Beabing. Sunday

What Then?

What then? Why, then another pil grim's song, And then a hush of rest, divinely

granted : And then a thirsty stage (ah me, so long!) And then a brook, just where it is most

wanted. What then? The pitching of the eve

ning tent; And then perchance a pillow rough

and thorny; And then some sweet and tender mes

sage sent To cheer the faint one for to morrow's journey.

What then? The wailing of the midnight wind; A feverish sleep; a heart oppressed

and aching; And then a little water's cruse to find Close by my pillow, ready for my waking.

What then? I am not careful to inquire; I know there will be tears, and fears. and sorrow;

And then a loving Saviour drawing And saying, "I will answer for the

morrow. What then? For all my sins his par-

doning grace; For all my wants and woes his loving kindness;

For darkest shades the shining of God's

And Christ's own hand to lead me in my blindness.

What then? A shadowy valley, lone and dim;

And then a deep and darkly-rolling

And then a flood of light-a seraph hymn-And God's own smile, forever and

-N. Y. Evangelist.

The Trial of Jesus.

A SERMON PREACHED BY REV. DR LORIMER, ON SUNDAY, APRIL 30TH, AT CHICAGO

"Pilate saith unto them. What shall then no with Jesus, which is called Christ 2' - Must xxvit, 22 Never was mere a more remarkable or disgraceful trial than that to which our Lord was subjected. The proeeedings against Socrates were not aviolent, and the high-handed me sures of Laud and Jeffries were not a shockingly outrageous. An ordinary and superficial reader of the Gos, ets cannot fail to perceive how irregular and disorderly were the steps taken in the name of justice to compass the Saviour's death; and legal writers, such as Greenleaf and Dupin, have distinctly pointed out the particular forms of law which were shamefully ignored or shamelessly perverted in obtaining a verdict. According to accept ed principles governing criminal cases it was the duty of the court, the San hedrim, to try to save life, not to destroy; it was fur her forbidden to carry an investigation through the night, or to pronounce sent nce without the Judges having had time previously to assist us in forming a very definite fast; and it was provided that the tri- idea of the answers that should be that they may keep them. And there of Jesus from the clutches of Ilis asbunal should not be informed that there given. It shows us what corrupt hu able counsel. These sateguards and regulations were one and all uterly disregarded by the Jewish authorities in their indecent zeal to put Jesus out of the way. From the beginning He was treated not as an innocent, but as a guilty man. The court that assumed jurisdiction was not lawfully constituted; it appointed no advocate for the prisoner; the Judge was the accuser, and the witnesses against Him were assiduously sought, and none in His favor were called or admitted. When the case was carried to the Roman magistrate it was conducted before that august functionary in the same arbitrary and despotic manner. Jesus is dealt with as though He had no rights, and His per-on is insulted and abused by those who ought to have been His defenders. The charges against Him are changed to suit the new tribunal, and the magistrate realizes and acknowledges that they are base tabrications. Nevertheless, he condemns Him whom he declares to be guiltless, and

merciful.

that of the victim which appears in out either an arrant impostor or a weak this sad history is that of Pilate. He enthusiast. Like Shelley, we may had come to Jeru-alem as the feast of the Passover was approaching, and as it might be necessary to prevent outbreaks and preserve order among a hostile population greatly augmented by the throngs who came from the provinces to participate in the solemnities. It cannot be shown that he was a very had man or a vicious ruler. If he at times dealt harshly with the Jews, it may be said in his favor the he was not as rigorous as others. He was essentia ly a trimmer, like Cicero, and was as destitute of inflexible integrity as ever Lord Bacon was. He was a politician in the worst sense of that term. and, having a supreme regard to his own interests, veered, oscillated, and vacilla ed to hold the regard of those whom he governed, 'and to retain the favor of the gloomy Tiberius, who had appointed him, and whose creature he was. The Jewish authorities foresaw be unable to withstand their importunities and threatenings, and would ultimately yield to their wishes. We can conceive of no spectacle more pitiable than he presents, when tortured by his own con-cience, disturbed by the warnings of his wife, and overawed by the dignity of the prisoner, and at the same moment cringing before the passionate vehemence of the priests, he ackn wl dges his deplorable weaknesand helpless perplexity in the words of the text: " What shall I do with Jesus, which is called Christ?"

