

"AM I MY BROTHER'S KEEPER?"

A Sermon Preached by Henry Harvey Stuart in the United Baptist Churches of Fredericton Junction and Tracy, N. B., On Sunday, February 7th, 1937.

Mr. Stuart, after reading the fourth chapter of Genesis, took for his text part of the ninth verse: "Am I my brother's keeper?" and spoke as follows:

The Hebrew Scriptures compose a marvellous library, in which every phase of man's thought and feeling is set forth with the utmost accuracy and clearness. Well was it said by the Greatest of Teachers: "Search the Scriptures for in them ye think ye have eternal life and they are they which testify of Me." Every honest and thoughtful reader of whatever time and culture must, after making all necessary allowances for the age and circumstances of the different writings, acknowledge reverently that the Bible contains the Word of God.

While the Hebrews inherited the beliefs of the ancient Babylonians and were, naturally, influenced by the current thought of Egypt, the desert, Canaan and other lands in which they dwelt for longer or shorter periods, yet their advanced thinkers purified and elevated every idea inherited or appropriated and continued that constructive and purifying process until, in the fullness of time, their inspiration attained to heights of moral excellence and beauty that are still, while scarcely not beyond our reach yet far above what is usually exemplified in our everyday walk as individuals or practised in our action as communities and nations. Though the Friends of Pennsylvania and other groups that could be mentioned did make honest attempts with considerable success to carry out the spirit of Christianity in their limited fields, there has not yet been a Christian government, in the true sense of that term, on any large scale. But this failure is certainly not due to any lack of appeal or warning in the message given by those "holy men of old who spoke as they were moved by the Holy Spirit." The power of the Holy Spirit to drive home that message in its supreme purity and power was, and is, of course, limited by the earthly imperfections of the vessels through whom He has to speak.

The third chapter of Genesis tells how sin came to be fastened upon the human race, and the fourth, which we have just read, suggests the origin of war among men.

Here we have evidently the earliest attempt to explain the origin of religious differences and the reason why the descendants of Cain were, although wanderers and men of unruly passions and often troublesome to their neighbors, nevertheless so tolerated that everyone hesitated to kill a Cainite even for the most serious offence. The fact that they were the first to build cities, or forts, keep cattle on a large scale, produce artificial music, and above all, to work copper and iron, not only into implements of agriculture but also into weapons of hunting and war, seems to have made them more or less necessary to their more religious but less efficient brethren of the House of Seth.

Some commentators believe that the far-famed Kenites ("Smiths, dwellers in a nest"), so often mentioned in the Old Testament, always in close connection with the Israelites but free and independent, coming and going and doing as they pleased, wandering on the skirts of the desert as their fancy dictated, now passing for Midianites or Hamathites, by-and-by found among the Amalekites or Canaanites, but getting out in time to avoid any clash with their best

friends the Israelites, were the descendants of Cain. Foredoomed to be dispossessed by the descendants of Abraham, the Kenites, however, averted that fate by the timely alliance of one of their clans with the fugitive Moses, to whom they furnished a home and wife and afterward his most trusted advisor, a guide through the desert, and a frontier outpost for the Tribe of Judah. The famous tent-dwelling, wine-avoiding Rechabites, promised an everlasting existence by Jeremiah and discovered as still a separate unit by Benjamin of Tudela in his world-wide search for the Lost Tribes of Israel only some seven hundred years ago, are also said in the Bible to be Kenites, descended from Hemath (or Hamath), which links the Kenites with the ancient and honorable race of the Hittites, traditional friends of the Hebrews from the days of Abraham forward.

