

The Lord has, then, bestowed on his people no less a gift than the glory he received of the Father, and this is no other than the glory of union; "that they may be one even as we are one." The full splendor of this glory we wait to see revealed hereafter even to our understandings; but how much there is in this blessed truth which both the understanding and the heart may even now receive!

The language with which the Scriptures clothe their noble truths, is, it will be remembered, the ordinary language of men, and what glory is, therefore, in the common estimation of mankind, such, in some important particulars, however unlike in others, is glory as here spoken of.

We ordinarily understand by glory the renown of something which arouses general admiration; fires the imagination, and swells, and as it were, exalts the soul; and that is termed glorious which is considered as deserving of this renown. Hence we speak of a glorious victory, or triumph, a glorious discovery in science or in art. And, doubtless, the *union of God's people*, seen hereafter to present a wonderful reflection of the union of the Father and the Son, will impress the gazing inhabitants of Heaven with all the influence of an object truly glorious—vast and excellent in character and in extent.

Let us proceed to consider the union of the people of God in some of those points of view in which it may be even now perceived thus to be *glorious*.

I. The union of Christians is *a glorious triumph over difficulties*. No changes are so hard to effect as are all kinds of moral reform; and of these, the hardest are those which are most opposed to the strong passions and prejudices of our corrupt nature. The reform by which man is to be brought truly to love his brother is of this sort. It is not the subjugation of a single appetite, strongly and distinctly prejudicial to himself and to his own interests, which is required in this case, but a deep and radical change, which, while it subdues prejudices, creates in the heart new affections and sympathies that require not the excitement of self-interest, but are often most strongly manifested where self is least regarded; a change so deep and thorough, that those who belonged to a race "hateful and hating one