

nice message found in Heb. 10:24. It was a blessing to us all.

I was glad to hear of the good meetings enjoyed at Camp this year. I hope to be with you next Beulah time.

Dad has accepted a unanimous call to be pastor here for another year, trusting that God will bless us, and make us a blessing as we endeavor to work in His vineyard. We expect to start special services in November with Brother Price.

I want to thank you all for all that you did for me while I was sick in the hospital. For the special prayers at Beulah and for the many cards and letters. For everything we are truly grateful. Praise Him for His wonderful works to men.

Sincerely,  
MARGUERITE V. WILSON

Brighton, Digby Co., N. S.

Dear Editor:

Enclosed please find \$1.50 for my renewal to The Highway. I would not want to be without this good paper. May God bless it and may it be a blessing to all people that read it.

I am trusting in Jesus, for He is a true friend to me "Under His wings I am safely abiding, though the night deepens and tempests are wild, still I can trust Him, I know He will keep me. He has redeemed me, and I am His child."

Yours in Christian love,  
MRS. FRANK SULLIVAN

**PERTH CHURCH FUND**

Previously acknowledged.....	\$564.30
Rev. G. A. and Mrs. DeLong.....	10.00
Mr. Bert Waters.....	5.00
Following is a list of money given in the last business meeting at Beulah. I trust that I have each amount right. We have a workman secured and are pushing the work along well:	
Rev. L. T. Sabine.....	\$2.00
Mrs. A. Reed.....	1.00
Mrs. Esten Beal.....	5.50
Mrs. Bert Clair.....	1.00
Mr. Charles Goodspeed.....	1.00
Mr. Moses Hilman.....	1.00
Mr. Charles Culligan.....	1.00
Mrs. Chester Cochrane.....	1.00
Mr. A. McCallum.....	2.00
Mr. W. R. Carson.....	5.00
Mrs. T. E. Mitchell.....	1.00
Rev. J. A. Owens.....	1.00
Rev. B. C. Cochrane.....	2.00
Mrs. Orland Black.....	1.00
Mrs. S. W. Burgess.....	1.00
Miss Grace Ingraham.....	1.00
Miss Lydia Dow.....	1.00
Mrs. Annie Hornecastle.....	1.00
Rev. P. J. Trafton.....	1.00
Mrs. Fred Wilson.....	1.00
Mr. Albert Shaw.....	2.00
Mrs. H. C. Greenlaw.....	10.00
Miss Bessie Chenney.....	5.50
Miss Alice Sterritt.....	1.00
Mrs. C. P. Philips.....	1.00
Miss Viola Churchill.....	1.00
Mr. L. A. Green.....	5.50
Rev. H. S. Wilson.....	1.00
Miss Marguerite Trafton.....	5.00
Mrs. Otis Anthony.....	1.00
Mr. George Landers.....	2.00
Mr. Lawson Saunders.....	2.00
Friends.....	4.00
Thank you again!	

EVANGELISM—PERSONAL AND PUBLIC

Dr. Joseph H. Smith

There is a place for both. The sickle and cradle may not do the work of the harvesting machine, but there are fence corners, arroyos and hillsides where the latter cannot work. John 4 shows a masterpiece of personal evangelism as to the woman, and also records its early issue into public evangelism as to the men who by her testimony were led out to a two-days' meeting conducted by the Lord whose disciples were now with Him to help Him in the work. Paul, always an evangelist, personally led his cellmate, Onesimus, to Christ in prison, and together with Silas got the jailer and his household converted at Philippi; and likewise, when free, ministered thus publicly, too, at the place of prayer with the women, and Lydia's heart was opened—so was her home, and so was the city, to his burning, evangelistic ministry. History records instances where great revivals have broken out and churches have been established through someone's leading a single soul to Christ. And, upon the other hand, the writer, together doubtless with his brethren, may read the record that he has never been in a public revival which did not enlist and engage men and women in such personal evangelism. By personal work in the congregation, and in secondary school classes and homes, and by the wayside, they have supplemented the public preaching, and been themselves much animated by it.

