

thee praise, and because on thy account thy chosen people are praised, and honoured. For their greatest glory is to possess a God that is entirely and supereminently holy.

Though to praise God at all times be a religious and meritorious duty, yet it requires no great effort to do so in time of prosperity. Let us learn from Jesus the model of perfection, to praise and glorify God in the midst of adversity and like the apostles, to rejoice when we are accounted worthy to suffer any thing for that venerable name by which we were redeemed.

4. In thee have our fathers hoped ; they have hoped, and thou hast delivered them.
5. They cried to thee, and they were saved : they trusted in thee, and were not confounded.

This is another reason why Christ is justified in addressing his prayer to God. The scriptures are teeming with examples of his kind. In the bondage of Egypt, in the passage of the Red Sea, in the journey through the wilderness, in the wars which followed the conquest of the promised land, &c. There are several of these examples in the book of Judges ; for whenever the children of Israel cried out to the Lord, he sent them deliverers, such as Gedeon, Sampson, Samuel, &c. Hence, in the book of Ecclesiasticus ii. 11, 12, we read, "My children, behold the generations of men, and know ye, that no one hath hoped in the Lord, and hath been confounded. For who hath continued in his commandment, and hath been forsaken ? or who hath called upon him, and he despised him ?—What a consolation to the just man, who sincerely prays to God in the time of affliction, and ever to the sinner, who cries out to be deli-

vered from the depth of his iniquities !

6. But I am a worm, and no man : the reproach of men, and the outcast of the people.
7. All they that saw me, have laughed me to scorn : they have spoken with the lips and wagged the head
8. He hoped in the Lord, let him deliver him : let him save him, seeing he delighted in him.

This is the third reason for the confidence with which he addresses his prayer to his Father, and it is founded on the nature of the grievous sufferings which he endures. For, I am, says he, a worm, and no man ; that is, at present I am in such a condition, that I seem not only lower than the angels, but even lower than men ; yes, even the last of men, as Isaias said, (liii. 3. :) nay, I am beneath all men, for Barabbas, and the two thieves are preferred before me. I am reduced to such a state of misery, that I appear to be a worm, rather than a man : the reproach of men ; that is, one of whom all men are ashamed, as if he were almost a disgraceful person, so that even Peter himself denied me, and swore that he did not know the man ; and the outcast of the people ; that is, a person whom the vilest dregs of the populace rejected, when they cried out, Not him but Barabbas. (John xviii. 40. All they that saw me, have laughed me to scorn. All who saw me in this abject condition, turned me into derision : Men of every description, rich and poor, priests and laymen, Hebrews and Gentiles. This was fulfilled when, as St. Luke writes, (xxiii. 35, 36) And the people stood beholding, and the rulers with them derided him.And the soldiers also mocked him.

They have spoken with the lips, and wagged the head. The fulfilment of this prophecy we read in St. Matt.