

of Jesus Christ comes to us through the Spirit's infilling and indwelling. This exactly accords with the words of Jesus: "He (the Spirit) shall not speak of Himself; but whatsoever He shall hear, that shall He speak . . . He shall glorify Me: for He shall receive of Mine, and shall show it unto you" ((John 16: 13-14). The Spirit comes and fills us, not that He may call attention to Himself, but that He may reveal Christ to us, and make Him a most glorious Reality in the realm of our consciousness.

The same thought is brought out with great clearness in Ephesians 3:14-19: "For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God."

This Scripture very clearly teaches that the main object of the Spirit's work in the believer is to enable him to enthrone Christ in his heart. When this is done, and Christ, the Impersonation of Divine love, is fully established on His throne, then the most blessed results take place.—Selected.

CHRIST OUR REDEEMER

One man may look at the mystery of redemption and excuse himself; and another may look at the holiness of redemption and dislike it; and another may look at the claims of redemption and grudge them; but all three men are equally at the disposal of God. They cannot take themselves out of His hands. It is, therefore, the very height of folly, as well as of effrontery, to evade the claims of God upon our time, property, or powers; for we have no time but just what He allows; no property but just what He spares; no powers but just what He sustains; and, therefore, we can only peril them all, by devoting none of them to His glory. We are masters of nothing but of what He makes us masters; and of that no longer or further than He thinks proper: and surely it is not the way to prolong possession, to employ it contrary to the designs and demands of God.

Whatever, therefore, may be our real or imaginary position towards redemption now, this is our actual position towards all we are or have; entire and total dependence on the will of God. It is not, therefore, redemption that makes us not our own. Redemption increases and confirms one's obligations to glorify God; but it does not create nor originate them. One could not be his own even if there were no Redeemer; and as there is a Redeemer, able and willing to save unto the very uttermost, we ought willingly to consecrate ourselves to Him.—Bonar.

Go to dark Gethsemane,

Ye that feel the tempter's power;
Your Redeemer's conflict see,

Watch with Him one bitter hour.

Turn not from His griefs away,

Learn of Jesus Christ to pray.

—James Montgomery

THE DECLINE OF RELIGION

The increase of church membership, the preaching and practice of the social gospel and the rapid increase of education is accepted by some as evidence that religion is really progressing.

In the caption of this article, we have in mind the religion taught by the New Testament, the religion of the regeneration of the heart so as to fill it with love both to God and man; the religion which is God's plan for the highest welfare of the human race.

Those who have lived during the first half of the present century can readily notice the decline of true religion in our day, both in religious ideals and practices. It is becoming more and more conspicuous, for instance, in the home and family life which, after all, is the foundation of national life. Parental discipline, a deep reverence for all things sacred, the acceptance of the Bible as the Word of God and the only sufficient rule of conduct, high moral and social standards, religious teaching and worship in the home and the observance of the Sabbath as a holy day (not a holiday) is rather very old-fashioned now.

Children grow up in an atmosphere of materialism in which religion is either ignored or else considered as unimportant as is something that could be dispensed with altogether, without much loss.

Time that might be spent in the home for spiritual culture, is crowded out by an excess of television, radio, comics, magazines, sensual literature and other earthly indulgences.

The acquisition of wealth, the search for the wisdom of the world, the pursuit of worldly pleasure, the lust of the flesh, the lust of the eye and the pride of life has almost totally eclipsed the Sun of Righteousness in an increasing measure.

But among those who are thus engaged there is now arising an uneasy feeling that all is not well with the trend of this generation. From unexpected sources come expressions which indicate that the conviction is deepening that there is exceedingly grave dangers threatening this irreligious age.

An editorial recently appeared in an extremely worldly magazine with the title, "If people ever required religious faith it is now." The writer concluded his discussion of signs of the times with a recommendation to give heed to the words of "Evangelist," as Christian did in Bunyan's story of "The Pilgrim's Progress," and he further called for a return to prayer, faith, a humble spirit and a contrite heart. A modern American statesman, not long ago, said "all other conditions are secondary in importance to the disastrous decay in religion. It is America's greatest peril! it is also the peril of all nations." The eternal truth, that "The wages of sin is death" is flashing before the minds of thinking men like the handwriting upon the wall in the ancient story of the feast of Belshazzar.

The declarations of serious scientists warn us that the ship of modern civilization, without pilot, compass and anchor, is drifting madly before fierce storms towards the angry breakers of destruction.

God alone has any solution for the present unrest, confusion and despair. His message is plain, direct and decisive. No dictionary is needed to understand its meaning. "Return unto me, and I will return unto you, saith the Lord." "Draw nigh to God, and He will draw nigh to you. Cleanse your hands ye sinners

and purify your hearts ye double minded." A revival of old-time religion is the first and most urgent need of the hour. It is not only the cry of the evangelist, but it is "Wisdom that uttereth her voice in the street, and crieth in the chief place of concourse, in the opening of the gates." Reminding us again that "the ease of the simple shall slay them and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely and shall be quiet from fear of evil."—The Free Methodist.

DEATH AND RESURRECTION

"The sufferings of Christ, and the glory that should follow." (I. Peter 1:11)

Before the blossoming of Spring

Lies winter, bleak and cold;

There must be stormy clouds and rain

Before the buds unfold!

There must be showers in the sky

Before the rainbow's glow;

There must be pruning of the vines

Before much fruit will grow.

Before the resurrection morn

There stood dark Calvary,

Before the glory came the Cross

With all its agony.

Thru death comes life, thru loss comes gain,

Then trust, rejoice and sing;

And labor on—ahead there lies

With Christ, eternal Spring!

—Marie L. Olson

OBITUARY

Our church recently lost one of its great saints, in the passing of **Mrs. Emma Downey**, who was in the ninetieth year of her age.

For the past 13 years since the death of her husband, Mr. Darius Downey, she has lived at Waterville, Carleton Co., in the home of her niece, Mrs. Gerald Deware where she was tenderly cared for until the day of her death, March 9, 1951.

Sister Downey was a great soul, a faithful member, and a great helper in our church at Lower Brighton, where she and her husband worshipped so many years. She is survived by several nephews and nieces and many friends.

The funeral service was held at the Reformed Baptist Church at Lower Brighton on Sunday afternoon following her decease, conducted by Rev. F. A. Anderson. Burial was made in the cemetery there.

David Alexander, the oldest and one of the most respected citizens, passed away at his home in Jacksontown, March 22nd, aged 86 years, after an illness of nearly 2 years.

He leaves to mourn, besides his wife, three daughters, Marion at home; Mrs. Harry Sherwood (Dorothy), of Jacksontown; Mrs. Ray MacLean (Mae), of Fredericton, and a son, Frank, at home; also eleven grandchildren and three great-grandchildren, besides a niece, Mrs. Daniel MacDougall, of Waltham, Mass., and other relatives and a host of friends.

Funeral services were held Saturday afternoon with prayers at the home followed by service and interment at the **Jacksontown** church, conducted by the pastor, Rev. Maurice Fletcher, assisted by Rev. Bertram Hicks, of the Reformed Baptist Church, Woodstock.