

The Carleton Sentinel.

VOL. 60.—No. 17

WOODSTOCK, N. B., FRIDAY, APRIL 24, 1908.

WHOLE No. 3176

Board of Works Jan 07

WONDERFUL VALUES.

My Window for the next week will be full of the **Best Values** ever given in this country.

Every Article in the Window will be marked **AWAY** below the cost price.

I have also a very fine stock of **Swastika Waist Sets, Collar Pins, Brooch Pins, Tie Pins, Fobs and Locketts**, which are marked very low.

MARRIAGE
LICENSES.

JEWELER
H. V. Dalling
30 MAIN ST.
WOODSTOCK, N.B.
— OPTICIAN

WEDDING
RINGS.

BANK OF MONTREAL

CAPITAL, \$14,400,000
RESERVE, \$11,000,000
General Banking Business Transacted.
SAVINGS DEPARTMENT, Interest Compounded Quarterly.
LOCAL OFFICE, - KING STREET.
G. A. WHITE, Manager.

Here's The Newest!

ALLOW US TO SHOW YOU THE LATEST THING IN

Ladies' Spring Jackets, Suits and Skirts.

Northway Coats take the Lead in Canada.

If you want Up-to-date, Fashionable, Ready-to-Wear Garments, call at Oak Hall and see our new stock.

Opening this week, a large assortment of

Pongee and Shantung Silks.

Per Steamers "Corsican" and "Etruria" from London, Paris and Belfast, the following lines have arrived:—**Dress Goods, Silks and Linens.**
A large assortment to select from. Prices Right.

In Our Clothing Department

On KING STREET, we are showing our Regular Line of the Renowned **FIIT-REFORM CLOTHING**. The Largest Assortment ever shown in this county. Seven different proportions. We can fit any figure—Tall Stout, Short Stout, Tall Men, Short Men, Slim Men, Stout Men, Short Men and Normal Men—Everything you need in the Clothing line.

HATS, CAPS, FURNISHINGS, &c., can be found at OAK HALL.

An extra large assortment of Boys' and Children's Clothing, all sizes and prices. We want our business to grow up with the boys, and the boys to grow up with our clothing.

3 ENTRANCES:

Main, King and Wellington Streets.
Oak Hall. MANZER.

EASTER SERMON.

BY REV. W. O. KIERSTEAD, A.M., Ph. D.

John 20: 29. "Because thou hast seen me thou hast believed: blessed are they which have not seen and yet have believed."

Thomas was the doubter among the disciples. He faced the difficulties before he met them, but he always acted with manliness and courage. "Let us go up to Jerusalem that we may die with him," he says to the enthusiastic disciples. "The Lord is risen, Peter has seen him," they tell Thomas. "Except I can see in his hands the prints of the nails, and put my fingers into the prints of the nails, and put my hand into his side, I will not believe," is his reply to the Easter message. But Thomas was an honest doubter, "he would not make his judgment blind," and, yet, he wanted to believe that his Lord had risen. He longed for it to be the truth. For if Jesus rose from the dead then he was and is the Messiah of God, and their faith in him is a reality and no illusion, and the God whom he revealed is a loving Father who gives eternal life to man. The resurrection of Jesus meant the reality of the message he brought; it meant the infirmity, worth and the immortality of the soul. But if Jesus were deceived, if he is conquered by death, then God does not deliver and death ends human life.

And so the doubt of Thomas was a fundamental one. He doubted Christ, he doubted the God whom Christ revealed, he doubted the value and future existence of human life. And, at times, the doubt of Thomas becomes our own. Who has not asked, "does death end human existence?" "if a man die shall he live again?" How brief man's life upon earth! In the English cemetery is the hardy yew tree, with its great roots entwining the bones of generations of buried dead, and Tennyson contrasts its life of a thousand years with the brief span of man.

"The seasons bring the flower again, And bring the firstling to the flock; And in the dusk of thee, the clock, Beats out the little lives of men."

And when this doubt arises in our minds I believe it can only be answered by a personal revelation to our hearts of the inner life of Christ and of his victorious power over death. "Christ is risen," in this is the hope of man.

