

what shall it profit a man though he gain the whole world and lose his own soul? Truly it is in the light of a dying hour—in the light of a judgment seat and of a coming eternity, that we can properly estimate the worth and value of all things temporal and earthly.

Observe in the second place, this man does not even pray to be delivered from the shame to which he was exposed or from the pain he was enduring. His bodily sufferings were no doubt great, but there is not a single word in his prayer concerning them; and why? just because the pain arising from a consciousness of guilt was far greater. The pangs of a guilty conscience far exceeded the pain of his tortured body. Its iron grasp in which he was held prisoner; its words of fire that pierced his soul to the very core, brought from his lips the prayer in our text. Ah! what an awful thing must it be to go to meet death and eternity with a guilty conscience—the worm that will never die—that will never cease to give unutterable pain to its victims!

In the third place we notice the true modesty as well as the faith manifested in this prayer. All that he asks is a place in his Lord's memory. How different from the two who came with the request that one of them might sit on Christ's right hand and the other on his left hand in His kingdom; for all that the poor malefactor asks is a place in the Lord's memory. "Remember me." He knew that it would be well with him if he got but a place in Christ's memory. If Jesus would but think of him it must fare well with him at last. Again he leaves his case wholly at the disposal of the sovereign will of his Lord. He does not say remember me now—remember me to-day; no but remember me "when." He was willing to be forgotten in his sufferings, if he got the pledge of being remembered at the time, whenever that time came, that his Lord and his Saviour came to His kingdom.

In the fourth place, we see that all the hopes, the expectations and the desires manifested in this prayer are for eternity.