Whether the Kenites were or were not the descendants of Cain, the story of Cain and Abel illustrates the fatal results of losing one's temper over religion or any other matter. Abel was the younger brother, and the Israelites strongly stressed their descent from younger sons, being firmly convinced that the first-born of a family was not always the one best calculated to lead. In their long ancestry they counted younger sons of Adam, Noah, Shem, Abraham and Isaac; Joseph a younger son of Jacob, assumed the leadership of Israel and the direction of the Northern Kingdom went to his younger son, Ephraim, and that of the Southern to Judah, the youngest of its three original tribes. David was the youngest son of Jesse, and he chose a younger son to succeed himself. As Joseph, centuries later, took no pains to conceal his conviction of superiority, so Abel must have made known to Cain in some manner that he considered his sacrifices, involving, as they did, the shedding of blood as an atonement for sin, much better than the mere offer of fruits and flowers in thanksgiving as made by the elder brother. And Cain, being, in true savage fashion, much readier with the club than in argument, used force to prove himself right, and as usually happens in such cases, he was far more successful in the dispute than he had wished—he had done what never could be undone, and, with it all, had failed to convince himself, left alone the world, that his religious views were more correct than those of Abel. In sensing that the innocent must die to save the guilty, Abel had grasped an eternal truth, but not until the Saviour of the World had willingly offered Himself as a sacrifice on Calvary, came the end of the hoary practise of using the innocent without their consent to expiate the sins of others.

Cain found out at once, what countless numbers have failed to realize since, that forced conversions are not worth while. His easy victory over Abel did not bring the expected satisfaction. As soon as he was alone with his conscience, the voice of God rang clear: "Where is thy brother?" and the childish subtlety: "Am I my brother's keeper?" did not convince himself, let alone his parents and his Maker.

Forcible conversions have often been attempted. The Franks, in a hurry to convert the Saxons, gave them the alternative of baptism or death. The plan seemed to work so far as the survivors were concerned. They accepted baptism, and later

helped to convert the Prussians in the same manner. And so on, until the Thirty Years War cleaned out fully one-half of the German people, but left the two principal religions in much the same relative power as before. Millions slain to no purpose! And the same folly has been wrought more or less in all other countries, due to the stronger forgetting that they are their brother's keepers.

Certain groups soon found out that they were wiser and stronger than others and, instead of taking charge of them to educate and free them, they subdued them and kept them under by taxation or serfdom, or slavery. But such rulers became fat and lazy and were finally overthrown in their turn and subjected either by external invasion or internal revolution. The tyrant deteriorated faster than did his subject, the slave-trader and slaveholder, in the end, became lower than his slave. It would have been better for all rulers had they accepted in time the keeping of their 'brothers.' To all down-trodden peoples there come deliverers, and the tyrants become outcasts.

All nations are piling up armaments in feverish haste, instead of loyally abiding by the principles of the Covenant of the League of Nations, to which most of them belong, or by the same principles, which are certainly implied if not directly expressed, in the Paris Peace Pact, to which all but two or three of the smallest and least important subscribed. Loyalty to either of these methods of acknowledging our duty as our brother's keepers would cost less than a tithe in either money or lives of what it has, or will, cost in the individualistic Nationalist craze that has again struck the chief powers of the world, dragging the smaller along with them towards the same catastrophe. When the great nations are completely armed and the millions of munitions workers are no longer needed, shall we be able to divert them peacefully and profitably to other work, or will it appear cheaper and more profitable to use them in war upon their supposedly more vulnerable neighbors?

Even in the more highly militaristic countries, as well as in Canada, and some others which have only a small standing army, there are immense numbers of unemployed, who are living either on public relief or else upon their own rapidly-disappearing savings or upon their slightly more fortunate relatives. That this should be so indicates most plainly that some of us have forgotten that we are our brother's keepers! What if there is not enough work to keep all who can work busy ten or eight hours a day? The hours of labor could be reduced or the machines could be run longer to produce more goods. What if private profit should be endangered by either of these methods? Who made private profit sacred? Why not return the production of basic necessities to the full ownership, control and operation of the public as represented by the freely and democratically elected parliament of the day acting through its constitutionally chosen and restricted Cabinet? Why not have co-operative production and distribution of the essentials of life according to the principles adopted by the first Christian Church in Jerusalem ages ago?

Is our public and private example the observance of Law proof positive that we are honestly trying to be our brother's keepers?

The New Brunswick Liquor Control Act, under which no intoxicating liquor for beverage purposes can be legally purchased except at certain hours in but a few places, and none can be legally drunk except in one's own hotel room or residence, is quite restrictive as liquor laws go. But who is bold enough to say that its provisions are being strictly observed? If not, are we properly guarding the footsteps of the young and unwary? Do we wish our women to drink? They have the right to do whatever men do. If we wish them to abstain, we must set them the example.