Jesus yet stands before the bar of earthly judgment. Providence has inde d reversed the decision of the courts at Jerusalem; but just as the insulting proceeding so continued even after innocence had been made perfectly manifest, so the claims of our Lord are still being sifted and scrutiniz d as though they had never been passed upon and allowed. The world has been unable to get rid of Him. It is de. The pressure of His moral in- of sight, and would not be patronized fluence is telt in business, in politics, in Neither could He be exchanged, and a nored, nor successfully avoided At jected Him. Humanity to a great some point in the journey of life He extent falls into the errors of Pilate. will appear, and at the close it is most There are those who think that they and follow whatever pursuits delight us, we still feel His presence and the were compelled by His prom nence to come to some decision regarding Him, either to accept or reject Him, so every individual and every community is shut up to the necessity of answering the crucial question, "What shall I do with Jesus, which is called Christ?"

The trial-scene at Jerusalem, taken in connection with the review of is decisions by the Court of Heaven, will with Himself, and what was ultimately done with Him and for Him by Provi dence, and so teaches us, both by ligh and shadow, how we also should deal

The rulers of Israel sacrificed Him to their religious prejudices and preconceived ideas. He antagonized with their conceptions of the Messiah, and treat Him. with their estimate of their own standing before God. As they could not answer His teachings they determined to cruci y Him. They did not examine, test, and weigh them; they preferred the more sanguinary method of terminating debate. Blood was more in their line than argument, and murder was easier lie came, and who He is. I think it than refutation. The scaffold, the dungeon, and the secret assassination have from time immemorial been the convenient methods of tyranny, just as insolence, slander, and vituperation are now the usual weapons of ignorant and selfconceited bigotry. While it is happily impossible for this treatment to be literally repeated, it may, in a measure, be imitated. Instead of dealing with Him hands over to the bloody scourge and tairly, and examining His claims can- ture the Christ crowned with thorns,

no fault. The trial was a judicial cherished theory which His character the soldier's scarlet sagum, in imitation marder, as undeserved as it was un- or doctrine apparently jeopardizes, insult His memory, slander the good The most conspicuous figure next to name of His mother, and make Him crucify Him afresh in our poetic frenzy; like Renan, we may deck Him out in the mockery of kingly garments; and like Voltaire, we may take up the insane cry of sans culotte, "crush the wretch." Voltaire reminds me of Caiaphas, excited, wild, and violent. Straus recalls Annas, crafty, plausible, and deadly; while their followers, who say but little and think less, but give the weight of their influence against Him, recall the lay-figures of the Sanhedrim, pliant, docile, and murderous. They deal with Jesus according to the means at their disposal, as did their prototypes.

Pilate seems desirous of acting with greater fairness; but in the end he seconds, from motives of self-interest and political policy, what the rulers demanded, infatuated as they were by prejudice. Pilate tried to do se eral things with Jesus before he finally surrendered Him to the voracious malice what actually took place, that he would of His enemies. For instance, he undertook to dismiss Him altogether. Hearing that He was a Galileau, and that Hered, who ruled in that province was in Jerusalem, he handed Him over to his jurisdiction Herod evidently appreciated the compliment, but politely declined to help the Roman out of the difficulty. He intimates to the prosecutors pretty plainly that harsh measures were not deserved When he had fai ed in all of these measures, he tries to settle the matter by solemnly washing his hands, a sign that he regarded himself as innocent of complei y in the murder about to be committed. That is, Pilate thinks he can abandon Jesus to scorn and suffering without personal guilt by merely washing the hands that should and could have protected Him. Possibly he imagined that this parade and d splay of horror would overawe the enemie. of Jesus,

