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TIME TABLE IN EFFECT OCTOBER 1st, 1914.

Trains Outward Read down.						Trains Inward. Read up.		
A.M.	P.M.	P.M.	A.M.			A.M.	P.M.	P.M
	5.00	3.30	7.35	De..	Charlottetown,	Ar. 11.30	10.15	2.45
	6.15	4.42	8.30		Hunter River	10.30	9.16	1.15
7.10	7.00	5.21	9.02		Emerald Jct.	9.56	8.45	12.20
7.55		5.56	9.27		Kensington	9.27	8.17	11.35
8.30		6.30	9.50	Ar.	Summerside	Dep. 9.00	7.50	11.00
			P.M.					A.M.
		8.00	12.10	Dep.	Summerside	Ar. 8.45	5.15	
		8.58	1.39		Port Hill	7.48	3.46	
		9.47	3.00		O'Leary	7.04	2.30	
		11.00	5.00	Ar.	Tignish	Dep. 5.45	12.20	
								A.M.
		8.55	7.10	Dep.	Emerald Jct.	Ar. 7.00		8.45
		9.30	8.00	Ar.	Cape Traverse	Dep. 6.00		8.10
		A.M.						P.M.
		3.00	6.50	Dep.	Charlottetown,	Ar. 9.30		5.40
		4.10	8.35		Mt. Stewart	8.30		4.10
		4.36	9.12		Morell	7.58		3.20
		4.57	9.41		St. Peter's	7.36		2.51
		6.00	11.10	Ar.	Souris	Dep. 6.35		1.25
		7.10		Ar.	Elmira	Dep. 5.25		
		A.M.	P.M.				P.M.	A.M
		4.15	3.40	Dep.	Mr. Stewart	Ar. 8.20	3.50	
		5.04	9.50		Cardigan	7.26	2.43	
		5.25	10.20		Montague	7.40	2.15	
		6.00	11.00	Ar.	Georgetown	Dep. 6.30	1.25	
		A.M.	P.M.				P.M.	A.M
		8.15	3.10	Dep.	Charlottetown	Ar. 5.35		9.45
		9.50	4.25		Vernon River	4.01		8.31
		11.45	5.55	Ar.	Murray Harbor	Dep. 2.00		7.00

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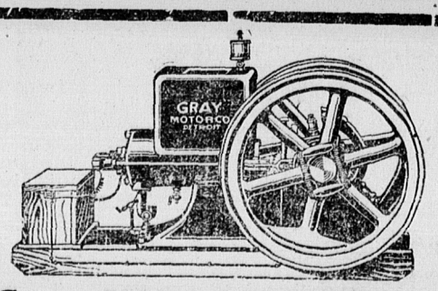

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IS CHRISTIANITY THE FINAL RELIGION?

—BY—

The Rev. David Lolnaz

From the text, "Now when John had heard in the prison the works of Christ he sent two of his disciples, and said unto Him, Art thou He that cometh, or look we for another?" Matthew ix.2 and 3, the Rev. David Lolnaz, preached in the Central Congregational Church, Brooklyn, a sermon which attracted attention quite widely.

Like a caged eagle whose strong wings rejoiced to cleave the distant upper airs but now beat impotently upon the bars of a prison, the stern and eager prophet of the desert, the uncompromising herald of the new order, shorn of his ardent activities, pines in an enforced restraint and falls a prey to dark spectres of his distraught condition. A spirit so fiery, plunged in a darkness so unrelieved and so utterly contradictory of all its trusted hopes, quickly develops a captivity for mental torture too poignant to be easily mitigated. The very intensity of its former convictions furnishes the strength of its devastating doubts. Days and weeks passed, bringing no reassuring message from the Christ, if indeed He be the Christ. The movement halts; the kingdom which He was to establish swiftly, finally, remains a dream. "Go," said John to some of his disciples who were allowed access to his prison and find out what He is doing." They went, watched Jesus at work, listened to His teaching, and returned with heavy hearts to make their report. John's doubts were reinforced, for the method Jesus was pursuing was entirely different from that which the Baptist had lain down for Him. The ruthless programme of hewing down and casting into the flames the morally unfit, the burning up of the chaff with the "unquenchable fire," the quick emergence of the Kingdom through merciless violence, was not being followed. Instead, the Christ was patient, woeful, exhoratory, gracious, hopeful of the worst, companying with social outcasts, with publicans and sinners. "Go again," said John. "Interrogate Him. Ask Him explicitly whether He is the Christ or not. Let us know where we stand, and what we may hope for." And Jesus answered and said unto them 'Go your way and tell John the things which ye do hear and see—the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them, and blessed is he whosoever shall find none occasion of stumbling in me."

