

style. With fear and trembling they accepted the trust, looking to God for direction. In answer to prayer He gave them the name—first The Way, then The Highway, then The King's Highway, with the text which is still the motto of our paper. And during the three following years, through testings, persecution and heavy sorrow, God taking a precious child home to Himself, He enabled them to keep up the work connected with the paper and made it a blessing to them.

In 1892 they removed to the Pacific coast, where the hand of the Lord has been with them for good. In a few months after reaching the West, Brother Sherwood secured a position in Everett, Wash. This he still holds, having just been elected for the twenty-first year. For a number of years after settling there, no holiness work was carried on in Everett, and our brother and sister lost out in their experience, but God was merciful to them and in 1902 He sent Dr. Carradine to that city, preaching a full salvation. The Spirit of the Lord was present in great power, many were saved and sanctified, and Brother and Sister Sherwood were restored and proved the power of God to make them more than conquerors.

At Dr. Carradine's second meeting in Everett, a year later, a branch of the National Holiness Association was organized, of which Brother Sherwood was made secretary. This territory still fills. The work has grown and true holiness always does, and has branched out in many directions. The local assembly has for years kept in operation in the city a holiness mission, open six days in the week, and known as the "Lifeboat Mission." There Brother Sherwood is the messenger each Sunday night and Sister Sherwood occasionally, and there the Lord gives them over and over the joy of seeing souls, even the most "hopeless"—drunkards, drug fiends, tramps, ex-convicts, tobacco-slaves and gamblers, delivered from their chains and made every whit whole.

They are finding the "King's Highway" better and better the longer they travel on it, and the closer they keep in the very middle of it, and they are fully determined to go all the way with Jesus. They send hearty greetings to the Highway family and an invitation to visit them in their home and at the Lifeboat Mission.

#### THE MERCY SEAT VS. THE THRONE OF GRACE.

The accessibility of the King of Kings, is in strong contrast to that of the kings of this world. Even the Zulu chiefs, in the days of their power, were no exceptions. Often the ones wishing audience with them, even though white men of position, were kept waiting for days. The only reason being to duly impress the visitor with the unapproachable greatness of his black majesty. The crown heads of Europe converse, as a rule, only with those high in the social scale, common people being excluded.

The social scale of Heaven, however, is entirely different. But one thing bars admittance to the King of Kings and that is sin. While "the man to whom the Lord imputeth not iniquity, and in whose heart there is no guile," has all necessary credentials for approach, be he high or low, rich or poor, white or black, educated or ignorant, famous or unknown; "the

man looketh on the outward appearance, but God looketh on the heart."

God desires the happiness of His creatures and "seeketh" their worship. But as all have sinned," there follows the need of atonement. Moses was shown the details of that wonderful system of sacrifice of animal life for the sins of Israel. One thing more was necessary to bring the penitent offender to God—a mediator—thus the priesthood. Their ministry under the old covenant did very well so far as it made a way of approach to the Mercy-seat.

Moses never once failed to obtain a hearing, for God had promised, "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." When it was geographically impossible for a Jew to be near this mercy-seat he had a substitute in the Urim and Thummin worn by the priest. Again, a prophet might offer sacrifice, then ask counsel of God as Samuel did in behalf of Saul. Or any Israelite, even though exiled in a far land, might pray, facing this mercy-seat, and be heard. Invariably God answered, unless there was some sin, known or hidden. In the case where Jonathan unwittingly ate honey-comb contrary to his father's foolish oath, we notice that when God did not answer, Saul said "Draw ye near hither, all the chief of the people: and know and see wherein this sin has been this day."

All Old Testament teaching recognizes this truth. Listen to David, "If I regard iniquity in my heart, the Lord will not hear me." And again, "The eyes of the Lord are upon the righteous, and His ears are open unto their cry."

Ah, beloved, if God, in His mercy-seat, was accessible in that dispensation of types and shadows, that were but vaguely understood by the worshippers, how much more now when we have and understand the antitypes! If the blood of bulls and goats made atonement and gave confidence how much more the blood of Christ? If the priest of that time was a successful mediator, how much more our High Priest, "who ever liveth to make intercession for us?" The first covenant has fulfilled its mission and been replaced by the new covenant. The vail of the temple has been rent, revealing the "new and living way" to His throne on high where Jesus is our Mediator.

How explicit are the teachings of our Lord. Did he expect us to have our prayers answered? We blush to ask so absurd a question. "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Prayers that are not answered should be the exception, not the rule, like Paul's for the removal of the thorn in the flesh. Once convinced that we ask according to His will there should be no doubt but that the answer will come. The faith of George Muller was just that kind—the Bible kind. So was David's and the apostles'. Ours may be.

Faith cometh by hearing, and hearing by the word of God. "Then, to increase our faith we need to refresh our minds by reviewing what God has said on this all-important subject

Permit me to repeat the comparison. They had the blood of animals, we that of Jesus Christ the Son of God. They had a fellow man as mediator. We have Him who was "in the

beginning with God." They had a material mercy-seat. We have the throne of God, of which that was but the type and pattern. They had incense, we the Holy Spirit, who "helpeth our infirmities" in prayer, even making intercession for us. They had the shadow, we the substance. They had the type, we the reality and antitype. They had the husk, we the kernal. Their faith was genuine, and their prayers answered, what about ours? They were accepted of God, what does he think of us?

"Except your righteousness exceed" theirs—yes, all the Sermon on the Mount shows that more is justly demanded of us than of them. Let us stop and think! Are we living up to our duty and privileges in this "last days" dispensation, when God promises to pour out His spirit upon all His servants and handmaidens, transforming them into prophets, and a "royal priesthood?" Let us believe God, lay aside the sin which doth so easily beset, and come boldly to a throne of grace, ask of the Father in the name of Christ and receive, "that our joy may be full."—*H. C. Sanders.*

#### SOME COMPENSATION.

A certain Baptist church in New England has locked the doors of the church building against the pastor because he pronounced against their tobacco-using, circus-going, lodge attending, dance-following and worldliness in general, and did it with the emphasis of declaring that hell would be their portion. They did not like this a little bit, and just ousted him.

Poor pastor; how foolish! We knew of masses of ministers wiser than he. They would say nothing at all against such innocent (?) things and would even themselves lead the way. How blind such a pastor is to denounce such worldliness and pronounce against its notion. What could he expect? If, as the eminent Dr. Josiah Strong says is probably the fact, that "half of the men of the American church use tobacco," a preacher would seem to stand a poor chance who presumes to say much against it.

But come to think of it, the pastor to whom we refer may have had more conscience than cowardice and may have consulted his convictions more than his convenience and he may possibly have referred his commission from his Lord. Who can tell? In any case, he has made himself conspicuous in his neighborhood and we can but feel has peculiar notice from another quarter worth while.—*The Christian Witness.*

A lady who is exceedingly charitable, and a successful worker and deeply spiritual, in a private letter recently gave the Editor the following graphic description of a sermon she listened to. She said: "I listened carefully. We had poetry from Shakespeare to Coleridge, philosophy chemistry, imagery, and lastly, imitation of Christ, with gestures and facial expressions of most approved kind. In his closing prayer he said, 'God in the beginning, God in life, God at its close, and God hereafter.' I had heard this before from another minister who is a leader in new theology, so it was the key to all the lack in the sermon." "My heart," said this sister, "went up in silent prayer for that man who is seeking to preach the Gospel and leaving out the very marrow or life of the same."