literature, in domestic circles, and in little hand washing could not in any spir tual struggles. He cannot be ig- wise avail to cleanse the soul that rewhere we may, we meet Him; think as it is pressed on their attention by on what we please, we confront Him; J su-, when they determine to have nothing to do with it. But that is a dismission of the subject; it is no de-Him, they do not care for llim; b.t. they do make the impression that He is very much indebted to them for the support they have condescended to give His cause. There are yet others who. t at is, their lusts, their appetites and barbarities are more highly prized than the Son of Man, and they are only and sin-burdened to the end. Thus willing to accept Him on the condition | then Providence rescued the fair name are hosts of others who feel that His yet abandon Him to His foes, and never do anything definite in His behalf. They declare that they are not to blame; that circumstances prevent them from being horough Christians; and that their responsibility ends with the expression of their good-will. Such trifling with the Master can hardly be the true way to

This impression deepens into conviction when we consider what Jesus did with Himself. His bearing during the trial was marked by a calm dignity and self-respect which reveal a deliberate purpose to leave no doubt in the minds of those about Him as to whence doubtful whether any mere mortal could have been mocked as Jesus was, could have been arrayed in fantastic garments, could have been taunted by revising tongues, and could have been made an occasion for the coarse mirth of soldiers, without perceptibly degrading him in the eyes of those who contemplate his humiliation. But we are conscious of no such feeling as we piccruel cross the Being in whom he sees didly, we may, on account of some sceptered with a reed, and clothed with

of royalty, and in derision of His assumptions. He is just as majestic, as commanding, and as Godlike when the enmity of man attempts to shame Him as when He was calmly teaching on the Mount or subduing the tempest. In every way Jesus is their superior. He seems to be more the judge than they, and they seem more like the criminal than He. Strange it, after all, the seeming should be the real; if He was trying them instead of them trying Him, and if He was deciding their fate ber of a Cong egational church, but when they supposed that they were decreeing His. Not unlikely; nay, very probable, if we take into account the mighty significance of the words He uttered when standing before the tribunals of earth.

But let us inquire what Heaven has done with Him and for Him? Has Heaven justified His dealings with Himself, and has it given us reason to believe that His expectations and longings have been realized? When the angels came to perform their humble part in the resurrection, and Heaven brok- the seal of the tomb, it was practically declared that the appeal which the murdered man had taken to the highest tribunal had been heard, and the unjust sentence forever revoked and cancelled. Since that precious hour what has not Providence done with Him and for Him? It has made H m the centre of the world's rel gious hope the Being towards whom the eyes the helpless, the burdened, and the dying are turned with loving confidence It has exalted Him to dominion over the thoughts and lives of millions, and to greater power over the human conscience than the mightiest monarch ever swayed over the body. It has given Him conquests in every corner of the world, and enabled Him to subdue the vicious and re-coe the lost. Equal ly significant has been its dealings with the men who accomplished His violent death. The Jewish nation became involved in political troubles which and constrain them to let Him go. But brought about its ruin. The charge of in this he was mistaken, for they only sedition which it alleged against Jesus, cried out, "His blood be on us and on a crime which in him excited their obliged to deal with Him, and to make our children." E idently the Governor horror, the na ion itself committed Its some disposition of his demands and had not done with Jesus what ought toll rulers insisted that it should be puntender, and, str nge to say, having enc uraged the Romans to show no mercy, no mercy was shown them in the day of their tran-gression. According to their own jud ment they were judged, and as they had meted it out to one poor, helpless being was it mea ured to I kely that He will not be absent. Go settle the question of religion, especially them. The way tradition has dealt with Pilate is not unlike the way Pilate dealt with Christ. " What shall I do with Jesu-?" queried the Roman .-"What shall I do with the Roman?" weight of His teachings. As the Jews cision Others there are who essay to queried tradition, and straightway propaironize the Lerd. They do not love | ceeded to consign him to sorrow and shame. His career is arrested. We read of him no more. History chroni cles no achievements and no honors subsequent to the prostitution of his magisterial character. And it is not unrealike the Jews, preter Barabb s to Christ; | sonable to suppose that he associated hi- crim- with the decline of his fortunes, and wandered conscience-smitten

