The Kings Bigway.

An Advocate of Scriptural Holiness-

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f Holiness.—Isa. 35-8

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CHRISTIAN EVANCELISM.

The apostle Paul's outstanding monition to Timothy, his son in the Gospel of God's saving grace, is contained in these words: "Do the work of an evangelist, make full proof of thy ministry." Evangelism is, in fact, the heart and soul of Christianity, for without evangelism there would be no such thing as the Christian religion in the world today. Not only is evangelism the heart and soul of Christianity, but Christianity has the monopoly upon evangelism, for it is found nowhere else. Science does not know it. Philosophy never found it. It is utterly foreign to all systems of false religions. These may have their fiery zealots who compass heaven and earth to make proselytes, but those whom they convert to their ideas and standards are "two-fold more the children of hell" than they were before.

The evangel is the message or news of the Christian dispensation and the redemption of mankind from sin and its consequences. An evangelist is a preacher or herald of the gospel of salvation and a witness of its saving grace. Hence the Christian Church is the God-appointed evangelist of the saving grace of God to all the peoples and nations of the earth. The gospel was first proclaimed on the day man sinned and fell, when the promise was given that the "seed of the woman should bruise the serpent's head." This same gospel or evangel was foretold to Abraham when it was promised that in him and in his Seed should all the nations of the earth be blessed. This is the good news that runs through the whole of the Old and New Testaments to the very last passage: "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will let him come and drink of the water of life free-1y."

1. This spirit of Christian evangelism originated in the essential nature of God Himself, and is manifest in His purpose in providing the way of human redemption. The immortal passage which has rightly been called "The Little Gospel" contains the essential elements of Christian evangelism in this brief summary: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God is good, God is love, God is benevolent; God could not be God and not be good to His creatures. The only possible interference with fulfilment of His purpose is the interposition of the human will. His benevolent design includes "Whosoever will."

2. The spirit of Christian evangelism is further seen in the purpose of Christ, the Son of God, in coming into the world: "Christ Jesus came into the world to save sinners" (1 Tim. 1:15). Not to bless saints, or to fellowship with equals, or to reign in regal splendor, but to suf-

fer and die as the "Lamb of God," as a substitutionary offering in the place of guilty and sinful men; and then to cause to be proclaimed to the uttermost regions of the earth that salvation has been provided for the worst of men.

3. This spirit of Christian evangelism is also seen in the example of Christ in His earthly ministry. Never was there a love like His, never a sacrifice so complete, never a renunciation so entire, never ministry so untiring, never were words more gracious, never an invitation so inclusive, never a purpose so exalted. He humbled Himself and became obedient unto death, that He might destroy the power of death and breathe again into mankind that eternal life which had been lost. He was the model evangelist for all men and for all time.

4. This spirit of Christian evangelism is the outstanding note in the commission given to the disciples of Jesus. When the twelve disciples were sent out to the people of Israel, they went with this instruction: "And as ye go, preach, saying, The kingdom of heaven is at hand." Here is where preaching originated. Paul declared that Christ instituted the innovation of preaching hitherto unknown as an agency of salvation. When Jesus sent forth the seventy He indicated their mission as gatherers of the golden grain: "Therefore He said unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest" (Luke 10:2).

5. The supreme importance of Christian evangelism is seen in the Great Commission given by Christ to His Church before His departure: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28: 18-20). This, then, is the inclusive and exclusive mission of the Church, and all of her activities should minister to this divinely appointed end. When the Church loses the spirit of aggressive evangelism, death and decay soon become apparent. But if the branch abides in the vine it will bring forth "much fruit".

6. To insure the success of the great enterprise to which the Church was committed by the command of Christ, He guaranteed the presence and leadership of the Divine Evangelist, the Holy Spirit: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth. . . . And when He is come He will reprove the world of sin, and of righteousness,

and of judgment" (John 14:16; 16:8) "But ye shall receive power, after that the Holy Ghost is come upon you; and yes all be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth". (Acts 1:8). Israel as a nation was separated from the nations that through her Christ the Saviour might come to earth, and that through her should the evangel of His great salvation be carried to all men—"To earth's remotest bounds." God forbid that the Church as a divinely appointed institution shall fail in fulfilling her commission as Israel failed in the realization of her divinely appointed purpose.

7. That Christian evangelism is the divine imperative for the Church is seen from Christ's great commandment, thrice repeated in His final discourse as recorded in the gospel of John: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. . . This is my commandment, That ye love one another, as I have I ved you. . . There things I command you, that ye love one another." The measure of Christ's love for fallen, sinful, depraved humanity, was His sacrifice and His devotion for their redemption and restoration to fellowship with God and a place in His Kingdom. There is no other alternative for the Christian or the Christian Church than a self-sacrificing devotion to a life of service for the salvation of the lost and their restoration to the divine image. This includes the lay members and the ministry alike. God puts no difference between us in this matter. The one who is entrusted as a steward with his world's goods is just as much under obligation to use his Lord's property in fulfilling the divine commission as is the man or woman who feels the call of God to minister directly to that end. For every gift or talent with which we have been entrusted we will be called upon to give an accounting. Will that day reveal that we have supremely loved the Master and those for whom He died, or will our love prove to be largely self-interest and self-love?

The extent to which we as a Church are fulfilling our appointed mission is the measure of divine approval and of security in the Day of Judgment: "Not every one that saith unto me, Lord, Lord, shall enter into the will of my Father which is in Heaven. . . Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." (Matt. 7:21, 24, 25).

Let us ask ourselves seriously the question

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