

The Albertan

W. M. DAVIDSON, Editor and Manager.

EDITORIAL NOTES

The Calgary Herald advertises itself as a first class newspaper, and, judging from its editorials, there is no doubt it is in the primer class.

If Calgary is to be doomed for its shortcomings, there is some satisfaction in reflecting on what will happen to Edmonton and Medicine Hat.

Within the last 25 months William Pittman has run five times in Ward 1, so he ought to know the course pretty well if he tries it again the sixth time.

Judging from the editorial comment in the Calgary Herald, that paper insists upon giving this new corporation more than the corporation asks for.

The mayor went forth to seek coal and found it there was lots of it in the city, and that is a tip for most of us when we go marketing for coal. We'll go with the mayor.

If anything disastrous should happen to Calgary within the next decade, Rev. Mr. Hunter can rise up and say, "I told you so," and there is where he seems to be on the safe side.

The feat accomplished by Mayor Cameron and City Clerk Gillis in finding 500 tons of coal will rank a little higher than that of the man who succeeded in getting a supply of blood out of a stone.

If it were possible for us to organize a band of celestial angels in Calgary some Dominion government politician would attempt by way of subsidies to have them removed to Medicine Hat or Edmonton.

In 1888 there were 35 children of school age in Calgary. It would be interesting to know how many there are at the present time. Perhaps one of Calgary's bright newspapermen can satisfy our curiosity.—MacLeod Advance.

The increase is so rapid that it is difficult to estimate from day to day.

There was a time when Edmonton debated whether to purchase the local telephone plant or allow it to be controlled by the Bell people. They decided wisely in taking hold of the plant and running it as a civic concern. The inconvenience of having two separately owned and operated systems is now apparent to the people of Calgary, and Edmonton would today be probably in the same boat as the Calgarians, had they not rose to the opportunities of the occasion and launched out into another civic enterprise.

There were the difficulties that confronted the city of constructing and operating as a civic undertaking a modern telephone system.—Edmonton Journal.

The Camerons of Brno In his latest novel, Mr. Richardson has explored a new field in Canadian stories, and one that is very fascinating to his readers who have lived either in Ontario or Manitoba. The latter province, especially, is not one that has been desired with any extent by novelists, and to many of us it is delightfully new ground.

Lachlan Cameron, Brno County, Ontario, is left an orphan at a very early age, in the care of Simon Thompson, who brings him up as if he were his own son, and, at the proper time, tells him the strange story of his father who has been charged by Lachlan's father to see that his son takes up the quest of finding his uncle, who has robbed them of their inheritance.

This story leaves a profound impression on the mind of young Lachlan who, without waste of time, sets off for Toronto, to gather up any clues he may as to his uncle's whereabouts and then starts on his journey to the north-west, where his uncle is reported to have been living for many years.

A very interesting character is Pierre Dumont, the habitant guide, who is engaged at Fort Garry by Lachlan, to guide him to the abode of his uncle, Casper Cameron. They go by way of Portage la Prairie, where they spend quite an exciting evening at a wedding in the home of one of Pierre's many relatives. This is most graphically described, and the average reader is much enlightened on the subject of the dance known and famed as the "Red River Jig." Many of us have always pined to see one of these festive dances, and could never imagine what they were really like; but after reading "The Camerons of Brno" one must be indeed devoid of imagination not to be able to recognize one on sight.

At most of these festivities, the men outnumbered the girls, as so often occurs in the new west, but this never seems to make any difference in their enjoyment, as the girls never seemed to tire. To quote Pierre himself—"No, no danger de girls get hurt. I had make, wat you call dat, de destination, based on much experience, and I had kalate dat ten girls she's dance hunter men r' stan'till." Bravo for the bridge over "Red Cloud" won his bride, is also a treat.

When at last Lachlan reaches the home of his uncle, the plot certainly does thicken, and in a way that might do credit to a Stanley Weyman Possessing, fight, fire and a general upset follow one another in rapid succession, and an almost overwhelming air of "hugeness" prevails. Casper Cameron does his best to live up to all his traditions, to say nothing of the "Cameron temper" and nothing is too

hot nor too heavy for him to attempt in his pursuit of his nephew. A beautiful half-breed girl named Tannis, assists our hero to make his escape, though it results in costing her her life. In their flight, they meet the Rawlings, who have lost their way in the wide of the prairie and have been captured by the four-footed Indians for Lachlan's party, who try to rescue them. Then the fight goes on with even more vigour till the climax is reached in a hand to hand conflict between Lachlan and his uncle, Casper. We must not spoil a good story, and so it is sufficient to say that as Lachlan himself states, he and his must have escaped and all ends well.

There is one little peculiarity about the tale; how is it? Tannis' father was a factor, and therefore British, and, presumably Scotch; and her mother an Indian, so it is that she speaks broken English with a decided French accent.

It is as well not to look for style of any kind in the story, for like most modern novels, the tale is the thing and both the style and the plot are very satisfactory, fresh and not too improbable, and the story is a good place among our Canadian stories.

The Question of Heaven Editor Albertan: I fully appreciate some severe indignation from someone on this serious question of the Christians future home and I have been most disappointed. I thank Mr. Living-Stone for his sparing supply of "not air" which, though not as substantial as seems suitably acceptable these cold days when the thermometer hangs near the stands many degrees below zero on the scale of human progress.