> subl mest influence In view of its decision, "What," let me ask, "should we do with Jesus, which is called Christ?" Why, do with Him what Providence itself has done. Defend Him from His adversaries, and what is of more importance, exalt Him to his true place in your aftections and lite. Trust Him, for He is worthy; love Him, for He is deserving; tollow Him, for He is all-sufficient. This is His right, this is your duty. While this will bring glory to His name, it will bring peace to your soul Ah! remember that what you do with Him will decide what He will ultimately do with you. The decision is tremendous in results. Jesus will deal with you as you deal with Him. you reject Him, He will reject you; it you deny Him, He will deny you; and if you will have none of His grace, He will have none of your guilt. As you judge, so will He judge, and will see to it that the reward of your hands shall be given you. Then, I pray you, trust, love, honor Him, and He will not be unmindful of you, but will confide in you, will cherish you in His affections, and at last will crown you with immortal blessedness and glory in His blessed and glorious kingdom.

ailants, and has exalted Him to a po-

Three Illustrations. NUMBER ONE.

The wisdom and safety of prompt, implicit obedience to divine commands. Miss A. was a somewhat advanced maiden lady, who made her home with a marri-d si-ter, Mrs. B., whose husband was decidedly irreligious, and con-equently specially opposed to the teachings and practices of the Baptist church, of which his wife was a member.

Miss A, had been some years a memtaught by the Word and Spirit of God, became fully convinced that she had not been baptized, and hence applied for admission to the Baptist church.

Mr. B. was much disturbed by her action, and said and did foolish things

The sisters treated him kindly, heard what he had to say, prayed much for him, and moved right forward in the line of duty. When the hour for baptism arrived judge of their surprise in seeing Mr. B. with his horse and cutter at the door, ready to take them to the place for baptizing. In the afternoon he att nded church, heard the baptized welcomed to the church, and looked on while the happy sisters partook of the Lord's Supper.

Monday forenoon he called on the pastor of the church under deep, pungent conviction of sin, and inquired " if such a wick-d creature could be saved. and it so, how?" Results: conversion, baptism, and over forty years of Christian living. He still lives; but the sisters, I doubt not, walk together on the banks of the river of life, drink from its exhibarating waters, and feast upon the fruit of those evergreen trees. He will soon be with them.

NUMBER TWO.

Mrs. C. was a lovely, much beloved lady; e-pecially beloved by her husband and family. Mr. C. was an upr ght, honerable merchant; but somewhat strangely, although the son of a worthy Baptist deacon, he had imbibed a strong prejudice against gospel bap-

Mrs. C. felt it her duty to follow Christ in the ordinance. He was much excited, at d talked and conducted quite unlike himsel; but the gentle, affecnor the left. Constrained by the love of Christ, she moved straight on toward the baptismal font.

He was am zed, confounded, convicted converted, and her baptism having been providentially delayed, the same hour witnessed their united, joyous assent to the bapti-mal oath of al legiance to the Lord Jesus Christ.

NUMBER THREE.

infidel of strong, cultivated mind, and full of self-complacency, and an invet- the word of the Lord Jesus, " What is erate hater of Christianity.

The lady—and she was such in every good sense of the word—attended some revival meetings that were being held near her re-idence, and experienced a radical change, which led to a consecration of her superior nature and abilenlightened mind. When she informed her husband of her purpose to be bapshould be an accuser, and that the pris- manity did with Him, what Jesus did claims are worthy of confidence, and sition of the highest honor and the tized he was fairly enraged, and when his efforts to change her purpose availed nothing, as a last resort he told her, with a fearful oath, "If that preacher takes you into the river, I will shoot him." He was a noted marksman, and the place of baptizing was within easy rifle distance from his residence. But she moved right on in obedience to her new Lord and Master. Knowing well the man and the threat he had made, some of us watched the house somewhat closely as the man of God led her into the water, but he was not to be

