

flition, as long as it has to war against the temptations of the world. It is the most noble part of our nature, and that which must particularly answer to God for the good or evil which we have committed. It is destined to immortal glory. It is our only one, for we have but one soul, and if it be lost every thing is lost without redress. Moreover, this soul, though so wretched and degraded by sin, bears a strong relation to the most glorious soul of Jesus Christ, and consequently to the Divine Word. It is the heir of heaven, because Jesus Christ has opened heaven for it, and pointed out the way by which it may enter. The christian then, in imitation of Christ, should fervently and continually pray for the deliverance of this precious, only, and immortal soul, from all its enemies.

23. I will declare thy name to my brethren: in the midst of the church will I praise thee.

He now begins to recount the fruits of his resurrection, and the consequences of his prayer being heard by his Father. St. Paul says, that if Christ had not risen, our faith were vain; and Christ himself here announces the conversion of the world, as the blessed effect of that great mystery. I will declare thy name, he says, to my brethren, that is, after my resurrection, I will send my apostles through the whole world, and by them I will declare thy name, the knowledge of thy divinity to all mankind, who are my brethren, in consequence of my having assumed human nature; and thus, in the midst of the church I will praise thee, not merely in a corner of Judea, but in the midst of a mighty and extensive church, composed of Jews and Gentiles, whose ministers

shall perpetually resound thy praise in my name. This passage is quoted of Christ by St. Paul, which proves, if proof were wanted, that this prophetic psalm entirely relates to Christ. 'For which cause he is not ashamed to call them brethren, saying: I will declare thy name to my brethren; in the midst of the church I will praise thee.'—(Heb. ii. 11, 12.)

From these tender sentiments of fraternal affection, which Christ has shewn us on the cross, we should learn to estimate, at its proper value, the great dignity to which we are thus raised, and to act in all things worthy of the brethren of a crucified God. He is not ashamed to call us brethren—let us not blush at the humiliation of his cross. Let us suffer with patience, after the example of so affectionate a brother. Let us love him as a brother, with a holy and paternal love, and for his sake let us love all men, because he loves them, because they are his and our common brethren.

24. Ye that fear the Lord praise him: all ye, the seed of Jacob, glorify him.

25. Let all the seed of Israel fear him; because he hath not slighted, nor despised the supplication of the poor man.

Having promised that the praises of the Lord should be sung by the faithful in the midst of his church, he now exhorts its members to praise and glorify God. All you who fear God, who have a knowledge of his holy name, and worship him with reverence, glorify him on earth, and chaunt his praises, for having listened to my petition, because he will rise again glorious and immortal after having subdued the powers of hell