

for darkness, and darkness for light. I found that her happy expression had gone, and one of unrest had taken its place. I again presented Christ as the only means whereby the soul can have rest, but I saw that her mind was directed in, to her own prayers, and doings. At last she turned and said, "well I see there is a difference between what you say and what these other men tell me," I said "who tells you differently?" she said, "Mr. K. told me if I was to pray and ask God I would get the blessing." "Well," I said "if you had all the prayers that were ever offered up in this world Elizabeth, and presented them to God as a means of salvation, and I was to present Christ crucified for my sins, you would see where you would be, and you would see where I should be, you would simply be lost, and I should be saved. This again brought her to listen to a Saviour's love as revealed in the cross. She listened again to the wonderful story of Christ bearing the judgment of sin until she felt indignant at the thought of any one telling her of any other way than Jesus Christ, and Him crucified. I do not think she ever doubted much after this, I saw her many times, she did so desire that I should go and pray with her, if even she felt too weak to speak, it seemed to bring her more directly into the presence of our God, whose presence I believe she now knows more completely.

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And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.  
(I. John ii. 2.)