

story; saintly sufferings are borne, unseen by human eye, and the pen of history fails to record them.

"If singing breath or echoing chord
To every hidden pang were given,
What endless melodies were poured,
As sad as earth, as sweet as heaven!"

It is enough that one eye sees, and one heart enters into our conflicts and griefs, and that "our record is on high."

Revival Service.

THE THREE CROSSES.

[By T. De Witt Talmage, D.D.]

And when they were come to the place which is called Calvary, there they crucified him and the malefactors, one on the right hand, and the other on the left.—Luke xxiii: 33.

THREE crosses in a row. Stand and give a look at the three crosses. Just look

1. At the cross on the right. Its victim dies scoffing. More tremendous than his physical anguish is his scorn and hatred of Him on the middle cross. There has always been a war between this right-hand cross and the middle cross, and wherever there is an unbelieving heart, there the fight goes on. That right-hand cross—thousands have perished on it—yea, in worse agonies.

2. Gather around the left hand cross. (a) This left-hand cross is a cross of

repentance. Hear the cry of the dying thief: "Lord, remember me when thou comest into thy kingdom." So must we repent. (b) This left-hand cross was a *believing* cross. (c) This left-hand cross was a *pardoning* cross. (d) It becomes the cross of *contentment*. Peace filled his heart. Peace closed his eyes in death. That dying head is easy which has under it the promise, "This day shalt thou be with me in paradise."

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

I have shown you the right-hand cross, and the left-hand cross; now come to,

3. The middle cross. We stood at the one and found it yielded poison. We stood at the other and found it yielded bitter aloes. Come now to the middle cross, and shake down apples of love. Uncover your head. You never saw so tender a scene as this. (a) It was a *suffering* cross; (b) It was a *vicarious* cross. To this middle cross, my dying hearers, look, that your souls may live. The right-hand cross shows you what an awful thing it is to be unbelieving. The left-hand, what it is to repent. The middle cross, what Christ has done to save your soul.

LIVING ISSUES FOR PULPIT TREATMENT.

Poverty is the reward of idleness.—ENGEL.

Poverty, like a lamp, shows everything bad and annoying.—ARISTOPHON.

There is not on earth a more powerful advocate for vice than poverty.—GOLDSMITH.

The Problem of Poverty, and How to Deal with It.

For ye have the poor always with you.—Matt. xxvi: 11.

WHAT ARE THE CARDINAL PRINCIPLES OF THE PROBLEM?

This question is of prime importance and deserves the first consideration, as it must give color and shape to the solution of the problem. We are confident that these principles are not clearly and generally understood and acted upon in our dealings with the poor.

1. The essential claim which this class of mankind has upon the com-

mon brotherhood is not one of "charity," but is founded in religion; it is not a humane sentiment to be gratified, but a law of Christianity to be obeyed. The relation and duty involved do not grow out of society simply, but pertain to the universal law of brotherhood, as children of the same Father, and heirs of the same divine love and grace. The first two words of that universal prayer which Christ taught His disciples, convey the idea: "OUR FATHER." The spirit, the principle of these preface words bind all who utter them to look upon and treat the poor, not in the light of charity to strangers, but of love and