Neither public evangelism nor personal evangelism alone can fill the bill nor meet the need. There are not only "diversities of gifts," but there are "diversities of operations," as well. As it is wrong to antagonize one grace against another, and as it is unwise to array the gift of prophecy against that of healing or teaching against either, so it is both erratic and wrong to seek to sidetrack mass revivals for personal visitation, or vice versa. Neither can dispense with the other. It may be difficult to tell which is supplemental, but it is plain that neither is substitutional.

That manly and manifold evangelist, S. A. Keen, defined evangelism as "the precipitation of salvation." And a little study of this definition may give us a somewhat clear conception of the correct objective in our ministry and Christian work. It may show us a distinction between what is only evangelical, and that which is truly evangelistic. That which is soundly orthodox may nevertheless lack immediate objective and be void of precipitative force. It may be instructive and even convincing, but the "demonstration of the Spirit" reaches farther in and goes deeper down than that of our reasoning powers. And it requires the deeper incision to prick men's hearts, awaken the conscience, and arouse the soul to action and appropriation of salvation. And this latter is the function of Evangelism. Declaration, definition, and defense of doctrine all have their place, but deliverance of souls, rather than any of these, is our rightful ultimate objective, and this always. Perhaps here we might discriminate a bit between preaching and ministering. Evangelism, whether it is personal or public, is the actual ministering of the benefits of Christ's redemption. And this may figure in all preaching; for the people already know, and assent to much more of the Gospel than they have yet appropriated. Evangelism is the art of pressing the issue, and furthering the act of appropriation. And this leads us to note a too-common

error concerning evangelism, and that is in limiting it to the primary act of repentance toward God, and initial faith in our Lord Jesus Christ. True, this is primary and paramount evangelism. The lack of it today is letting the world go on past us and past our churches, in the darkness of sin to danger, death and doom. It is letting churches, too, fill up with many that are no nearer nor more eligible to the Kingdom of heaven than was Nicodemus of old. And perhaps there is no greater nor more imperative need of the times than that of a first principle evangelism in the pulpit, and an internal revival of repentance, regeneration and the witness of the Spirit in our churches. But the evangelistic function is not exhausted here. The "precipitative" prerogative applies to the ministering of the truths of the Gospel. The Apostle Paul would have it exercised with reference to specific graces, as, for instance, that of benevolence, and also of hope, and comfort, and peace and patience, etc. And not only so, but with reference to succeeding states and stages in the spiritual life, as perfection, and progression, etc. Keeping in mind the identification seen of ministering and evangelism, that while preaching and teaching may open up the treasures of the Lord's house, evangelism presents them to the believer, it will be easy to see as we have stated, that this function of our ministry is not limited to the conversion of sinners, but extends to the very presentation of saints blameless and fruitful before God: Paul's original commission was not ended with his turning them from darkness unto light, and from the power of Satan unto God, "that they might receive forgiveness of sins," but as he witnessed of the things in which Christ should yet appear unto himself they should receive also "an inheritance among them that are sanctified by faith" that is in Him. Possibly the rightful estimate of our ministry, whether in public or in private, in office or personally, should be made from what they have received, rather than only from what we have proffered them. An Old Testament rating of ministers classed those who are wise (who teach) as shining "as the brightness of the firmament," and those that "turn many to righteousness, as the stars." Then, if there is such a thing as "star preaching," that must be it.

After all, our supreme work is with the wills of men, rather than simply with their perceptions or reasons or emotions. And this is the work of an evangelist," having arrested the attention, to awaken the conscience, and by exhortation, and admonition, and persuasion, to move the will and instigate prayer, and by the written Word to direct faith. All of this is not only "work" of itself, but it requires much labor in prayer. And to be an evangelist, one may not need to be a preacher, but he must be both a pleader and also an interceder.

EVANGELISM

"To accomplish what needs to be accomplished, evangelism will certainly become pastoral rather than professional. The trusted pastor is the man to lead. If he cannot help, then may God help him to help. It is his highest privilege to attend to such matters. He has no right to call in foreign aid to enable him to do his own business in the proper way. It is a confession of failure. And as soon as the winning of souls becomes professional, it is degraded."

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