

piration, let us proceed to analyse it and determine in what it consists. What is glory? What do we mean when we desire it? Most persons have some idea of glory when they use the word and are conscious of desiring something that it represents, but among the generality of persons is it not a very vague and undefined notion? One that it would be very difficult for them to express? The literal meaning of the word glory seems to be splendor or brightness, as applied to a luminous body, as when we speak of the glory of the sun, and of the moon, and of the stars. But applying the word to character of the person we find that it takes a different signification. That is we use it only in a figurative sense. "The mind first conceives of an admirable person, character or deed, as invested with an ideal radiance, as appearing to the imagination and thought of the beholder to be brilliant by its excellence, as the sun is brilliant by its light, and then it calls this brilliancy, this ideal splendor, *glory*. And still more remotely this excellence calls forth from those who see it expressions of admiration, and we call that glory."

It is, therefore, in regard to a person, either the excellence itself—that which awakens admiration, or the expression of admiration awakened. So then, the root of true glory is the desert of admiration, and the blossom or fruit is "the just and truthful expressions of this mental admiration." In any special case it may be used with either signification, but both enter into the complete conception of true glory. To state the whole in short, it is the deserving and the receiving of the praise of exalted virtue. We then see that so far as it is simply an instructive and constitutional desire, it is innocent and proper. And no one will question the propriety of desiring to deserve the approbation of God and of the good, and to enjoy the expression of this desire. If glory is something morally good, to desire it intelligently and freely must be morally virtuous and right.

But the question naturally arises, are we to desire glory, such a glory as is commonly sought among mankind? That appetite for praise, for celebrity, for the applause of the world, for a high enrollment and a perpetuated name on the records of mankind? That which fills our souls with a perpetual restlessness and craving. Is it to be cherished or is it to be trampled down and if possible destroyed? It has produced heroes and statesmen, it has contributed to the embellishment of social life and to the elevation of manners and of civil institutions. But has it not urged on many to the commission of the greatest crimes? "Has it not been the cause of envy, ambition and hate? Has it not moved individuals and nations to wars without necessity or justice?" Is not the passion for glory judging by its fruits the very passion of the Arch-angel fallen, who, deeming it "better to reign in Hell than serve in Heaven" would sacrifice the good of all the Universe if he might elevate himself? In reply to these questions we would say, that the so-called passion for glory impelling some men to great and good deeds and others to as great yet evil works, is evidently an evil impulse. By the fruits we must decide the character of the impulse. But we moreover say that this reckless passion is not the true desire for glory but a corruption and a counterfeit.

Not a desire to do anything or to be anything for the sake of being virtuous and good, but the desire of the selfish heart to gratify itself with adulation, applause and fame. "It is the desire for distinction for the sake of superiority over others, for renown as in *itself* a good." Mark then the difference between false and true glory: the one consists in being treated as if possessed of exalted virtue; the other in possessing it and being treated accordingly. "We say therefore that, what the world calls glory is a *sheat* and the passion for it a *vice*." This selfish desire for renown for its own sake has undoubtedly laid waste the world with wars and