Three weeks from that time that man related his Christian experience to the church, and now mark well what he said: "I have been an infidel. I believed all religion to be fanaticism or hypocrisy. I occasionally heard a sermon, held many arguments with Christians, but they did not change my views in the least. Why, then, am I here to-day? My wife, my noble wife, under God, has brought me here. Eleven years we have lived together, and in all that time she has never, until three weeks since, deliberately crossed my wishes; and when, with the meekness

and gentleness of a dove, she moved forward in what she believed to be the path of duty, despite my anger and oaths and threatenings, the conviction was forced upon me that she was influenced by something to which I was an entire stranger."

Now suppose that in either of these cases there had been a yielding to fear, or an attempt to please by compromise, how different would have been the results. These ihree strong men were won to Christ and heaven by the consistent course of those they strongly opposed. Surely prompt and implicit obedience is not only wise and safe, but largely influential for good .- C. W. in Watchman.

Waiting.

Many are to be found in our churches who know the truth and approve it. They mean one day to be decided followers of Christ; but at present something hinders them. Is this your state of soul?

Listen to me while I press upon your conscience a simple question. Do not turn away from it; sit down and answer it if you can. What are you waiting

Are you waiting till you are sick and unwell? Surely you will not tell me that is a convenient season When your body is racked with pain, when your mind is distracted with all kinds of anxious thoughts, is this a time to b-gin the mighty work of acquaintance with God?

Are you waiting till you have leisure? And when do you expect to have more time than you have now? Every year you live seems shorter than the last; you find more to think of and to do, and less power and opportunity to do it. And, after all you know not whether you may live to see another year. Boast not yourself of to morrow

-now is the time. Are you waiting till your heart is perfectly fit and ready? That will never be. It will always be corrupt and sintul-a bubbling fountain, full of evil. Delay not. Better begin as you

Are you waiting till the devil will let You come to Christ without trouble? That will never be. If you would be saved, you must fight for it?

Are you waiting till the gate is wide? That will never be. It will not alter. It is wide enough for the chief of sinners, if he comes in a humble and selfab sed spirit. But it there is any little sin you are resolved to give up, you will never, with all your struggling,

And are you waiting because some Another lady the wife of an avowed few Christians are inconsistent, and some tew professors full away? Hear that to thee? follow thou me"

Oh, lingering triend, are not your excuses broken reeds? Are not your reasonings and defences unprofitable and vain? Be honest; confess the truth. You have no good reason for waiting. This day I charge you to throw away ities to Christ and His cause; and only indecision; wait no longer; be decided the ordinance that symbolized entire for Christ, lest waiting your soul should consecrat on could satisfy her spiritually be lost-forever lost .- Rev. J. C. Rule.

Good Enough Weather.

"if a long season of inclement weather is not sufficient excuse for my failing to plant more than four Sunday-schools during the pa-t month, then I can offer no other," writes a Southern missionary. "No complaints, however, about the weather," he adds, "for I shall not soon forget a little rebuke I received a short time ago while stopping to warm and take shelter from a storm in a freedman's humble

"What a dreadful day this is!" e-caped my lips as I greeted old Aunt Judy on entering her cabin-door.

"Bress de Lord, honey," said she "don't ebery ting come from de Lord? Den if ye is a Christon de wedder is good 'nuff for ye; and if ye ain't no Christon de wedder is more'n too good

"The harder it rained the louder did Aunt Judy sing, 'Tank de Lord for

ebery ting?' "After a while the storm ceased, and, with thanks for her kindness, I put a few dimes in the hand of the pious old woman to help her get a pair of winter shoes . ' Good-bye, Aunt Judy ; your short sermon is well worth a collection. Soon the cabin-door was out of sight but my pathway seemed to grow brighter, and 'de wedder has been good 'nuff' ever since."—S. S. Union Records.