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approvingly spoken of to the present day. And as Jesus "humbled himself, and became obedient unto death, even the death of the cross ; wherefore, God also hath highly exalted him, and given him a name which is above every name."—Phi., 2, 8, 9.

The soul may not only be glorified by others, but may glory itself. So thought Paul when he said, "Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake : for when I am weak, then am I strong."—2 Cor, 12, 9, 10. It is not difficult to see the ground of this glorying. While exposed to such circumstances he needed more grace than he would have needed in different scenes. Where there is need of greater grace, a greater supply is given. And there is so much fresh consolation in every additional degree of grace, that everything that gives occasion to seek it, is hailed with pleasure, and gloried in. Hence "we glory in tribulations also." "If God had told me sometime ago," said Dr. Payson, "that He was about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and removing me from all my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing his purpose. But as every one was removed, he has come in and filled up its place ; and now, when I am crippled and not able to move, I am happier than ever I was in all my life before. God is able to make me happy without anything else ;" or, he might have added, in the midst of everything that is permitted to prove me and try me.

Indeed, it is this heroic and cheerful spirit that calls forth the admiration of others, and leads them to acclaim, "Happy are ye, for the spirit of glory and of God resteth upon you." And as the noble spirit that commands our admiration, is discovered in the midst of sufferings, which appeal to our kindest sympathies ; hence, while the admiration heightens our esteem, the sympathy promotes our fellowship. Thus God's method of glorifying *each*, is one that, at the same time, unites *all* in delightful harmony. Other methods of promoting individual glory have a tendency to disunite, to forbid fellowship. But God's method promotes at once the glory of the individual, and the communion of the "many brethren."