



# The King's Highway

## An Advocate of Scriptural Holiness

Rev. H. S. Wilson, July 50  
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"And an highway shall be there and a way, and it shall be called The way of holiness."

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### EVANGELISM . . . .

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Evangelism is the real business of the Christian Church. The Founder of the Church came to seek and to save that which was lost." After He had conquered sin and the arch-enemy of man and of God; yea, after He had identified Himself with man's sin problem and invaded and conquered in the realm of death and the grave, He having finished the provision for the carrying on the work which He came to do, "ascended up on high leading captivity captive, and giving gifts unto men."

"And he gave some, apostles; and some, prophets; and some, evangelists, and some, pastors and teachers." Evangelists stand as one of the official orders of a New Testament ministry. When Paul wrote to Timothy, he discovered to us that the proof of all ministers is "to do the work of an evangelist."

#### The Work of an Evangelist

Brother Joseph H. Smith, of precious memory, defined evangelism thus—"The precipitation of salvation." It is our business, therefore, both in the office of pastor, teacher, and evangelist, to get men saved. The true New Testament preacher works at the job. Not to do so as to prove ourselves mere cumberers of the ground. To rightly define and truly evaluate salvation is necessary in order to understand aright the work we are called to do. We are not left in doubt as to the nature and the extent of that which salvation includes. The final objective is clearly set forth by the Word. It is "in order that we may present every man perfect in Christ Jesus," (Col. 1:28). Again, the work of the ministry is "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

It is well established in the Scriptures that the first movement of the soul in the experiences of salvation is repentance toward God, leading the lost soul to the embrace of Calvary as its only shelter and help, but it is as truly set forth that there is more to salvation than the initial work—there is a "fulness of the blessing." There is a perfecting of Christianhood, both as to our condition as Christians, which is an instantaneous work of grace, and a perfecting of character which requires a time element and disciplinary process, leading in our growth in grace and in the knowledge of the truth. It is therefore a part of the true evangelism not only to precipitate the initial work of grace, but also to precipitate the second work of grace. These epochs have to do with phases of our sin problem, and are there-

fore properly parts of the one "great salvation."

The ministry of the Word in the deep things of God, and in the ethical standards of living and service, all contribute to the building and establishing of believers in perfection of character, or the perfection of maturity.

The precipitation of salvation in both the epochs of justification and sanctification pertain to the sin cure, and are works obtained immediately through faith in the atoning Blood. The maturing of character involves real experience in actual living. It involves a time element, and processes of growth, and cannot be obtained by an act of appropriating faith, but by an attitude of faith sustained unto obedience to all the great principles of righteousness involved in a solidified, established, and matured Christian experience under the tests of temptation, and the enduring of afflictions; and further, the activities of a life of devoted service to Christ.

#### The Method of Evangelism

The method to be used is suggested in the splendid statement, "He that winneth souls is wise." We cannot **drive** men from sin to salvation: they must be won.

In the provision made by a sovereign God for the saving of men, He used a method that not only declared and manifested His righteousness, but a method best adapted to draw men unto Himself. He did not build a furnace fire continent-wide, and seek to coerce men. He identified Himself with our humanity, and with our sin problem, and **manifested unspeakable love** in the sacrifice made to save us. May I say reverently, **God exhausted His own infinite resources to provide an adequate remedy for sin**, but He did so by the route of a method which is His own highest possible appeal for the winning of man from sin to Himself. He put the "drawing" power in the method used and "commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

We must win men. Salvation is in its entirety a moral transaction; man, the subject of salvation, must therefore be won to its embrace on a basis which involves his own free choice of the right, and his utter abhorrence in the wrong. The law may awaken, the warnings may stir and contribute to leading men to repent; but in the last analysis of this beginning work of repentance, it is the love of Christ constraining us and it is the goodness of God which leads us to repentance.

When I repented as a boy, I did not know this great truth as a doctrine, but I had the genuine experience in my heart. I shall never forget how my heart broke and became truly contrite when it dawned on me that God in His infinite love had followed me all my days,

desiring to forgive and save me. I feared hell, but as repentance was perfected as an experience, I lost all sight of hell and saw the love and goodness of God. Repentance awakened in me a deep loyalty to God and His will, which became a supreme and controlling motive in my life. Again, as I approached the second crisis in salvation—the definite sanctification of my whole self, spirit, soul and body—it was the fact of this experience being associated in the Word with the death of Jesus that finally won me to its embrace with gladness. I had been prejudiced regarding the second work of grace, but when I finally saw that it is something definitely associated with Calvary, yea, when I saw it as a provision of the shed blood of my Redeemer, all my prejudice melted, my ignorance was enlightened, and in loyalty to my crucified and risen Lord, my whole inner self moved into the perfect will of God for the blessing. Associating holiness with Calvary was the winning point with me.

Our method with true evangelism is ever to exalt and lift up the Christ. D. L. Moody said to young preachers, "Make much of the blood." I say "Amen." Men must be won by the moral attraction of the Cross. The Cross is God's moral magnet towering over the wrecks of time to draw men from self and sin unto Himself. It is thus that the Master announces, "I am the way, the truth, and the life; no man cometh unto the Father but by me." Amen.

Paul's great declaration as to his method of preaching Christ is, "Whom we preach, warning every man and teaching every man in all wisdom, to present every man perfect in Christ Jesus." It appears we are truly preaching Christ in presenting the whole range of saving truth, from the warning of men, to the teaching of men—when the real objective is to save men from all sin to all of holiness and preparation to "stand complete in him."

There is therefore a place in our ministry of the Word for the preaching of the law, and of judgment, as well as the lifting up of Christ as a perfect Savior. By the law is the knowledge of sin, and the clean fear of the Lord is awakened by facing the certainty of eternal retribution, but the remedy for sin and the deliverance from judgment are provided for in the finished provision of Calvary. We need therefore to condemn sin, and warn of the certainty of judgment, and then to offer Christ as our one and only hope.

We need to make it clear that salvation is not ours on a character basis. Morality is not the basis of our reconciliation with God, but rather, "by grace are ye saved through faith; and that not of yourselves: it is the gift of

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