

seat. Their thoughts will be absorbed by their past sins, their present feelings, the improbability of their future steadfastness, and a score of other things which tend only to discouragement and confusion. Penitents, without exception, have to be told and taught that in seeking the Lord they must attend to this question alone, "What does my Saviour Himself require of me now?" And they have to be taught, generally with much reiteration, that the penitent's whole present duty may be summed up in two brief words, first, "Come unto Me," and secondly, "Believe." Or, these scriptural requirements may be combined in one, "Yield yourself trustingly to the Lord Jesus." If they are left to themselves, without the aid of an experienced guide, they will try every expedient which Satan, or their own darkened minds, can suggest, before they will take the simple gospel plan; and not until they have passed through weeks, or months, or perhaps even years, of fruitless struggle, and have come to the borders of despair, will they accept of God's terms, the easy way of a trustful surrender to Him.

Penitents have to be taught that in returning to God they are coming to a *God of love*. This is a fact very difficult for them to realize. They have been living in sin, and for years they have been habituated to the impression that God is angry with them, and that there are good reasons why they should be afraid of Him. These impressions they carry with them to the mercy-seat, and under their influence they mistakenly suppose that only on the ground of pungent