

Parents Are Blamable for Boy Bandits

By G. G. Dixon, Pastor of Trinity Baptist Church, Chicago

That parents are blamable for the lawless character of the baby bandits is beyond question. But it is also the fact that the whole community is equally to blame because of the faulty and absurd notion that children can be allowed to grow up without any restraint or discipline, in fact, perfectly lawless, and then be expected to become law-abiding citizens.

We are face to face with a generation trained (if trained at all) to resent all forms of restraint or control.

The theory of child culture is that the child must be allowed to choose for himself as to what he shall or shall not do. His will must not be broken lest you interfere with the development of his individuality. Any form of restraint or punishment for wrongdoing is held to be inhuman and degrading.

The practical working of these theories is now apparent in the conduct of a generation of self-willed, lawless boys and girls.

Police and divorce courts are the evidences of the utter failure of the prevalent theory that people are by nature good and that all the evil that exists is the result of bad environment.

If this theory were true, there never could have been any bad developed in the race, because, if naturally good, man never would have created bad environments.

The facts are that children, as well as men and women, need training, need discipline, need to be curbed, because of that natural selfishness which leads them to disregard the rights of others.

Restraint, physical, moral and religious, are all necessary in the development of the higher and better type of citizenship.

The great foundation principles of religious training are to show the difference between good and evil; to teach how to choose the good and shun the evil; that men should cease to do evil and learn to do well, and that well-doing means all that is implied in the golden rule.

If fathers and mothers were truly religious, in the best sense of the term, and children were taught, and, if need be, compelled to respect the rights of others for a generation, the criminal spirit of today would cease.

Should a Preacher Labor for Money?

By Rev. John T. Brabner Smith, Editor of Veteran Preacher, Chicago

Every clergyman will find in the question, "Should a preacher labor for money?" a puzzling problem. The laymen will easily answer the query. It is partly answered by changing the

question to "Should a money-maker preach?" The answer would be, "No!" That would be the general answer, but some rich men have been preachers and some preachers have made money. But money-making and preaching are clearly two different professions. Money-making may not be a profession and often preaching is far more than a profession and sometimes far less.

The average salary paid ministers in the United States is \$578. The average salary of the street sweepers is \$642. The Episcopal church, one of the strongest and wealthiest, pays its clergymen an average of \$700 a year. The last general assembly of the Northern Presbyterian church reported there are 2,000 churches in this country pastorless because of poor salaries.

Preachers with no salary and preachers with small salaries may be tempted to make money.

The trouble seems to be that preachers are primarily troubled with their vast needs and not with their salaries.

A preacher does not expect to make money; he is to make men and is not "called" to money-making but to "go preach the gospel."

But what of those responsible for the preacher's salary? From the age of thirty to thirty-three Christ, the Great Preacher, was cared for by those who believed the word. The preacher should have a living wage and should have a retiring competency when he retires; his widow and dependent orphans should be cared for and the preacher himself should be free from Hillisism, and with the church should have more of the spirit of John Knox, John Wesley, Luther, Savonarola and Christ.

"Garden of God" in Life Pictured

By REV. DR. C. E. DRAPER, Pastor of St. Stephen's Methodist Episcopal Church, Chicago

What you get out of the Bible depends largely on your viewpoint. When I read this story of the Garden of Eden and the rivers that flowed out of it, I come to view God as an agriculturist.

I look upon him as a farmer; this world is his farm. In the great geologic ages of the past he was preparing it for man. He fertilized the soil after producing it, and he irrigated this old world with mighty rivers and rains.

Truth is eternal. God is still grinding away at his job of making this world all right. The commonplace things are, after all, the real things of life.

Things that are near and common we sometimes regard as ordinary, when really they are the things which are divine.

Too many people are like some kinds of soil. They are sour and need sweetening. Some are like dry soil that needs wetting. And some souls are like what we call a "stingy" soil. They need to be tilled and get the weeds out of them. Farmers had to appeal to the government to save them from the "scab." An imported bug drove out the bad bugs. That's what we need in this city and in this land. Good things to drive out the bad.

American Influence in the Philippines

By DR. H. A. HOPEWELL, Manila

The American influence in the Philippines is in no manner more widely felt than in the extension of educational facilities.

There are about five hundred thousand children enrolled in the public schools of the Philippines. The children are unusually bright until they reach the age of fourteen, when they usually marry. Some of them continue to attend school regardless of the marital state. Many Filipinos now dress like Americans, whereas a decade ago the clothing of the men consisted of a pair of white trousers and a gaudy-colored shirt, usually worn outside the trousers.