It was well that thus at the very outset Christianity should be challenged from within, and that the challenge should come from so inviolable a liege of truth, so fierce and uncompromising a hater and a denouncer of shams and pretence, as the rugged-tongue prophet of righteousness, who, regardless of consistency, had the bold honesty to demand of Him whom a little ago he had publicly heralded as Messiah, "Art thou He that cometh, or look we for another?" The soul's allegiance is for truth alone—the ties of past associations and fidelities and covenants, dear and tender though they be, once they prove not to be the living cords of truth, must be severed if the soul would retain its integrity. Such was the temper of the Baptist, as it is of all deeply truth-loving souls. He was prepared to break with Jesus then and there, to take back every vestige of the support he had so fully given Him, and to turn his back upon Him, if that was necessary to his facing toward the truth. Jesus, for His part, rejoiced in the dauntless honesty of His challenger. When the interviewers left He turned to the multitude and eulogized John: "Verily I say unto you, among them that are born of women there hath not arisen a greater than John the Baptist."

John's question, "Do we look for another?" is our question today. Time brings to it an added emphasis, and also to the reply. Serious minds are earnestly concerned about the validity, the adequacy of Christianity for our day and the future. Is Jesus Christ superseded or likely to be? Have we exhausted Him, and therefore outgrown Him? Or are we ever likely to do so? In other words, is Christianity, as taught and lived by Christ, the final religion of humanity, or will it have to give place to some relatively purer and truer faith? The question, you observe, is not one touching religion in general, for man as Auguste Sabatier has remarked, is incurably religious. Religion of some sort he must and will have. The fundamental need widens and deepens with his progress and is, in fact, the very soul of his genuine progress. The debatable point is rather concerning the kind of religion. Will Christianity prove itself equal to the expanding demands of a progressive humanity? Many earnest religious minds think it will not, and some of them have felt constrained to come to the timely rescue of the race with new religions for the new times. Thus Comte invented Positivism for our salvation; Mrs. Besant offers us a rejuvenated Buddhism baptized into Christianity, by sprinkling if not by immersion, and called Theosophy Mrs. Eddy pledged Christian Science to create the new heaven and the new earth, largely by denying the old, and other gifted altruists—we need not stay to refer to charalatans—have proffered sundry cults of different value to their fellow-pilgrims in the great adventure of the soul.

Now all these high endeavors do admirable credit to human nature; none of them is without its solid contribution to the general fund of spiritual advancement, and no serious student would sneer at the least among them. To admit as much is only just, but to say that any one of them is likely to displace the full-orbed Christianity of Jesus as the religion of the race is entirely another matter.

No man needs to turn away from Christianity in order to possess himself of some newly perceived truth. He will surely find that his new truth, so it be truth, will contradict no iota of essential Christianity. Very possibly it may alter the accedence of his theology, to its distinct enrichment, since theology is necessarily tentative as the form by which the intellect seeks to express truth, and, being such, it must always be subject to readjustments with the growing perception of truth.

The truth for which Christianity stands which, indeed, Christianity is, is infinitely more than a series of intellectual propositions; it is in essence a life, an attitude toward the unseen, felt, spiritual fact behind and within the phenomenal order, and only secondarily and tentatively a theology. That life and attitude were exemplified supremely in Jesus Christ. "I am the way, and the truth, and the life," said He. "Make my attitude your own and you shall know the truth, and the truth shall set you free. If any man willeth to do His (God's) will, he shall know of the teaching whether it be of God or whether I speak from myself." Interior illumination, the power to discern spiritual truth, is the fruitage of that moral disposition of the soul, and Jesus was well content to submit His claims to the test of that "light which lighteth every man coming into the world." There, and never to any external authority He carried His appeal. And does not experience justify His doing so? For the only truth for you and me is that to which our consciousness bears witness and makes it our own; that alone enters into our life's blood and becomes dynamic, effective, a part of our being. The rest, that which is external to us, unaffirmed by the inner voice, matters but little. Until external authority—Bibles and creeds, win the support of the soul, it is powerless to command allegiance or to enforce its rule in any but a mechanical and undependable fashion. Thus experience, the findings of the illumined spiritual consciousness, is and ever must be the raw material of really vital theologies.

If Jesus so absolutely trusted the competency of the soul to recognize truth when it saw it, why should we be hesitant, why seek to impose external tests which can prove nothing? Unless, like His, our words ring true to the enlightened moral consciousness of our hearers, then by His test, they stand condemned and are no part of His gospel of universal validity; the instructed soul instantly detects their falsity and promptly closes its doors against them. It comes to this, then, by the Master's own choice, and by the constitution of human nature, that the individual is capable of knowing the truth at first hand and therefore of judging Christ and His teaching for himself. One thing only is requisite to safeguard us from serious error, that we be willing to adjust our life to the ordering of truth when it is disclosed to our heart. "If any man willeth to do His will he shall know of the teaching whether it be of God." He throws you back upon yourself. You yourself must be the judge, not priest, not Bible, not creed, not church; all these are without, divine authority is within.

