

THE SECRET OF TRUE REVIVAL

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ence of the ONLY CHURCH. Did men wish to get to heaven? Then let them renounce all heretical Nazarenes and come back to the Jewish fold. Did Gentiles wish to get to heaven? Then let them take the old-fashioned, orthodox route round by the proselyte's gate, in through the door of circumcision enter the faith and temple that way; but even at that, they must never go beyond the wall in the temple that divided the Jewish Court from the Court of the Gentiles. O what a Jew Saul was!

But one day, enroute to Damascus to still further harry the New Way heretics, Saul glimpsed the Shekinah. Familiar with the theophanies recorded in Scripture, he believed that the God of his fathers was appearing to him, their faithful, zealous son. Ah! It is the old-time glory! Jehovah of that holiest, unpronounceable name, the God of the Smoking-Furnace and Burning Lamp, of the Bethel Ladder, of the Wrestling at Jabbok, of the Burning Bush, and of Quaking Horeb, is appearing to him.

A Voice speaks: "Saul, Saul, why persecutest thou Me?"

Persecuting the Jehovah of his fathers! "Why, who art Thou, Lord?" His question was one of astonishment.

More astonishing comes the answer, "I am Jesus (the Galilean, the Nazarene, the Crucified, the Founder of the New Way, the Very Way Himself), Jesus whom thou persecutest; it is hard for thee to kick against the goad."

Humbled in the dust, half-blinded by the heavenly radiance, certain of the source of the vision, astonished by the revelation of Jesus-Jehovah, convinced, confounded, alarmed, "he trembling and astonished said, Lord (God of my Fathers, Jehovah-Jesus), what wilt Thou have me to do?" Fighting was over. Persecuting was a thing of the past. He set out for Damascus a Jewish bigot; he reached Damascus Hebrew Christian. The Lord Jesus had been revealed to him, and Saul in terms of one tremendous, unconditional surrender, embarked his all on the Death Route.

But the metamorphosis is not completed. He has had a revelation of Christ to him. He must have a revelation of Christ within him. For the whole aim of the gospel is, "the Lord Christ sanctified in your heart."—I. Pet. iii.15-Am.R.) "But," says he, "when it pleased God, who called me by his grace, to reveal his Son in me, that I might preach him among the heathen. (You see by this, that this inner revelation was necessary to prepare a Hebrew Christian for preaching the gospel to the heathen, the Gentiles) immediately I conferred not with flesh and blood; neither went I up to Jerusalem; but I went into Arabia."

The details of what happened out there in the wilderness of Arabia will never be known till

"When we reach the glory land

We take dear Paul by the hand,

And he tells us all about it over there."

But this we do know: he set out for Damascus a bigoted Jew; he reached the city a convert to Christianity. When he set out for Arabia, no doubt a good-sized vestige of the Jew still remained in him. But when some time later, perhaps about two years and nine months, Christian Paul walked out of the Arabian deserts, returning to Damascus to preach the gospel, buried somewhere in Ara-

bia behind him in a crucifying-consecration lay the last vestige of Jewish Saul.

From that happy hour his evangel was, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." No Jewish bigot would say that! "For he is our peace, who hath broken down the middle wall of partition between us (hath thrown both Jewish and Gentile Courts into one); having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto one Father."—No heart-unchanged Jew could have been even hired to say that!—"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of faith." Eph. ii.13-19. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. vi.15.

Why Saul! What will your people think? What will Gamaliel your old professor in theology, say? What will the Sanhedrin do? Why Saul! What in the world has come over you?

Ah, the Jewish bigot is dead! Jewish Saul had to die that Christian Paul might be a blessing. Said he to the Galatians, "For neither do they who are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. vi.13, 14; ii.20.

Oh, the depths of the spiritual secret our Lord revealed when He uttered those simple yet profoundly significant words: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

(To be continued)

OBITUARY

Clarence P. Smith

On Sunday, Oct. the 28th at 2 p. m., Clarence P. Smith, elder son of Mr. Warren M. Smith and Mrs. Smith, of Nashwaak Village, N. B., died in the Victoria Hospital, Fredericton, as the result of having been struck by an automobile on the previous Friday evening near his home. For some months Clarence had been working at road construction at Chance Harbor, Charlotte Co., N. B., and had come home for a little visit, expecting soon to return to his work. On Friday evening he took his brother's bicycle and starter for Durham Bridge to get the mail, when he was struck by a car coming in the opposite direction, only a few yards from his home gate. He was carried into his home and although his skull was badly fractured and other injuries sustained, yet he retained consciousness. He believed from the first that his injuries were fatal, but he spoke consolingly to his parents and brother at his side; told them

not to mourn, that he was not afraid to die for he had faith in Jesus.

A doctor and ambulance were speedily summoned from Fredericton, and he was operated upon in the hospital three hours after the accident occurred. He rallied from the anaesthetic, knew everybody, and some hope was held out for his recovery, but on Sunday morning he began to sink, and gradually lapsed into unconsciousness and passed away early in the afternoon. The writer, having received a telegram of the tragedy, with Sister Hazel, left Boston on the Sunday night express and arrived in Fredericton Monday at noon. We found the family grief-stricken, but wonderfully sustained by the presence of God. The whole community felt the shock, for Clarence was a most amiable young man of twenty-one, stalwart, and well liked by all with whom he came in contact. He was clean and pure minded and had but recently made public confession for Christ. The members of the community vied with one another in pouring in expressions of sympathy and love.

The funeral took place from the United Church on Tuesday at 3 p. m. and the interment was made in the cemetery almost opposite the home. Rev. ——— preached the sermon. He was assisted in the service by Rev. Mr. Corey, of the United Baptist Church at Keswick Ridge, and Rev. I. F. Kierstead, of the Reformed Baptist Church, Fredericton. The day was ideal, the attendance large and the floral tributes beautiful. There is left to mourn in the immediate family besides the parents a sister, Rispah, teacher at Red Head, St. John, and a younger brother, Merton, at home, while many other relatives share the grief. Four of us brothers have had sixteen children, all of whom had come to quite mature years without the loss of even an infant. Only a few days before I received the sad telegram I had been meditating on the fact, wondering when the break would come. Truly death loves a shining mark. In the midst of health and hope this precious life was taken. It was beautiful to find Brother Warren and Sister Blanche fully submitted to the will of God. They had recently attended the meetings held by Evangelist Gilbert Laite in the Reformed Baptist Church in Fredericton and had been greatly blessed. It seemed that God had been preparing them for the ordeal. Thank God, Jesus has pulled the sting out of death and robbed the grave of its victory. We felt thus when death had come so near to our loved ones and to us.

W. EDMUND SMITH

Frequently Holiness churches and meetings are accused of being troubles in Israel. To this we reply that anything that the sane and scriptural preaching of holiness will disturb ought to be disturbed. We adopt Elijah's rejoinder that sin is in the world's great troubler, and efforts to rid the world of sin are directed toward ultimate peace and security. Whether our opposition to the great unbelief and iniquities of the day are effective or not, we can still pray and press on in God's will, looking for the great day in the future when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever." (Rev. 11:15). And may God be pleased to hasten the day.—Wesleyan Methodist.