

the present state, to find out all the reasons for this resolution, but two or three seem to present themselves to view.

1. Such a life brings *great glory to God*. Confidence is universally a medium of honor. To confide in a fellow-creature, puts honor upon him in the account of others, and affords a pleasure to himself, especially if he be a wise and upright character, as it gives him an opportunity of proving his wisdom and fidelity. Though the great God cannot be *made* more honorable than he is by anything that we can do, yet his honor may by this be made more *apparent*. We honor him so far as we form just conceptions of him in our own minds, and act so as to give just representations of him to others. God is graciously pleased to declare that he "takes pleasure in those that hope in his mercy,"—and why? surely, amongst other things, because it gives him occasion to display the glory of his grace. And as he takes pleasure in those that hope in his mercy and rely upon it, so he takes pleasure in ordering things so that we may be put to the trial whether we will rely on him or not. It was this that induced him to lead Israel through the wilderness, rather than by the ready road to Canaan. He knew they would be *in fact* dependent upon him, let them be where they would: but they would not be *sensible* of that dependence, nor have so much opportunity of entirely trusting him in any way as *this*, and so it would not be so much for the glory of his great name. He therefore would lead a whole nation, with all their little ones, into an inhospitable desert, where was scarcely a morsel of meat to eat, and in many places not a drop of water to drink—a land of deserts and of pits, of scorpions, and fiery flying serpents. Here, if anywhere, they must be sensibly dependent on God. They must be fed and preserved immediately from Heaven itself and that by miracle, or all would perish in a few days. Here God must appear to be what he was; here mercy and truth must appear to go with them indeed.

What an opportunity had they to have walked those forty years by faith, what grounds for an entire confidence were afforded them; but alas, their faithless hearts perverted their way, and in the end proved their ruin! Ten times they tempted God in the desert, till at length he swore concerning that generation, that for their unbelief they should die in the wilderness, and never enter his rest. Few, if any, besides Joshua and Caleb, would dare to trust him, notwithstanding all his wonders and all his mercies. They, however, for their part, took hold of his strength, and thought themselves *able*, having God on their side, to encounter anything. Their spirit was to walk by faith and not by sight, and herein it is easy to see how they glorified God.

O brethren, let THE GLORY OF GOD lie near our hearts! Let it be dearer to us than our dearest delights! Herein consists the criterion of true love to him. Let us, after the noble example of Joshua and Caleb, FOLLOW THE LORD FULLY.—(Numb. xiv. 24.) Let us approve of every thing that tends to glorify him. Let us be reconciled to his conduct, who "suffereth us to hunger that we may know that man lives not by bread alone, but by every word that proceedeth out of the mouth of God."—(Deut. viii. 3.) If he brings us into hard and difficult situations, situations to an eye of sense impossible to endure, remember it is that he may give us an opportunity of glorifying him by trusting him in the dark. The more difficult the trial, the more glory to him that bears us through, and the greater opportunity is afforded us for proving that we can indeed trust him with *all* our concerns; that we can trust him when we cannot see what he is about.

Those very much dishonour God who profess to trust him for another world, but in the common difficulties of this are perpetually murmuring, peevish, and distrustful. How different was it with Abraham in offering up his son Isaac! What, offer up Isaac! his son, his only