One of the striking features of Filipino life is the home. Often three or four generations reside under the same roof. Family ties are very strong. The old, destitute and crippled are usually cared for by the younger and more prosperous members of the family. Christian Filipinos go to church every morning before breakfast, and in the afternoon they indulge in baseball games or in witnessing a cockfight. The fights are held under municipal supervision, but are allowed only on Sundays and holidays.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of Sunday School Course of the Moody Bible Institute, Chicago.) (Copyright, 1916, Western Newspaper Union.)

LESSON FOR APRIL 23

EASTER LESSON.

LESSON TEXT—1 Cor. 15:1-28. GOLDEN TEXT—Now hath Christ been raised from the dead, the first fruits of them that are asleep.—1 Cor. 15:20.

If teachers can impress indelibly upon the minds of their scholars the fact that Jesus rose from the dead and is as truly alive today as when walking the hills of Galilee this repetition of the Easter story will not be in vain. For the pupils to take notes of the points of the argument and to recite upon those notes at the end of the class hour would greatly help to fix the facts in their minds. This account considered today is perhaps the oldest written record we have of this great fact, written about 56 A. D., hence the significance of verse six.

I. The Triumphant Fact (vs. 1-4). If Christian workers would be more familiar with this passage they would more intelligently understand what the term "Gospel" means. The fact of the resurrection loomed larger in Paul's mind than the virgin birth; the former was and is the greater miracle. This, one of the supreme chapters of the Bible, tells us what the Gospel is, and what its results are to be. (1) What it is. Not a new cure for tuberculosis, nor a new social environment, but the good news of one who was God incarnate (Paul does not use his earthly name Jesus), Christ the Anointed One, who died for our sins just as the Scriptures had foretold, and was buried. On the third day, "according to the Scriptures," He rose again and is now and ever shall be alive. Any Gospel that ignores the incarnation, passion and resurrection of Jesus is false to the Scriptures and a lie. (2) The result of preaching or testifying to this great program is twofold: first, salvation, "saved, restored to right relations with God;" and second, perseverance, "wherein ye stand." The "God-story," good news, evangel or gospel—they are all the same—is "the power of God unto salvation," and the strong doctrine of the resurrection will cause men to walk straight, to stand upright. "Christ died for my sins according to the Scriptures" (1st Cor. 15:3-10).

II. Witnesses to the Fact (vs. 5-12). Paul (v. 3) received the resurrection truth from many witnesses, whom he proceeds to enumerate, for it was not a matter of his own invention. The incredulity of the disciples at the first is frankly recorded (Luke 24:12). Jesus did not appear first to John, Pilate or the Sanhedrin, but to a woman, and the change of the apostles from a spirit of despair to that of confident, joyous certainty was most astonishing. There are eleven recorded appearances of Jesus after his resurrection, and not one of them was made to his enemies. Paul does not mention all of the appearances. He is probably naming only those persons, witnesses of his appearances, with whom he had conversed, or at least a few from each group. (1) Peter, referred to indirectly in Luke 24:34; (2) the apostles, to be exact, the first ten, Judas being dead and Thomas absent; (3) the apostles with Thomas present; (4) five hundred, the only record of this great company, though perhaps implied in the "brethren" of Matt. 28:10. "Half a thousand witnesses are enough to establish any case." Of these the greater number were alive twenty-five years after the event; (5) James, probably our Lord's brother, the honored head of the Jerusalem church; (6) "Then all the apostles," a larger circle than the twelve (see Luke 28:48, Acts 1:6-8). This may have been the appearance in the morn at the Sea of Galilee; (7) "me also."

III. The Fact Applied. (vs. 13-20). The Corinthians, to whom Paul was writing, did not deny Christ's immortality, but seemed to deny that the same power which had raised him could be applied to us who are only human. Paul answers this by presenting four arguments:

(1) The resurrection of Christ proves the possibility of the resurrection from the dead, if only of Jesus. The Sadducees taught the contrary. The Stoics taught that the dead were re-absorbed in God. To say Christ is not risen is to claim death as annihilation, to destroy faith in Jesus (v. 14) and to impugn the testimony of those who had seen him (v. 15). A dead Christ means dead Christians (v. 17) and our heaviest sorrow will be to face the grave (v. 18).

(2) The Christian is "in Christ," and his resurrection carries ours with it. Paul's emphasis upon this term "in Christ" (vs. 18, 19, 22, 23 and elsewhere) is important to note.