After the assembly of my friends I have, I think, arrived at the conclusion that I wish to keep quiet. First he seems to be grudge me the matter of heaven and hell space and he wonders why I wish to be so quiet, but which are now succeeded by the days of liberty and the church would have murdered me and called me mad. But these things are made for some through your valuable columns. Having seen the days of heaven and hell, I wish to be quiet of free thought. I wish would all use our freedom of speech and all that heaven is concerned of so many of us permitting our thought to be made for us and continually allowing our minds to be hypnotized by various despots of creed, tradition and antiquity.

Here are the queer spots in a Living-Stone's non-pious epistle. He proposes that we should be "free" by my not having distinguished the "kingdom from the church," and they say it is not together, but into much argument. The slight reference he makes to the Christian church, whether they are together or not, he has the defects, and he seems to have written the question of heaven and hell in the chapter and verse for all the views I propose as I think I have sought to put together what he has not given the passages he has referred to.

He says the Christian church was not started till after the crucifixion and ascension of Jesus Christ. Matt. 16 and verse 18—20 there is a full account of the origin of the Christian church, and Peter is the rock upon which the church is built. I will build my church and the gates of hell shall not prevail against it. I will give the keys of the kingdom, etc. From that day onward, the church was started, and at the time of the ascension of Jesus there was a company of some few hundred men.

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The fact that Peter refers to the Christian church in this light seems to indicate that he was not speaking of the church as it is now, but of the church as it was at the time of Christ instituting the church in his care and beginning with Peter as the first stone upon which the church is built. Christ himself the chief corner stone of the rock. This is the position of the church, and the church is usually described in the New Testament as the "Body of Christ" Gal. 1:22—29. Eph. 2:22. This church is his part and parcel and one with Him. Those of this "body" who chose to be members of the church, which he called the "fellowship of God's son." 1 Cor. 12:13. The church is the "body" of God, and the "body" means all Christians everywhere, who have been baptized into the church, and who live together. The "church of God" and "house of God" is the local church, or the means of grace, which includes the church and the great Christian church, and the names under which Christians met. The old Jewish church was not a thing of the past it was left to the Jews in desolation. Mr. Living-Stone says that Jews did not say what I quoted him having said. You will find these words "Behold your houses (that is, the temple or church at Jerusalem) is left unto you desolate." In Matt. 23:38, which proves that Jesus did not say it. Further more when Jesus died on the cross we are told in Matt. 27:51 that the veil of the temple which separated the worshippers from the holiest part of the temple was rent in two from top to bottom, meaning that the temple now a thing of the past, and that the Jews desolate. I repeat again to prove that Mr. Living-Stone has accused me falsely that this church is the Jewish church, murdered the Son of God. My friend perhaps thinks there never was a church before the Christian one, and that when I said the church his narrow views made him misunderstand me. Having now made myself clear, I would like to see Mr. Living-Stone's Christian church stand let us consider what was the relationship it bore to the kingdom of God, the epistles in the New Testament are written to Christians and most of them to the churches of God. The whole letter to the Hebrews seems to be devoted to an explanation of the old Jewish church had superseded the old Jewish one.

Paul says to Timothy in 2 Tim. 4:18—"The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom, to whom be the glory for ever and ever." In verse 8 of the same chapter he makes reference to what is laid up for him in the heavens, and says that this is for him only but for "all them that have loved His (Christ's) appearing." i.e. those who have looked for His coming to the earth again.

Paul says in his second epistle verse 11 of chap. 1 "For thus shall be richly supplied unto you the entrance into the kingdom of our Lord and Saviour Jesus Christ."

All the Christians were expecting that Christ would return from heaven to the earth and not that they would be taken up to heaven. The heaven they looked forward to was upon earth. 1 Thess. 1:9 "Ye turned unto God from idols to serve a living and true God and to wait for His Son from heaven" and Titus 2:13 "looking for the blessed hope and appearance of the glory of our great God and Saviour Jesus Christ, who gave Himself for us, that He might redeem us to himself, and purify unto himself a peculiar people, zealous of good works, who wait for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ."

Paul devotes the entire 15th chapter of 1 Corinthians to the question of resurrection and the life to come and all his arguments point to the resurrection and the life to come on earth and the first entrance of the Christian is on earth with Christ. All the Christians of the Millennium are on earth. The Christian is not to be happy unless he is with Christ in the kingdom of God. I conclude that although at present there is a distinction between the church of Christians and the kingdom of God it is only because the kingdom has not yet been set up on earth. When it is set up on earth the church and its future is on earth with Christ and not in space.

Mr. Living-Stone goes to this length, but I have been unable to clear the matter with any less space. I hope the subject will be of some use to someone besides Mr. Living-Stone.

In conclusion I want to remind my readers that these are not dreamy vapourings but studies of the bible. What is the joy of Christianity if we do not understand it? As I have reminded my friend the enemy that these ideas are not new neither are they confined to the knowledge of a few, I have written them in the affairs of the religious world a little more he would have found there are thousands of Christians in America who believe just what I have been saying, and they are not afraid to say the name of that body—our may—however have a full supply of good literature. The publishers are: The Christian Publishing House 834 W. 61st St. Chicago Ill. Moreover I am not an anarchist as far as heaven is concerned" as Living-Stone remarks for I believe in a resurrection and in the kingdom of God under the rule of a great king of Kings in the age to come.

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