

go before Him with the confession of iniquity. And is it not in this way that we foil Satan as the accuser? If there be readiness of confession, is there not the consciousness that it is God who justifieth? Who, then, can lay anything to the charge of God's elect? That which the accuser would lay to their charge they have already laid to their own charge before God—and it is forgiven. It is thus, by experience, that the exercised soul knows God Himself as its hiding-place—"Thou art my hiding-place." There may be many ways in which the blessedness of faith in Jesus may be experienced; but I question if any way is more vivid than the difference between hiding ourselves away from God, as Adam did in the garden after he had sinned, and hiding ourselves in God. What a thought it is, that God should present Himself, as He does in the Gospel of His grace, as the only refuge for a sinner; as the alone One who is able to take his part, and can effectually take his part. Is not this one blessed aspect of the glory of God? He makes all His goodness to pass before us, and proclaims His own name as just, yet the Justifier of him that believeth in Jesus—the only God—because He is a just God and a Saviour; and has thus given His challenge that there is no God beside Him; because He is a Saviour God. There is a refuge from the accusations of Satan—from the frowns of the world—from that which is more bitter than either, self-condemnation; and this refuge is in God Himself. He has laid Himself out to us

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