(3) Christ, the second Adam, brings life; our common human nature dies like as the first Adam, but our second Adam rose and "in him" we live.

(4) If Christ conquered death only for himself it was no real victory, nor could he give back to the Father a redeemed world.

Death is the last "enemy," for until sin is banished it will be present (Rom. 6:23).

Easter's Message of Hope

THREE days have passed since the death of Jesus on Calvary. "Gray dawn is streaking the sky as they who so lovingly watched him to his burying are making their lonely way to the rock-hewn tomb in the garden." All is still as their sandaled feet sweep through the dew-wet grass, the sweet spices in their arms perfuming the chill air. As they go they say one to the other: "Who shall roll the stone from the sepulcher?"

That question many hearts in every age since have asked. Sooner or later we all make the pilgrimage these loving women made to the place where rests all that is mortal of our loved ones, and there arise in our hearts the great questions about what is beyond the tomb. These questions lie like heavy stones between us and our departed dear ones, and we say: "Who shall roll away the stone?"

The message of Easter is an answer. The inspiration of Easter is that we, too, find the stone rolled away. We are often told that we err to sorrow for our loved ones gone, but this is not true. Jesus sorrowed greatly with those who had met such losses as ours. He would not have us sorrow as those who have no hope, but he recognized that it would be unnatural not to grieve, and unkind not to remember. Let us remind ourselves that Jesus would not have us put away all signs of those gone out of sight; that he would not have us live as though they had never been with us. "They are not dead; they are just away." This is one stone rolled away from our sepulchers.

Here we desire to do many things which the limitations of the flesh prevent. But when the fleshly limitation is removed our love, our memory, our aspiration, our results of rich experience, all those real qualities which make us ourselves, are free to do and to be. One of the highest inducements to a spiritual life now is

that he with me in paradise," he was opening the door of heaven to all the wide, storm-tossed world; and as the angel of God came and rolled away the stone on that Easter morning of long ago, so he comes to every worn, bodily casket and sets the soul free to find glory, perfect life, perfect happiness in some fair haven of God.

And we vex our souls with wondering where that haven may be. We reach out eager hands and cry: "What is immortal life?"

Friend, it is that live, vital spark that spells life to you and to me; that, when the angel rolls away the stone for us, shall rise, free and untrammelled, to enter the city of God.

We are living in eternity today—you and I. We are so close to heaven that at times faint echoes of its music reach us—faint, far-off, wafted by some close, sweet vibration between our heart and the heart of the eternal God—faint, but sure! And we still our souls in wonder and in awe, for we understand with a knowledge born of God that we have caught a tune from the heavenly choir, and have for a holy instant, verily felt the touch of God. And as the lily, pure and spotless, pushes its way from the dark earth and unfolds into glorious life, so one day, from out all these earth environments, shall the soul unfold itself into broader life.

"For the angel of the Lord descended from heaven, and came and rolled back the stone"—rolled it back, friend, for you—me—that light might burst from the darkness which holds us, pointing the way to a clearer vision and a truer faith; and the music that started in heaven and in earth when Christ came forth—victor over sin, death and the grave—has never ceased, and will never cease, but go rolling on, grandly triumphant, as long as earth shall last.

L. D. Stearns.

Message of Easter.

EASTER again proclaims its message to the world. Nature lends her enchantment to the day, and makes all things bright with her unfolding promise of the resurrection. The wooded hills, the mystic canyons, the flowered meadows, the home-building birds, the sparkling dewdrops on grass and flower awaken, under the warming rays of the rising sun, into a world beautiful, made sweeter, by the presence of

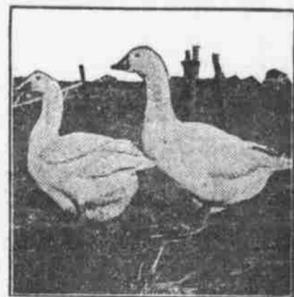


PLAN FOR RAISING GOSLINGS

Hen Will Cover Only Five or Six Eggs, While Mother Goose May Hatch From 12 to 15.

Geese usually begin to lay in March, and if not allowed to sit will lay from 20 to 30 eggs each. The first goslings are not hatched until the grass begins to come in green. A hen will cover only five or six goose eggs, while the mother goose may hatch from 12 to 15. Although the period of incubation averages 30 days, it will vary from 28 to 33 days. As the time for hatching is half as long again as for hen's eggs, only hens that are in good condition and kept free from lice and properly fed will stay on the nest long enough to bring off a good hatch.