I know that in other ways men have sought to answer this question and to satisfy this yearning of the soul for a future life, but I regret

that I am compelled to say that to my mind they have not succeeded. They have tried to prove the immortality of the soul, but their demonstrations do not compel universal assent. It might be to our profit this morning to pass in review some of these so-called proofs, and to point out their inherent weakness that we might rest all the more firmly upon the solid foundation of our religious experience, grounded as it is in the revelation of God in the death and resurrection of Jesus Christ.

In the first place, then, it is a common argument that the desire for immortality is universal and cannot be deceptive. There is light for the eye, sound for the ear, food for hunger, a world for the thought of man to interpret and for his will to subdue, and there must be immortality for the soul. But can we say that personal immortality is, and has ever been, a universal human desire? Schopenhauer the great philosopher, declares that there is a vague desire in all men to live hereafter, and this desire, he informs us, is deeper than their faith in a Deity, and is the real reason for that faith. Men believe in a God in order to secure for themselves a future life, and should the time come when belief in God would contradict this desire for immortality then they would cease to believe in God. Our Christian poet tells us that "Since our dying race began, Ever, ever, and forever was the leading light of man. Those that in barbarian burials kill'd the slave, and slew the wife Felt within themselves the sacred passion of the second life. Indian warriors dream of ampler hunting grounds beyond the night Even the black Australian dying hopes he shall return, a white."

A vague desire for some kind of immortality is certainly deep-rooted in the human heart, and, yet, when we seek to make this desire universal it becomes so vague and general that it loses its value for those who can be satisfied with nothing less than personal immortality. For the Buddhist worshippers, and their name is legion, the personal existence is practically surrendered, and the future life is a union with the great unconscious All. And this to our western faith, with its appreciation of the personal values of life amounts to a virtual denial of the future life and of the hope of immortality. For a long period in human history the Roman citizen was satisfied that Rome should be eternal, that his nation should endure forever though the individual perished with death, and the Jew that he might live in his offspring. Abraham lived in Isaac, and Isaac in Jacob, and Jacob in the twelve tribes. But this immortality of the state or of the nation is not sufficient for the Christian man.

And when we turn to the history of that people through whom came our religious revelation, we find that as the inner life of the individual developed, as his conception of God was purified and ennobled and as religion became more personal than national, the conviction of personal immortality manifested itself. When spiritual religion reached the height that the pious soul could exclaim, "Whom have I in heaven but thee, and who is there on earth that I desire beside thee?" then it could also claim, "Thou wilt guide me with thine eye and afterwards receive me to glory." But just at this point the attempt of proof is given up, and personal immortality becomes a religious conviction, resting upon a revelation of God, who as spirit comes into loving fellowship with his saints. So the hope of immortality comes back to a faith in the justice and love of God and arises with a revelation of the character and nature of God.

"Thou madest man, he knows not why; He thinks he was not made to die; And thou hast made him: thou art just."

On the other hand, the argument is often made that immortality is a necessary postulate of a moral life. "The good, the true, the pure, the just. Take the charm for ever, from them, and they crumble into dust."

It is claimed that as the human intellect demands an intelligible world, a world that thought can penetrate,—in order to live a rational life; and as the moral life demands a world with order, where cause and effect, may be known and depended upon to give value to action, so when the moral life becomes

conscious of its real worth it must postulate personal immortality, a life beyond where the moral task may be completed and the goal of life realized. And if it be said that in our environment we have actually present the rational and orderly world for intellectual and moral mastery while the hope of immortality is subjective the reply is open that in an idealistic conception of the universe, rationality and order are categories of the understanding read into nature, and as subjective as the hope of immortality. But we must acknowledge that immortality has not the universal character that belongs to causation, and that a kind of moral life is possible,—and often an noble grade of moral life apart from the faith of personal immortality, is shown by history. This argument may often silence an objector and may help to strengthen a faltering believer, but it is not a demonstration, and back of it is the religious faith in a God of justice and of love, who will not deceive us. But as the character and existence of the Christian God cannot be demonstrated by philosophy but must come through inner revelation so this argument draws its force from what is fundamentally a religious conviction.

