

not tell God. He has done everything to win our confidence, even delivering His "Son for our offences, and raising Him again for our justification." And it is by confession that we practically maintain our confidence in Him. It is because of the connection between confession and forgiveness that every one that is godly can pray unto God in a time when He may be found. If sin fresh discovered in ourselves need not bar access to God—if He does not hide Himself away from us, but is always to be found—what can hinder? And, practically, what does hinder intercourse with God? It is not God Himself. It is not that either a sacrifice or a Priest are to be sought—all is ready. But the unreadiness is in ourselves. There the real hindrance is to be found. We often try anything rather than the right thing. We may become more diligent in outward service—more regular in outward worship—more keen in judging the evil of others—when the one thing needful is confession. It is indeed a bad state of soul, when things most blessed in their place are used by us to interrupt our intercourse with God. God requires truth in the inward parts; and if there be alienation of heart from God, the restoration must be truthful. God must be justified, no blame must be laid on Him, all must be taken on ourselves; and this is just what confession does. He who is godly must regard God as the only Justifier, and must know Him, as ever to be found, even when we have to