



# The King's Highway

## An Advocate of Scriptural Holiness

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### The Fiery Pattern

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The gift of God to man is "the Spirit of fire." In the flood stream of spiritual life, the Spirit of God is united with the spirits of men. The heaven-kindled fire can melt humanity into a unity with Divinity. "The God that answereth by fire; He is God." That challenge to an unbelieving congregation of false prophets stands in our day as "the final and universal test of deity." Samuel Chadwick writes, "The symbol of Christianity is not a Cross but a Tongue of Fire."

John the Baptist gave credibility to the identity of the fiery ministry of the prophet Elijah. He sustained the burning message about which Christ commented to the multitude in Matthew 11:11, "Among them that are born of women there hath not risen a greater than John the Baptist." Then Christ sustained his natural qualifications in verse 12, "now the kingdom of heaven suffereth violence, and the violent take it by force." So Jesus continues, "for all the prophets and the law prophesied until John." And now this connected his identity with the fiery prophet of the distant days when God challenged men to prove Him through the descent of His fiery presence. Not the burning bush now, not the fire upon an altar of sacrifice burning the flesh of animals, but now it is the fire generated by the Spirit of God in the evangel John. Christ said: "If ye will receive it, this is Elias, which was to come" (verse 14). Listen, He suggests, everyone who has ears. We are to learn that the "still small voice," had meaning in the fashioning of the prophet's understanding of God as well as did the chariots and horses of fire. The colorful ordination which had but two people present was a manifestation of younger men receiving the mantle of fiery purpose, love, holy urgency, and boldness from their senior ministers. A lonely prophet like Elijah found someone to catch up his mantle and the torch of fire did not go out. "Where is the (God of Elijah?)" is the cry of skeptical literature. Modernism with its fireless altars scattering spiritual death, echo the challenge but Elisha was not skeptical, otherwise he never would have flung the mantle upon the waters of the river.

So strongly did the memory of Elijah continue in the thinking of succeeding generations that when Christ wanted to know what the people were saying about Him, "they replied—Others (say), Elijah" has come. The likeness of the two seems to have gone the

rounds for in the Luke record, "Herod—he was bewildered, because it was said by some that John had come back to life, by others that Elijah had appeared" (Weymouth). Christ was like Elijah and Elijah was in many ways a type of Christ. At all periods in our materialistic world it has been "bad form" to constitute a spiritual flame. Chadwick writes that, "Christians of zeal are merely tolerated where they are not despised. They are regarded as intellectually inferior," and may be counted as "too emotional and fervid." He further comments they are "judged in the lump, the saints of the Fire-heart are condemned as unlovely, undesirable, and unreasonable." It is, however, by a holy passion kindled in the soul that we live the life of God." "Cool cal-

### BUILDERS OF CHURCHES

**God builds no churches! By His plan  
That labour has been left to man,  
No spires miraculously arise,  
No little mission from the skies  
Falls on a bleak and barren place  
To be a source of strength and grace,  
The church demands its price  
In human toil and sacrifice.**

**The humblest spire in mortal ken,  
Where God abides, was built by men,  
And if the church is still to grow,  
Is still the light of hope to throw  
Across the valleys of despair,  
Man still must build God's house of prayer.  
God sends no churches from the skies,  
Out of our hearts they must arise.—Clipped.**

culcation is impossible to men ablaze. The pure flame of a holy enthusiasm is a safer guide than the dry light of cold reason." Then to all of this must be added the oft repeated fact concerning religion as we know it, "The Church is powerless without the Fire of the Holy Ghost."

Can we bear to the class room, to the church, to the world, what we do not possess? To what degree do we minister? All true Christians are ministers. The writer to the Hebrews quotes from the Psalms, "Who maketh—his ministers a flame of fire." Are we being made of men on levels of human conception to minister, or are we being made in the hands of an infinite craftsman a minister of fire? A flame!—In Houghton Bulletin.

### Carrying the Message

A missionary on furlough from Africa told of a custom of Liberia that carries a striking message to the church. He said: "When there is a message of importance to be delivered it is placed in a split stick, firmly fastened there, and thus placed and fastened it is delivered into the hands of the runner. From that moment it is never laid down, it is never out of the hand of a man speeding it on its way. It literally never rests. It is a sacred trust. No matter how dangerous the road; no matter how high the rivers; no difference how black and stormy the night — the message never rests. On it speeds, carried by the hand, guarded by the life of the faithful black man. Often as we sat in the 'palaver kitchen' of a village a runner came in with a message of this kind, an important message, from a paramount chief or a government official. Immediately everything was laid aside. The only thing was to speed the message. Dirty with perspiration, soaked with rain; tottering with fatigue, the incoming messenger gave no thought to his own weariness until he saw that the message was in the hands of the outgoing runner. The head man scarcely saw the messenger—the message was the important thing. He took it, straightway it was passed with strict command to the most faithful, swiftest of his carriers. From one hand to the next and out into the darkness of the night, or the heat of noonday, through the floods of the rainy season, or the wasting dryness of the hot season, on went the message. The care of tired messengers, the turning again to the affairs that were being debated when the message arrived, all the work of everyday life went on—after the message had been forwarded.

"Sometimes when the way was specially difficult, the message, one of especial importance, and dangers of man and beast and nature stood arrayed against its deliverance, more than one runner had it in his keeping. No matter what happened the message itself must be forwarded. Often as I saw messengers spring forward, with a glad proud light on their faces because they had been chosen to hurry the precious message on; often when I saw runners fall exhausted at the feet of the head man, speechless but holding aloft the forked stick with the letter in the slot, my mind turned to the all-important message of 'salvation through Jesus Christ'—a message that must be carried; a message from the king of kings; a message that angels brought, that Sacred Writ repeats, but that must be carried

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