

his character. They imagined he would make his appearance as an earthly prince, with splendor and magnificence, to deliver them from the Roman yoke, which they bore with the greatest impatience. But Jesus appeared in a low and humble manner, not to attract the attention of the great, but to reclaim the vicious. For He says: "I am not sent save to the lost sheep of the house of Israel. I came not to call the righteous, but sinners, to repentance." As mankind had sinned both in soul and body, it was necessary as our surety that He should suffer in both. Consider this, ye who live in sin and in the neglect of your known duty. Behold and see the evil nature and demerit of sin. Oh, may it be the object of your deepest aversion, and holiness the aim of all your pursuits. Meditate upon the sufferings of the Lord of the redeemed and be no more allured by the vanities of life. See the Son of God, with invincible patience and love, endure all the indignities and torments His enemies could inflict. Pilate, when he passed the sentence of crucifixion, to add to his other cruelties caused Him to be scourged. The soldiers stripped off His raiment and put a purple robe, the mock insignia of royalty, upon the King of saints. They plaited a crown of thorns and put it upon His head who bestows a crown of glory upon His faithful followers. A reed, a mock sceptre, they put in His hand who sways the sceptre of the universe. They bowed the knee before him in mockery, saying "Hail! King of the Jews." Nay, more, He was betrayed by one of the little band over which he presided, derided by another and deserted by all.

If we follow Him to the Garden of Gethsemane, we behold Him under a load of sorrows and sufferings which none can comprehend. His sweat as great drops of blood falling down to the ground without any visible external cause. His agony made Him exclaim: "My soul is exceeding sorrowful, even unto death." If we trace Him a little further, we see Him ascending the steep hill of Calvary, weary and fatigued under the accursed tree to which His sacred body was to be nailed. Behold the cross upon which He was suspended between two thieves, as if He, too, were a malefactor. All the powers of hell engaged against Him, all the efforts of men were exercised to torment Him. What was still heavier to bear, the sins of all the elect world and the wrath of God due to sinners, which men and angels could not bear, were laid upon Him. Under the hidings of His Father's face He cried out: "My God, My God, why hast Thou forsaken me?" Behold now and "see if there be any sorrow like to His sorrow, wherewith the Lord afflicted Him in the day of His fierce anger." Then was it He drank the cup of His Father's wrath to the dregs and shed the blood which was for the healing of the nations. His Godhead supported His manhood until He could say "It is finished." "Greater love hath no man than this, that a man should lay down his life for his friends. But God commended His love towards us in that, while we were yet sinners, Christ died for us."

No wonder that the sun in the firmament at noonday should hide his face from beholding the sufferings of the Sun of Righteousness, the life and light of the world; that the vail of the temple should rend from the top to the bottom, the rocks split, the graves open, the dead rise and all nature put on the sable garb of mourning and weeping. Had they no further significance than to vindicate His divinity? Did not the rending of the vail prefigure the breaking down of the middle wall of the partition between Jews and Gentiles, and the opening up of a new and living way of access to the Father through the rent vail of the Redeemer's flesh? Did not the earthquake, which shook the earth and burst the rocks, presage the sounding of