Since the first gosling may appear as early as the twenty-eighth day, and the last one not until the thirty-third or thirty-fifth day, it is a good plan to remove the goslings from the nest to a warm, flannel-lined basket as fast as they hatch. If this is not done the hen may become restless before the hatch is finished and leave the nest. It is not wise to assist goslings from



Fine Pair of Geese.

the shell. It is important, however, to see that the eggs are kept moist. When incubator hatching all non-fertile eggs are removed upon testing, the sixth day. It is important to know that goose eggs need more cooling than hen's eggs. After the tenth day the eggs are sprinkled daily with lukewarm water.

INCREASING THE EGG OUTPUT

Success in Poultry Business Depends Largely on Attention and Care Given to Eggs.

Keep the hens' nests clean and have plenty of nests.

Gather eggs twice daily in warm weather and daily during other seasons.

Handle eggs as little as possible, as handling deteriorates them.

Market eggs of the correct size, 24 to 28 ounces a dozen.

Cut out all very large or very small eggs.

Sell nothing but clean eggs; never wash them for market.

Produce only infertile eggs by removing all roosters as soon as the breeding period is over.

Keep all eggs in a cool place.

Don't let eggs come into contact with vegetable or kitchen odors.

Don't hold eggs too long, as they deteriorate rapidly; market at least twice a week.

Keep only one breed of chickens and raise eggs of one color.

Market your eggs in clean, 30-dozen cases, or in cartons holding one dozen eggs, depending on the demand.

Don't expose eggs to flies and dust. Confine broody hens at once and remove them to the hatching department.

Never expose market eggs to the direct rays of the sun, to extreme heat or rain.

Keep poultry houses free from vermin.

Feed wholesome, clean feed and provide pure water in clean vessels and often.

Sell your eggs only to buyers, who buy loss-off and who are willing to pay for quality.

Disinfect the Coop.

To keep down lice and mites spray the roosts and walls of the chicken-coop with a good disinfectant. If you cannot do this, you can at least clean out the coop and kerosene the roosts with a rag on the end of a stick. Take the same precautions with the nests.

Avoid Heat-Producing Foods.

Care should be exercised to avoid feeding too much heat-producing foods, but we should strive to maintain the breeding animals in a good, vigorous flesh-forming condition by feeding them a ration made up of clean, wholesome blood, bone and muscle-forming foods.

Guineas Prove Profitable.

Guineas are proving profitable with some of our farmers. These birds are easy to raise and keep and furnish the finest kind of fowl meat for the table.



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this fact that we are making here our status there. Death is the commencement of greater effectiveness for life. That stone is rolled away from our sepulchers.

It is also true that Christ gave ground for believing that our loved ones gone are still with us. He told his disciples that where they were, there he would be in the midst of them. He spoke of a home he had gone to prepare and of coming to take them to it. Enframe this as one may, the picture is the same—reunion with the loved ones gone. You come home from a trip abroad. As you draw near the pier the hands of loved ones wave to you, the steamer ties up to her wharf and you are again in the arms of those so dear. So it is at death. You have been long away from those at home, but the vessel that has carried you—your body—ties up some day to the little green wharf on some quiet hillside and you again are with your dear ones.

There rolls the last stone away. Rev. John Brittan Clark.

The Eastertide.

WHEN this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—for when the Christ, nailed to the Cross on that far distant day, turning to the thief beside him cried: "Today shalt

him who is risen from the dead. And man, looking up from his work, rejoices.

In city and country; in arid-domed cathedral and isolated church; in mansion and cabin is sung in harmonious cadence, sometimes soft and low, and then again, in accelerated movement, the glad tidings of Eastertide, with its message of the day and to the day's toilers. "Christ is risen!"

So man must ever seek to rise superior to the destructive forces around him. He must measure up to his ideal if he would escape the debasement wrought by the dominance of his lower self. In no other way can he expect to live the ideal life. His inspiration and ideal are found in Christ. His entrance as an amateur into the Christian life is but indicative of his growth into that of an artist. And in this progressive cumulative ascendancy he is conscious of the leadership of One, who, by one decisive stroke of matchless power, in the resurrection from the death, proved His Sonship, authority, superiority and divinity.

Therefore, however wild and steep your path may be; however mighty the sweep of sinful propensities and habits; however dark and threatening the clouds that cross your path, take heart and press on! Easter's message is for the world. It puts a song in the individual heart. So as nature responds to the touch of spring, may mankind everywhere enter into the spirit of Easter.

Albert M. Ewert.