

A GREAT MAN'S DELUSION.

(Rev. W. E. Smith.)

A few years ago the interest of the church was awakened by the convictions expressed by Sir Oliver Lodge relative to the future existence of the soul. This learned scientist, university president and president of the British Association for Psychical Research, declared in a public address that scientific experiment could well nigh prove future existence. Some preachers, who accept the text book of science as of equal authority with that of holy writ in problems religious, heralded the announcement as a great triumph for the Christian faith. Saints no more need tremble since science had been converted and was ready to give credence to some of the mysteries of revelation. They were ready to pay homage to this man of scholarship who was willing to assent to the reasonableness of the inspired utterance.

But other preachers whose faith rested absolutely upon divine revelation and gave no place to the intellectual guesses of men, no matter how learned, paid but scant courtesy to the opinion of Sir Oliver Lodge. While fully believing that the future existence of the soul is in perfect harmony with science, yet they contended that the Christian faith is not dependent on materialistic science for its stability or its perpetuity. When science invades the spiritual realm it steps outside its domain. Here is a place where the scalpel, the microscope, and the telescope fail to yield results. True, there has been recent talk of photographing a soul as it left the body, but such an experiment is regarded as ludicrous by sober thinking people. To what absurd conclusions learned men will come, who refuse to accept the Bible as the supreme authority in things spiritual, is seen in the latest deliverance of this same Sir Oliver Lodge. His son, Raymond, recently fell in battle while fighting on the western front. His father has published a memorial volume entitled "Raymond, or Life and Death," which is one of the most talked about books of the day. Sir Oliver not only confesses his belief in a future existence, but he declares that the veil has been lifted, and he has had the unspeakable privilege of holding communion with his son in the spirit world. This has been accomplished through the agency of mediums. For years Sir Oliver has been an experimenter in this realm, probably never dreaming he should be able to apply his methods to such satisfactory ends. He asks the world to believe that a line of communication has been established, and he, the father, is now perfectly informed as to the state of of his son and his immediate surroundings. So positive and assuring is the evidence that the skepticism of the entire Lodge family has been overcome.

The method of the medium is to sit with pencil in hand, and when possessed by spirit forces, her hand writes the message from the unseen world. When one reads the absurd and foolish things that are written he must conclude that the "secondary personality" who gives the message from the boy is of very low intelligence. Here is a sample: "He is a jolly boy, and everybody loves him. It is ripping to see a boy like this. He has been sleeping a long time,

but has spoken today." The paradise is materialistic. Raymond is said to dislike white clothes, but will get used to them after awhile." He has a "nice doggie with a fine, bushy tail." Mr. Lodge is also informed that his son has a "nice new tooth" in place of the one he had lost. He is also comforted with the intelligence that the boy has plenty of soda water and cigars.

This is the kind of stuff one of the most learned men in England has put into book form and sent forth as a contribution to the evidences for immortality. But in it all there is nothing new. It is only spiritism that has gained a devotee in a learned preme authority of the Word of God, worman, who, unwilling to bow to to the su-ships at the shrine of ingenious fakers and swallows everything they say. What fool stuff people will accept who reject the Word of God and the way of faith! "They give heed to seducing spirits and doctrines of devils," so says Paul. We know of nothing more destructive to Christian faith, and demoralizing to character than spiritism, or the endeavor to penetrate that realm that has been hidden from us.

Soda water and cigars would be indispensable in the paradise of those whose supreme satisfaction is realized in the gratification of physical appetites. And preachers who talk as though godless and worldly people, even though they die in a worthy cause, have gone to heaven, must not have in mind the heaven of the Bible into which nothing may enter that defileth, but the heaven revealed by the medium to Sir Oliver Lodge, a place where the carnal appetites may be gratified. Such teaching is in perfect accord with Mohammedanism that promises its devotees sensuous delights. And it is back to heathenism that the proud intellect of man would lead us, when it is not enlightened by the Spirit of God. Hume, Huxley, Spencer, Mill, and other great minds refused to accept the authority of the Word of God. They wandered in darkness. One of the most fascinating books we have ever read is Doctor Fitchett's book, "The Belief of Unbelief." In this he shows that those who reject the Word are compelled to believe things more taxing to the credulity of man than anything advocated by the Bible. Alas! that in the church we have so many infidels teaching in theological seminaries, and holding forth from pulpits the same doctrines that Tom Paine advocated. They bring the Word of God to the touch stone of their "spiritual instincts" and say this is to be accepted, and that must be rejected. They do this in the name of scientific method, and under the authority of superior knowledge. But this folly is sooner or later made manifest in the conclusions they reach.

Let faith, then, and not carnal reason be our guide. A faith that believes the Bible from Genesis to Revelation; what it says about God, man, sin, Christ, salvation, holiness and heaven. The best of all is that when our hearts have been purified from carnality our doubts are all gone. We have no place for vain speculation. We live in the realm of certainty. We have an experience that fully satisfies us here, and we know some day the veil will be lifted and "we shall see him as he is."

Monroeton, Pa.

CHRIST OUR EXAMPLE.

Let us centre our thoughts for a short time on the aim of our Blessed Saviour's life, and see if we as followers and co-workers fall short. We find that the Saviour of sinners had but one great aim in which, however, were concentrated the greatest display of the glory of God and the highest possible amount of salvation to men. Before this overwhelming aim every subordinate one seems to have sunk, to have been absorbed. It is expressed in John VI., 38, "I come down from heaven not to do mine own will, but the will of Him that sent me," and again John IV., 34, "My meat is to do the will of Him that sent me." In this mission He exemplified the prophcey, "The zeal of thine house has eaten me up." He turned every occurrence to the high and lofty purposes of glory to God, and salvation to sinners. When overpowered by fatigue he sat down on the well to which the Samaritan woman came to draw water. He merged the consciousness of His own exhaustion in a protracted and laborious effort to give the "stranger of the commonwealth of Israel the living waters to drink," and when the disciples, alarmed lest humanity should faint under hunger and fatigue, urged Him to eat a little, the reply still was, "I have meat to eat that ye know not of," and when we inquire what the secret sustenance could be, we discovered it in these words, "My meat is to do the will of Him that sent me." With self denial so intense and untiring did the Lord Jesus traverse the length and breadth of Judea and Galilee, under all the disadvantages expressed in His own words, "The birds of the air have nests and the foxes holes, but the son of man hath not where to lay his head," in all, the prospect of a cruel death, a cloud of shame and a stranger's grave, and lest one minute should slip away unsanctified He spent whole nights in prayer, sowing the seed by day wrestling for the blessing by night, spending and being spent and while we give its still loftier value to His propitiation and atoning death yet we must allow He presented a model to His ministers and a monument of consecration to the Glory of God, and to the recovery of the lost. No wonder we pause, and ask is this mind in us? I ask not if it developes itself in the same sphere and Christ in searching after lost sinners? prayerful, continuous and untiring anxiety about their souls? denial of self, refusal of time and substance to the world, concentrating our whole energies on eternity and its objects. Listen to the words that are breathed from the cross, "Let this mind be in you, which was also in Christ Jesus." Is your mind the mind of Christ? It is so melted into His that you can say in truth, "I live, yet not I, but Christ liveth in me." When we see the son of God weeping, we find the cause was neither His poverty nor shame, nor pain but the guilty and perishing condition of those who would not "come unto Him that they might have life." He shed tears over Jerusalem at the moment that He Himself was in the most emphatic sense "acquainted with grief," when He could say of himself, "my strength is dried up like a potsherd and my

(Continued on page six)