Analogies are often drawn from nature to show the rationality of the belief in immortality and others point out that the imperfections and inequalities of the present life demand a future life for their rectification. And these arguments are helpful and suggestive to the one who already believes in God and immortality, but when they are substituted for faith, they reveal their inherent weakness. For the chrysalis which is transformed does not really die, it only undergoes a change, and when you crush it no life springs from it. And the plants of spring were not dead during the winter, but dormant, while the grain of wheat dying in the ground to reproduce itself gives analogy to the immortality of the family but not to the individual. Incompletion, imperfection, inequality do characterize this life and the Christian man with his faith in a loving and just God looks forward to a future life to justify and complete the present, and that faith brings great power to

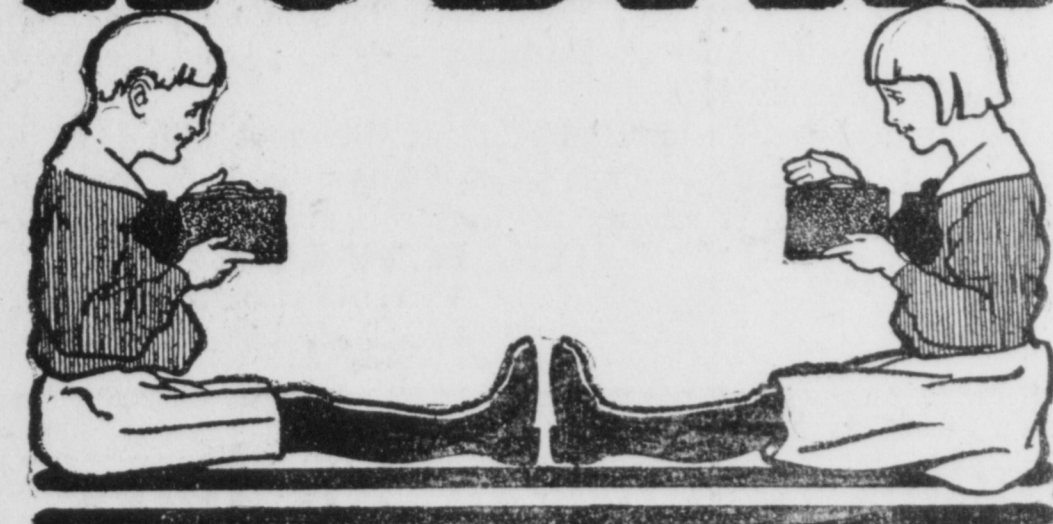
endure disappointment, affliction and pain. And this is a religious faith and a personal conviction, but surely apart from this faith one would not expect to conclude from the imperfections of the present of the perfection of the future. We cannot infer a perfect artist from an imperfect picture, especially if we have but the one painting; and certainly merely from the illusion, unhappiness, and apparent injustice here it is not logical to infer a future life where all these will be corrected. It would rather argue that the world order is not rational and personal, that it does not exist for the satisfaction of the desires of man.

It is common today to hear the scientific arguments for immortality based upon the evolution of man. And for the man who is already a Christian and who accepts the conclusions of modern science it has its weight. It declares that man is the quintessence of the universe, its choicest flower, the product of the ages, the goal for which the whole process of creation has been striving this untold aeons, and in view of this fact it is unthinkable that he should exist no longer than the brief human life. God would not labor countless millions of years to make a being of so brief duration. And so the reasoning gets its cogency from the underlying thought of the love and wisdom of God who is active in creation, but this is a religious faith. And an appeal to nature alone does not justify the conclusion. After passing through a long metamorphic process nature brings forth a most complex and exquisitely beautiful little insect; and yet it lives but two short hours to propagate itself and die. And are

"Men the flies of latter spring, That lay their eggs and sting and sing, And weave their petty cells and die?"

Human life is too closely connected with nature to argue much upon its immortality. Self conscious life makes its appearance only after a certain stage of physical development has been reached; and it seems to us to be throughout dependent upon that physical process; an injury to the brain will render us unconscious. (Continued on eighth page)

KODAK



Eastman's Kodaks

Eastman's Films

Eastman's Papers

Eastman's Amateur Photo

Supplies generally.

Mail orders given prompt attention.

GARDEN BROS.

Prescription Store

Main St., Woodstock, N. B.