

terms : Jesus, says he, crying with a loud voice, said Father, &c. (xxii. 45.) This is the cry to which St. Matthew and St. Mark allude, when the former says, Jesus, crying with a loud voice, yielded up the ghost, (xxvii. 50.) and the latter. And Jesus having cried out with a loud voice, gave up the ghost. (xv. 37.) There is every reason to believe that St. Paul alludes to the same, in that passage of his epistle to the Hebrews, where we read that Christ, "offering up prayers and supplications with a strong cry and tears, to him that was able to save him from death, was heard for his reverence to his Father." (v. 7.) A valuable testimony by which we learn, that this loud cry was also accompanied by tears.

And what was the cause of this great cry, and these divine tears? In this, as well as in the **FOURTH WORD**, it proclaims all the intensity of those feelings which predominated in the soul of Jesus, at the hour of his death; but on that occasion, it was the intensity of his confusion and pain, whilst on this it is all the intensity of his love for God and men, of all the heroism of his devotion and sacrifice, all the joy which he feels for having saved us, all the fulness of his confidence in that God who is to raise him again to life, and to raise us up after him. It is, as we have already said, his cry of triumph at the consummation of his victory. But how could this exhausted victim acquire strength enough to make such a cry heard at his death? This is a prodigy, of which the centurion who presided at his punishment will explain us the cause. Before he yielded to that weakness which was caused by his sufferings, Jesus wished to shew us, that this weakness, as well as his death, was voluntary

He, therefore, by the power of the divinity which is in him, rallied his strength, in order to prove that we might know it was he who said, *'No one taketh away my life, but it is I myself who lay it down;'* (John x. 18.) he who *"was to be sacrificed, because he willed it"* himself, as was foretold by the prophet. (Isa. liii. 7.)

He was anxious to shew that the victim about to be immolated, was a God.

This was the consequence drawn from it by the centurion, who on hearing this miraculous cry, openly said, *'Truly this man was the Son of God.'* (Mark xv. 39.) It is also the consequence which we should draw from it, when we contemplate Jesus put to death for our sakes. What Jesus requires of us, is not that our hearts should be melted at his sufferings, but that they should profoundly adore the immense and incomprehensible love of a God, who designed to become man, that he might suffer and die for us. It is because he is a God, that we are healed by his wounds, that his cry reaches to heaven, and to God his Father's heart, and that both one and the other are opened to us. It is because he is a God that we should for ever acknowledge him as our Redeemer, our king, our master, our model, our hope, our future and immortal bliss.

As for your part, poor dying christian, if your faltering voice, instead of reviving, is only about to be hushed at your last moment, reanimate, ah! at least reanimate your love, and confide in this divine cry of your Saviour, who has opened for you the entire bosom of the Most High, and has excited within it an emotion of eternal tenderness for you, and your hope will not be founded.

Behold, O christian. behold your