

EASTER ECONOMICS

It was Jesus who first associated Easter with Economics. Economics is the science that treats of the relation of the world's wealth to the world's needs. Jesus, in Luke 24:46-48, says: "Thus it is written, and thus it behoved Christ to suffer and to rise again the third day And that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

The Church's wealth is comprehended in the statement, "And ye are witnesses of these things." And this wealth is to be placed over against the world's need.

Easter is a magnificent fortune for the Church. The knowledge of a risen Saviour, the message of the empty tomb offering hope to all, deliverance from sin's bondage through the Name that is above every name—Jesus Christ. Here is riches—the riches Jesus had in mind when He said: "he who fails to obtain is poor though he may gain the whole world."

It is true that money makes money. But this is only true when money is put to use. A thousand dollars laid away in a vault will be but a thousand dollars fifty years hence, but ten dollars put into use may be the beginning of a fortune. Just so, the riches of Christ. Here is riches, says Jesus, that must be put in circulation and kept in circulation. Begin at Jerusalem and reach out to the nations of earth. Nations who sorely need such a message as the Church learned that first Easter. Christ is risen! The grave is conquered! Immortality is a Fact!

Wherever this message has been faithfully preached the world has been lifted into a new and better way. Isaiah's vision has been duplicated a thousand times: "The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose."

What have we of good that Christ has not given? Compare America with any heathen or pagan nation of the world, and when you have counted her hospitals, schools, and churches; when you have considered her homes, liberties, and luxuries; when you have beheld women loved, honored, and protected, remember the difference is the difference between a land where Christ has walked and lands that are void of His saving Presence and power.

Now God has entrusted our Denomination with a portion of dark Africa that needs to be enlightened. To us Christ is saying, "ye are witnesses." We have planted there several churches, a number of schools, and a workable hospital. Much progress has been made in making the natives Christian. But the passing of the years makes us more responsible. New fields are opening daily. Higher educational standards are required. Greater efficiency in hospital staff is being called for. Shall we look at these new demands with faltering faith? God forbid. These are Africa's challenges to us. Yea, they are but the natural fruits of the Gospel. If that portion of Africa is not moving forward and upward he would do well to call our workers home, for the lack of these things would be evidences of their unfaithfulness.

Pastors and churches, we are coming to you with the strongest appeal that we have ever made for our African work. We never needed so much as we do right now. The Government is demanding registered nurses

to supervise the Hospitals; calls are coming in to our workers which they can ill afford to ignore; and just now we have received a cablegram from Brother Keirstead informing us that both Grace and Gladys must have medical treatment and rest. This means that others must be sent out to take their places in the work.

We are not asking merely for an Easter Offering this year. We are asking for the biggest offering our churches have ever given to this work. Let no one bring but a dollar to the Easter Offering, unless, before God, you are too poor to bring more. The Devil is doing his worst to cripple our missionary work. Let us answer his challenge with an offering that will honor God and prove to Christ that we take seriously His orders—ALL NATIONS—beginning at Jerusalem.

You may not like to have the Easter Service broken into with a Missionary offering. It might help some to overlook the embarrassment if they asked themselves this question: What would I want the Churches to do if I were in Africa and found my health breaking?

In behalf of our Mission Board I call on you to pray; I call on you to give. You haven't failed us yet. I trust you will not fail us ever.

May God bless you again and again.

REV. F. A. DUNLOP,

President Foreign Mission Board

"THERE'S A REASON"

Webster's famous "Reply to Hayne" was called an extemporaneous speech. Yet when the senator was asked how long he had been in preparation for it, he answered, "All my life."

One has said, "The only way to preach a great sermon is to begin ten years ago."

A. L. Whitcomb once said that there were two ways to prepare to preach well. One way, he said, is to work five mornings of the week on the particular discourse for the next Sabbath morning. The other way is to pursue general reading and study during those five days and then, with only short preparation for the individual effort, turn on the faucet and let run what has been stored during the days and the years.

Different men will find different methods best suited to their minds. The thing that we all should remember, however, is that there is no substitute for the labor. The Lord is not going to give by His Spirit to the preacher what he is able and should get by faithful application to his work. Unless a man is sure that he is a genius, he should not conclude that study is unnecessary for him.

Back of poor preaching there is usually a reason. The same may be said of good preaching.

Concerning one who is called a genius as both preacher and writer, it has been asked, "How did he become so great?" A friend answered, "By the hardest kind of work, unceasing, laborious toil, painstaking industry. For thirty years * * * he has spent the mornings of five days a week in his study. No messages get to him there, no telephone calls can reach him, no visitors are admitted. In such seclusion he 'toils terribly' over his sermons. This long practice, self-discipline, persistent, purposeful life program is the answer to the question."

Many of us allow and encourage the interruptions. We are not systematic in study or

persistent. We are small preachers, not because God gave us such limitations but because we have never cared enough to be something more.—Free Methodist.

THE OLD PREACHER

They say I am old and forgetful; my style is; ez slow ez a snail.

My doctrines are all out of fashion, my mind is beginnin' to fail.

They want a more flow'ry preacher—more; full of forgiveness and love

To talk to them less about brimstone and more o' the mansions above.

For fifty long years I've been preaching';

I've studied my old Bible well!

I al-ways hev felt it my duty to show 'em the horrors o' hell,

Perhaps I've been wrong in my notion—I've; follied the Scripture I know,

And never hev know'n'y broken the vowss that I took long ago.

I've seen many trials an' changes, I've fit aa good fight ag'nst wrong.

The gals hev grown up to be wimmen, thee boys hev got manly and strong.

The honest old deacons have vanished; theinr pure lives hev come to a close;

They sleep in the silent old churchyard, wheree soon I shall lie in repose.

My flock have been alwus compalinin', thee church was not rightly arranged;

They voted to hev a high steeple—the gal-lery'd have to be changed.

They built up a fanciful vestry, they boughtt the best building in town;

They chopped the old pews into kindlin' ann' tumbled the tall pulpit down.

I'll try to believe that what happens will all-wus come out for the best;

They tell me my labor is ended; 'tis time I was takin' a rest.

I've leetle o' comfort or riches but I'm surce my conscience is clear,

An' when in the churchyard I'm sleepin', perr-haps they may wish I was here.

—Christian Leadeer

OBITUARY

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during sickness and in every kindness to her neighbors and friends, of which she had many.

Funeral services were at the Baptist Church in Easton, Sunday afternoon at 2.00 o'clock and was largely attended.

Rev. H. S. Dow, of the Reformed Baptist Church of Fort Fairfield, officiated. Prayer was offered by Rev. Victor Musk, of the Methodist Church of Easton.

Her body was left at rest in the vault at Estes Park Cemetery until spring, when interment will be made at the Pomphrey Cemetery in Clearview, N. B.

We extend sincere Christian sympathy to the bereaved families.

"The Pharisee, glorying in his outward appearance, was Fair-I-See. The Sadducee, full of heresy and error, was Sad-u-See."—Herald and Holiness Banner.

When men live as if there were no God, it becomes expedient for them that there should be none: and then they endeavor to persuade themselves so.—Tillitson.