlikely! So it seemed to the procurator, proud of his power, and inclined to patronize the despised claimant to royalty. Yet Jesus was the real Ruler, though in disguise. Pilate's power, then on the wane, lasted a scant six years longer. Jesus' dominion, ever augmenting, has lasted for twenty centuries, extending from sea to sea, and is owned by three hundred million of the race. David's oracle hymn over the infant Solomon applies better to David's greater Son.

In the ultimate testing of character, the tinsel and trappings of office play no part. The moral qualities of justice, humanity, courage, and the like, outweigh crowns, scepters, and thrones. Nothing fortuitous counts. In the final analysis it is what the man is that makes or unmakes him, not what he appears.

One morally earnest soul is the touchstone of all others. They rise or fall by such test. As Jesus is the supreme ethical and spiritual character, the destiny of men is fixed by their attitude toward Him. This is not arbitrary, but adheres in the very nature of the case. A choice must needs be pressed. The cry which was heard at Pilate's judgment still rings in the conscience, "Which will ye?" Will the loftiest character the world has ever known be taken as the model, or one less worthy—or wholly unworthy. The circumstances do not admit of neutrality. It is still "for" or "against" "gathering with or scattering

abroad." The same choice made two thousand years ago is making still in current life. There are tragic personal rejections of the Christ-ideal, as there was then a national rejection.

French Maid (inquiring friend),—"Oui, madame is ill, but ze doctoor haf pronounce it something very trifling, very small."—Friend—Oh, I am so relieved, for I was really anxious about her. What does the doctoor say this trouble is? French Maid—"Let me recall. It was something very leetle. "Oui, I have it now. Ze doctoor says zat madame has ze small-pox."

The Way of Cigarette Smokers.
"Do you know where little boys that smoke cigarettes go?"
"Yes'm; back behind our stable under the safest place, but mom's onto it now."
—Columbus Press-Post.

The Lady of the House.
Canvasser—Is the lady of the house in? Domestic—Yis, sor; there is two av us. Which wan do ye want to see?

Edith—"Papa is going to give us a check for a wedding present." Edward—"Then we'll have the ceremony at 11 o'clock in the morning."—Edith—"Why not in the afternoon?"—Edward—"Well, the banks close at 3, my dear."—San Jose Herald.

A poor man may be able to point to rich relations with pride, but he seldom does.

QUICK ARREST.—J. A. Gullede, of Verbena, Ala., was twice in the hospital from a severe case of piles cured 24 tumors. After doctors and remedies failed, Bucklen's Arnica Salve quickly arrested further inflammation and cured him. It conquers aches and kills pain. 25c. at Green's druggist.

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