

with whom probably he sinned, was condemned, and with whom he was now dying, turn with him to the same and one Saviour of sinners.

"Reprove, rebuke, exhort," writes the Apostle, and so ought all Christians. Their religion ought to be practical; their daily walk through life and their conversation ought to bear testimony against sin, as sure as it ought to bear testimony in behalf of Jesus Christ the Saviour.

But sixthly, and lastly, this man prayed. This was the token God Himself gave of Saul's conversion. He said unto Ananias, "Arise and go into the street which is called Straight and enquire in the house of Judas for one, Saul of Tarsus; for behold he prayeth." As where natural life is, there is breath, so, where the spiritual life of God is in the soul, there is prayer. Prayer is the Christians vital breath. Thus then, putting all these points together, along with Christ's answer to the prayer offered, we have the strongest and clearest evidence that this penitent thief passed from a state of sin to a state of grace and from a state of grace to a state of glory.

Now my friends, let me ask you, is your christianity—is your profession of religion supported by such evidences as these? Do you hate sin? Do you cleave to Christ? Do you pray to heaven?

II. In the second place notice the prayer offered by this penitent thief. It is, "Lord remember me when Thou comest into Thy kingdom." This is a short but comprehensive prayer. It is a prayer without a single trace of doubt, from beginning to end. It is the prayer of faith and it is the prayer of faith heard and answered. We notice in the first place that the prayer is not for any worldly blessing. Oh! how wonderful that the man who had hitherto spent his life in hoarding the world together. At all hazards does not now offer even one petition for any earthly blessing. What is the world to him now? What is the whole world to him? For