If we, who have children, violate the gambling laws by taking chances illegally, or break the game law, or neglect to pay duty on imported articles, why should our children, seeing us play fast and loose with any statute that does not suit us at the moment, keep any law that does not strike their fancy?

This province is understood to have a law against adultery, but who ever heard of the party found guilty in a divorce suit being punished as that law directs? Is it because many who admit the crime have not really committed it but make the admission merely because they can get rid of an unwanted partner in no other way? Is there not need here for a change either in statute or procedure or in both?

Whether we keep our children or not depends very largely upon the example we set them in the home. Is it desirable to have our children attend Sunday school and continue the habit through the teen-age? How would it do if one parent, at least, also attended Sunday school regularly? Is it beneficial to have children respect their teachers and attend day school cheerfully? Why not display an interest in school work and say nice things about the teachers at home?

The children of Seth, the righteous, in course of time were led astray and corrupted by too close associa-

DARING FLIER'S EXPLOITS FORM SAGA OF NORTH

EDMONTON, Feb. 16—Somewhere north of here, snowbound for a few hours, Pilot Matt Berry of Canadian Airways is waiting for sunrise and a fair sky so he can come home for a few hours.

It is just another trip for Northern Canada's No. 1 flier, but to every one in the Territories and to thousands of people in this area it means another 1,000 miles in the logbook of the man whom they are hoping to see awarded the McKee Trophy.

Batt Beery, leather-faced, laconic, close-mouthed veteran of the Royal Canadian Air Force, may retire in the near future, it is said, from active flying, to take an important executive post. And when he has capped a distinguished career with what every pilot in these parts calls the greatest year's achievements of any flier in Canadian history, they are pulling for Matt to go out in a blaze of glory.

Flying Nine Years

Matt has been flying the North for nine years. He has flown 7,000 hours, 700 last year alone. He is recognized as the tops of them all along the Arctic Coast. But because the trophy has come five times to Western Canada, it is possible that it may go to an Eastern flier. A score of public bodies, such as the Ontario Prospectors' Association, and several Chambers of Commerce are urging Hon. C. D. Howe to recommend Berry to the McKee Committee.

Berry's exploits recited in full are too many to recount here. Last winter he made a special trip for the Northern Whaling and Trading Company to Cambridge Bay and Reed Island. At that time of year it is exceptionally dangerous, but he came through. During the summer, after several other special Arctic flights, he did important work for the Geological Surveys and was congratulated by the department.

In between times he made several hospital dashes. One night he flew through a rainstorm for two hours, hunting a physician in the Athabaska delta, and brought the man to a woman. Her life was saved. Was doing a special Arctic flight when Coleman and Fortey, the air force fliers, were lost. Berry succeeded in a thing never attempted before. He flew into 'Reliance' with extra floats wired under his plane so they could be put on another rescue ship.

He Got His Man

His speed was cut to 75 miles an hour. He didn't dare make a full turn because the ship would go out of control. He did 300 miles, landed the floats, then joined the search. Fortunately, he began to scan a section of country hitherto disregarded. Four days later he found the men, 29 days lost, needing hospital care.

Then he crowned everything by his flight to pick up Bishop Fallaize, who was marooned with three priests and three Eskimo children in the ice-bound mission boat at Hornaday River. Berry flew to Aklavik, took off in the twilight and started down the coast. He had no compass. He flew by sense of direction.

He found the ship, picked up the Bishop, two priests and the children and brought them out. Then he flew 1,500 pounds of supplies back to the remaining priest.

Halted By Blizzard

He was held at Hornaday for 11 days by a blizzard before getting out. On this Arctic flight, he had to use his flashlight to read his instrument board, the daylight was so poor. Yet he found his landmarks and came out safely.

Matt won't talk about this stuff himself. He shakes his slightly greying head when reporters try to get him. He didn't give one interview on any of these stories and probably never will. Any pilot in the Territories will say: "Matt Berry? Why, he's the swiftest guy going. They do not make them better than old Matt."

And that's what is making them pull for him: That "old Matt."

