

as we may perceive in the remainder of the psalm, the length of which alone prevents us from quoting it here at full.*

What a lesson, Christians, and at the same time, what a consolation is afforded us by this word of the Man-God! The Son of God, the Just, the Holy One by excellence, meets with a total abandonment on the part of his father, because he is loaded with our sins. Shall we, sinners—shall we, the enemies of the Most High God, dare to pretend that he would never chastise us? And what would become of us, if his Son did not endure his anger for our sakes? And what shall become of us, if we know not how to profit by the sufferings and patience of his Son, but submitting patiently to our own sufferings, after his example?

Nevertheless, the Man-God complains

*This is the psalm which is commonly called the Psalm of the Passion, because our Saviour pronounced its first words on the cross, and because throughout it the psalmist evidently speaks of the person of the future Messiah, whose persecutions and sufferings he recounts with such minuteness of detail, as to relate to the casting of lots amongst the soldiers, for his raiments. Now, we cannot doubt but that our Saviour addressed to God, during his mortal life, and at suitable times and places, those prayers which the Holy Ghost had previously prepared for his lips; by the ministry of his prophets. There is nothing, therefore, more probable, nor more edifying to believe, than that this Man of Sorrows, during his Passion, recited the entire of this psalm, as he has here quoted its opening words,†

† We will publish hereafter an exposition of this Psalm, written by the translator.

and sighs under the blows of the paternal hand. We therefore, weak dust and ashes, are allowed to complain, when God strikes us in our turn. But to whom shall we complain, except God himself, in imitation of Jesus? But as was the case with Jesus, and will be so with us for a much better reason, we shall hardly have opened our mouths when we must close them again, to listen within us to this withering answer—‘It is the cry of your sins that has brought these chastisements upon you?’

Nevertheless, how great soever our sins may be, let us never despair, but continue to pray like our Saviour, with fervour and confidence, and that God, who immediately hastens to console, will comfort at least at the moment appointed by his mercy.

Let us also remark, that in order to express his grief to the Lord, Jesus employs the language of the Holy Ghost. Let us make use of the holy scripture in our prayers. It alone has consoling expressions, words sweeter than honey, says the psalmist. Let us above all make use of those which we have heard Jesus pronounce—My God, my God, why hast thou forsaken me? Oh! how attentive will not God be to a complaint which the mouth of his expiring Son resounded in his ears! Let us pronounce these words particularly upon our bed of agony. He will imagine that he still hears the sound of the voice of his agonizing Son. On our bed of agony likewise, let us, after having discharged our duty towards men, entertain ourselves with God alone, even to our last breath.

FIFTH WORD.

“I THIRST.”

John xix. 24.

This thirst which Jesus feels, is at the same time both natural and mysterious. In addition to his having taken