

Are you doubtful, faltering, wavering? You must not be of doubtful heart; take courage, it is of Christ it is said, he is able to *save* to the *uttermost* them that are coming to God by him. But your sins, your backslidings, your wicked thoughts, your bad heart! you are ashamed of yourself, and cannot lift up your eyes. Ah! Yes! Your sins no doubt are many, and you do well to grieve over these, and because of these; and yet stay not away on account of these, from your gracious Redeemer. Go with all your burden and guilt to him. Prostrate your heart at his footstool, for, he is able to save, to save to the uttermost, them that are coming to God through him. He is the door, and through him you may go in and out and find pasture. So, poor sinner be encouraged to venture to him again; and take this word with you when you come and plead it with him.—"Thou art able to save them to the uttermost that come unto God through Thee." May God help us all to come, and to his great name be all the glory now and forever, Amen.

SERMON.

"And with Him they crucify two thieves."—Mark xv. 27.

There is no event in the life of our Lord on earth that is without significance, and no position even that He was ever in but has some meaning and place in the work He came to do on this earth.

The life of Jesus is too deep and significant for any of His acts to be without meaning—for even any position He was placed in, to be without purpose. And especially may we seek for this significance in these His last acts on earth, and very much so in this His last position on earth. For what is the position?—crucified, and that between two thieves. There was one on the right hand and another on the left, and Jesus in the midst. "With Him they crucify two thieves." This was the society of his death, this was the company and association of His dying hours—two thieves. With these He was crucified. They did not crucify Him alone, and by Himself. They would degrade Him. He had lived a life of respectability, and they need not thus have degraded Him in His death. They might have given Him to suffer in His last moments by Himself if *He* must needs suffer, and not with thieves. But it was not thus they treated Him. "They crucify with Him two thieves."

And they *surrounded* Him with this society. They did not place Him facing the thieves. That would have implied a distinction between Jesus and these malefactors, but these murderers did not intend that He should be in any way distinguished thus.

Nor did they place Jesus on the one side, and the thieves on the other. That would not have satisfied His murderers, so they put