All this goes to show that the truth with which Jesus was concerned must be akin to the heart of the race, since, according to Him, that heart, purified and enlightened, was to be the judge between truth and error. There was no doubt in His mind as to the catholicity of His appeal. He commissioned His disciples to "go into all the world and preach the gospel to the whole creation, and make disciples of all the nations." And al lthe world has confirmed the adequacy of His truth in unnumbered disciples who have found therein "the way and the life" and "the peace of God which passeth understanding." Without they differ, their modes of intellectual expression clash; within, at the centre of spiritual experience, they are one. In Christ Jesus, Greek, Jew, barbarian, Scythian, bond or free, Catholic, Protestant, worship at the same shrine, the one Holy of Holies in the soul of man. The superficial divisions are due to external religion, the underlying unity to Christianity, the religion of the spirit.

A religion must be judged by its best product, if its inherent possibilities are to be justly measured. Buddhism must be judged from the height to which the Buddha attained, not from the marshy lowlands where so many of his professed disciples stagnate. Similarly, the full potentialities of Christianity can only be guaged with accuracy from the actualities of Christ's own life, and never from the life of those who "follow Him afar off." Even a St. Paul, a St. Francis, a Wesley, at their ripest, fall far short of exhausting the possibilities discovered by that Life, and still felt the urge to press forward in the "high calling of God in Christ Jesus." Is it likely that we moderns will outstrip them and supercede Christ? Has any religion before or since revealed to mankind a higher type of life to furnish us with a worthier ideal? Let each answer for himself, and, if you be serious, relate your own life to your answer. If there be a greater than Christ, a wiser Master in the spiritual domain, then follow that one. If a nobler destiny for man emerges in some other faith than that which beckons to you in Christianity, then pursue it, and be assured that the Christ whom you leave that you may follow that greater and wise leader will feel no resentment; nay, He will rejoice with you. The quest and the final issue are with us each. "If any man willeth to do His will, he shall know of the teaching whether it be of God, or whether I speak from myself."

The teaching of Jesus, which bodied forth, as far as that was possible with so imperfect an instrument as human speech, the revelations of truth within His own divinely illumined consciousness, may be summed up in the two phrases—the Fatherhood of God and the brotherhood of man. To Jesus God is both transcendent and immanent. His relation to mankind is paternal and ethical; He loves all, wills the good of all, and seeks that His children should relate themselves with Him, as their own conscious act, by ethical filial ties. The ecclestiastical personage, interested supremely in elaborate ritual and ceremony; the arbitrary sovereign who acts revengefully and petutantly according to the caprice of the moment; the pitiless judge, who is in nowise related to the culprits he impassively condemns, do not appear in the exalted and yet humanized conception of Deity characteristic of Jesus. "God is a spirit and they who would worship Him must worship Him in spirit and in truth." "Your Father which art in Heaven." Intimate and joyous fellowship is possible between Him and His earthly children, and is greatly desired by Him. The law of His being is that "it is more blessed to give than to receive," and He is ever imparting of His fullness to receptive hearts, to the whole creation. Omnipotence is held in the grasp of love for the service and well-being of all. Is there, let us ask, in any other faith, in any of our modern cults, a more inspiring, more satisfying, doctrine of God than that which the world owes to Jesus? Does it not, reveal in ethical quality, in redeeming activity, and in all that the hungering human heart craves for in the Deity, the highest it is possible to conceive?

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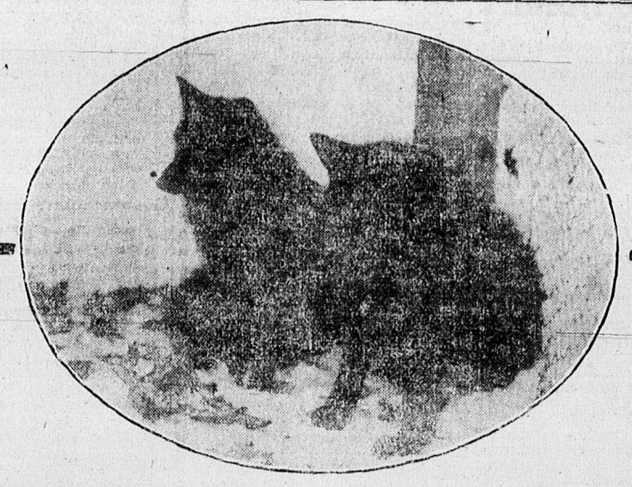

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