Flying in this country is a young man's game, though old-timers like Matt still leads. He'll be grounding himself soon, they think, and they want Matt to be recognized for all the things they know he is.

tion with those of Cain, on the latter's terms. Social intercourse frequently needs intelligent supervision which it does not always receive.

The child's companions, not only the boys and girls he associates with but also the books and magazines he reads and the pictures he prefers, have a mighty influence upon him for good or evil. The provision of the right kinds of amusement both at home and abroad is of supreme importance.

The pathetic demand of the aged and broken King of Israel: "Is the young man Absalom safe?" when that young man was already in a dishonored grave, came years too late.

PRAIRIES EXTEND DEMAND FOR PRICE GUARANTEE TO ALL FARM PRODUCTS

Wheat, Debt and Tariffs Are Linked in Western Economics

REGINA, Feb. 15—The newest and most striking of the many movements which have swept the West is the growing demand of the wheat farmer for a Government-guaranteed price for his grain. The idea has taken such hold that it is being expanded to include not only all grains, but poultry and practically all other products of the farm.

The demand, heard with increasing frequency from farmers' organizations, which seem to meet almost nightly in some section or other of Saskatchewan and are given much publicity, backs right up into the Westerners' long-shouted grievance against the Canadian tariff structure.

This proposed dollar or 90 cents per bushel Government guarantee for all wheat would be the Western growers' "protection" to balance against the "protection" granted by Federal authority to Eastern industry. In other words, while there is no method of "protecting" on world markets the price of the product, the argument is that Government agency can protect the producer.

Plan Works Two Ways

Obviously, the very mention of the idea raises a host of questions relative to the economics involved. But the farmers' view of the moment is: "Give us the dollar, and the Government can have any profit over that mark."

But one can visualize the crashing of amenities and the blow to understanding should the Government buy all the wheat from the farmers at a dollar, and through the agency, say of a European war, have prices.

But one does not have the same feeling of certainty that, if world wheat price were halved after the Government made its deal with the growers' organizations, they would be equally insistent upon participating in the unexpected loss.

Wheat, debt and tariffs—these are the "big three" of the West, and they are intimately linked in Western economics and public thought. For instance, the farmers' organizations out here have it figured that Ontario and Quebec can pay the whole \$250,000,000 (including wheat bonus) poured into the West by the Dominion Government during the last half-dozen years and still owe Manitoba, Saskatchewan and Alberta a fifty-million-dollar balance on account of tariff privileges exercised at the expense of the Prairies.

Quote Rogers' Figures

The Prairie farmers have no less an authority than Hon. Norman Rogers, present Minister of Labor, for the basic part of this astonishing calculation. When on the staff of Queen's University two or three years ago, Mr. Rogers figured that in the fiscal year ending March 31, 1931, the excess cost of tariffs to Manitoba, Saskatchewan and Alberta respectively were roughly nine, twenty-six and twenty

million dollars. Also Mr. Rogers showed that excess benefits of tariff gave Quebec thirty-two and Ontario fifty-two millions of dollars, totalling eighty-four millions.

Another economist raises to sixty millions Mr. Rogers' fifty-five million calculation of annual excess tariff cost to the West. So the Western growers are multiplying fifty-millions by the number of depression years, subtracting two hundred and fifty millions spent on the West in the period, and arriving at a fifty million balance still chargeable against Ontario and Quebec.

Take care of our relief debts Federally and the East can keep the

other fifty millions, the West is *losing* by inference.

Tariff is Chief Issue

But the West is becoming more and more insistent on the issue of tariffs. Heralding by special Ottawa correspondence of impending sensational cuts in Canada's duties against British cotton and woollen goods was flaunted today in the Regina Leader-Post. Favorable comments were obtainable everywhere. Disappointment was expressed that apparently there was to be no further cut in the duty on automobiles.

Westerners freely criticize those of their Federal members who seem to weaken in low-tariff demand or expressions as they reach Ottawa. Messrs. Dunning and Crerar are regarded in some—undoubtedly not all—quarters as able statesmen of Western production now gagged by Eastern opulence. The West wants its men to stay with it. It does not particularly trust old line party politicians. This could be the subject for another article.



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