

The King's Highway

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa.

VOL. XXXII.

MONCTON, N. B., FEB. 15, 1936

NO. 11

RADIO TALK BY THE EDITOR FROM
CKCW, MONCTON

The portion of scripture that we wish to direct your attention to this morning you will find in the 8th verse of the 15th chapter of the gospel according to St. John, "Herein is my Father glorified that ye bear much fruit". You have already recognized these as the words of our Lord as a part of His farewell message to His disciples. Their hearts were filled with sorrow as He told them that He must leave them; but He reminds them that His going will be for their good, as he is going to prepare a place for them and will come again and receive them unto Himself that they may be always with Him. In the words of our text Jesus sets before His disciples, or His church for all time their chief business in this present world, namely to glorify God. The apostle Paul also has lifted up the New Testament standard of Christian living in these words, "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

Jesus also tells us in the text how we may glorify God, namely by bearing much fruit. In order to impress this truth upon our hearts and minds Jesus goes to the horticulturist or fruit farmer for illustration. He represents God as the fruit raiser and Himself as the vine or fruit tree, and His saved disciples as the branches. He begins this chapter by saying, "I am the true vine, and my Father is the husbandman". And in order to impress us with the fact more fully, that God the Father the husbandman really expects fruit of us who are the branches, and that we are not intended for ornamental trees, for if we had been He would have made most of us better looking than we are. No: fruit from our lives is God's objective, so He declares that every branch that beareth not fruit He taketh away. In another parable which Jesus spoke on fruit bearing, He represents a man coming to His figtree looking for fruit and when he found none he said to the gardener "cut it down why cumbereth it the ground?"

I would have you notice that the word speaks of two sources from which fruit comes. In Gal. 5 the apostle speaks of the fruit of the Spirit which he says is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: but in our text Jesus seems to be referring to the results of Christians' labours in the salvation of souls. He said "I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain." Now let us notice briefly three things which Jesus mentions in this chapter which are essential to bearing much fruit. First we as the branches must be engrafted in the vine, or as He said to Nicodemus, "Ye must be born again". He said here "As the branch cannot bear fruit of itself except it abide in the vine; no more can ye expect ye abide in Me. So we must be so vitally associated with him by virtue of the new birth, that what the sap from the vine is that flows through the branches and keeps them alive

and causes them to bear fruit, the Spirit or life of Christ will be to us.

The second thing that Jesus mentions as essential to a productive life, or of bearing much fruit is cleansing or purging. Notice in verse 2 "every branch that beareth fruit", (that is a Christian one already in the vine, or in Christ) "He purgeth it, that it may bring forth more fruit". This is one of the places where our Lord teaches the need of two works of grace. Being engrafted in the vine we bear fruit, and being purged, or cleansed, or sanctified, we bear more fruit. To this agree the words of John in his first epistle, "If we confess our sins He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness."

Third and last we must abide in Him for He says "He that abideth in Me, and I in Him, the same bringeth forth much fruit". To abide in Him involves continual walking in the light, and obedience to Him through all the changes and tests or trials of our faith that come to us along the way. So if we do the abiding much fruit to the glory of God will be the result.

THE PITCH OF THE VOICE

An earnest contributor has offered some observations on loud preaching and called attention to the inestimable importance of the management of the voice in speaking. John Wesley is quoted as writing to a preacher in America as follows:

"Scream not at the peril of your soul. God now warns you by me whom He has set over you. Speak as earnestly as you can but do not scream. Speak with all your heart, but in a moderate voice. It was said of our Lord 'He shall not cry.' The word probably means 'He shall not scream'. Herein be a follower of me even as I also am of Christ. I often speak loud and often vehemently, but I never scream. I dare not. I know it would be a sin against God and my own soul."

Many of even the best preachers may begin a sermon in moderate, pleasing tones, but rapidly change them to a violent pitch. The screaming becomes a habit so that frequently the loudness prevails in extremely inappropriate situations. Words quoted even from the lips of the dying have been shouted.

It is the modulated voice, skillfully using pauses, that gives emphasis, not the loud, vehement, raucous tone so often heard. Many a sermon has had its effect seriously diminished by a stormy delivery."

If Mr. Wesley, who had to do so much of his preaching out of doors, condemned the practice of screaming, what would he not say of preachers today who storm in closed churches? Screaming is not a mere peccadillo; nothing should detract from the effect of the gospel message.—Christian Advocate.

The eyes of the Lord are in every place, beholding the evil and the good. Prov. 15:3.

WHY TRY GOD?

Well, in the first place, because for what He is able to give to a tired, discouraged, and mystified human being He does not expect pay, or a turn of any kind—to Him. All He wishes is that a man give away to some one else that which is granted to him by God.

God is always ready to talk with a man or woman. It's always convenient. He never has any appointments ahead. The poorest in spirit can call upon Him and gain a hearing, for He is no respecter of persons. The only wealth that God takes care to note is wealth of heart.

The crudest hovel—to God—becomes a temple of beauty, where humility, unselfishness and love abide. No one can be lonely with God close by.

Men try wealth and in a breath it is swept from their grasp. They struggle for fame—and it withers in a night. They sacrifice everything for glory—and see it leap into the grave. But when men try God He lifts them up. He gives them faith upon which to lean. He gives them hope with which to strive. He leads those who love and believe in Him through every darkness into the light.

One of the bitterest experiences in this life is to be betrayed or deceived by a supposed friend; but God never betrayed any one.

Thomas Moore, in his lovely poem, "Paradise and the Peri", tells of a fallen angel who wished to gain heaven again, who was told that this would be possible only by bringing something precious to the gate of heaven. Many a trial was made, but the Peri was not admitted until one day the Peri saw a hardened criminal watching a child at prayer among the flowers. Memories of this hardened criminal's pure childhood came back to him. He thought of all the crimes he had committed, and so touched was he that then and there he, too, knelt and prayed and the tears flowed and dropped to the ground. The Peri rushed and gathered those tears of repentance and was admitted to heaven again.

God makes over a man—and He would make over this world if people would just try Him!

—George Matthew Adams, in Flint Journal.

For the ways of man are before the eyes of the Lord, and he pondereth all his goings. Prov. 5:21.

Go to the ant, thou sluggard; consider her ways, and be wise:

Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep:

Yet a little sleep, a little slumber, a little folding of the hands to sleep;

So shall thy poverty come as one that travelleth, and thy want as an armed man. Prov. 6:6-11.

Mrs. Hartshorn Mullen,
Jan 27