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ffered by this man, would not have proved the ex-
istence of any deep yearnings for mercy. Was the
Magdalene in earnest? The Syrophœnician? The
publican? Even more so the man who asks—not a
throne—not even a place—but merely that the
Saviour will cast back a passing thought to the poor
wretch who perished at his side.

How many the wonders of the Crucifixion! Darkness
covered the earth, the rocks were rent, the dead arose.
How much greater this miracle of grace, when this
dead soul arose to spiritual life, when darkness was
dispelled from this benighted mind, and the heart of
rock was changed to flesh.

Christ's reply next claims attention. He turns to
the dying thief. The penitent did not cry in vain.
The Lord forgot His dying agony in His love for
dying souls. "Verily I say unto thee." Verily. The
dying thief had spoken no doubt in trembling tones.
Christ dispels every doubt as he answers with the
voice of God. "Verily I say unto thee." The dying
thief had addressed Him as King. He acknowledges
the title. "Verily I," the great "I am." He had
spoken directly to Christ. Christ speaks directly to
him, Verily I say unto *thee*. Christ answers—Remem-
ber *thee*! thou shalt be *with Me*, close to my side.
Remember thee when I come! *this day* shalt thou be
with Me. Sinner! He speaks as directly and in-
dividually to THEE. And what does He say? "To-day
shalt thou be with me in Paradise."

There are three things to be considered here :—
Place,—Company,—Time.

1. PLACE—"PARADISE." We shall not enter into
a critical consideration of this word. It could not be
contained in the corner of a discourse. Be it sufficient
to say that Paradise always has reference to a state of
pleasure. Literally—a region of surpassing beauty