

After quoting Charles Beecher on Protestant church creeds, Smith now list the causes for disintegrating society.

“In addition to this, we have Spiritualism, infidelity, socialism, free love, and trades unions, or labor against capital, and communism,—all assiduously spreading their principles among the masses. These are the very principles that worked among the people, *as the exciting cause*, just prior to the terrible French Revolution of 1789 and onward. *Human nature is the same in all ages, and like causes will surely produce like effects.*” {1897 UrS, DAR 542.1; 1912 583.3} {1874 UrS, USLP 87.2} {1887 UrS, MANA 144.1}

Note: “in all ages”! Of which Jesuits and Illuminists, *etc.*, **HAVE NOT EXISTED IN!!!** Nor can these principles be tied only-exclusively to them. Had these been responsible for the French Revolution they’d not have caused their own priests to be killed and their own authority to cease. See {GC 283.2} below.

But also notice Daniel 7:26, Rev. 17:16, Rev. 12:16. These 3 prophecies are parallel prophecies. As well as Matthew 24:21, 22. These all show how his dominion was taken away. How? see below.

Rome had *misrepresented* the character of God and *perverted* His requirements, and now men rejected both the Bible and its Author. She had *required* a blind faith in her dogmas, *under the pretended sanction* of the Scriptures. *In the reaction, Voltaire and his associates* cast aside God's word altogether and spread everywhere the poison of *infidelity*. Rome had ground down the people under her iron heel; and now the masses, degraded and brutalized, *in their recoil* from her tyranny, *cast off all restraint*. Enraged at the *glittering cheat* to which they had so long paid homage, *they rejected truth and falsehood together; and mistaking license for liberty, the slaves of vice exulted in their imagined freedom.* {GC 281.3} {GC 603.2}

Three peculiar features must appear in the power which fulfills this prophecy: (1) It must assume the character here delineated near the commencement of the time of the end, to which we were brought down in the preceding verse; (2) it must be a wilful power; (3) it must be an *atheistical power*; or perhaps the two latter specifications might be united by saying that its wilfulness would be manifested in the direction of atheism. A revolution exactly answering to this description did take place in France at the time indicated in the prophecy. *Voltaire had sowed the seeds which bore their legitimate and baleful fruit.* That boastful infidel, in his pompous but impotent self-conceit, had said, "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." *Associating with himself such men as Rousseau, D'Alembert, Diderot, and others, he undertook the work. They sowed to the wind, and reaped the whirlwind. Their efforts culminated in the "reign of terror" of 1793*, when the Bible was discarded, and the existence of the Deity denied, as the voice of the nation. {D&R 1897 265.1}

Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. (See [Appendix](#).) The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. ***Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy.*** {GC 234.2}

This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, "the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity."—Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. "France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but ***France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God***, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."—Blackwood's Magazine, November, 1870. {GC 269.4}

Note. Its legislature decreed there was no God, No God? no need for a Vicar of Christ—Christ's substitute on earth to mediate between man and God—thus removing the central purpose for Papal supremacy!!! VICARIUS FILII DEI—666. ***Therefore there could be no pope, for he claims to mediate between God and man and no 666.***

## APPENDIX

### 1. RESEMBLANCE BETWEEN OUR TIMES AND THE FRENCH REVOLUTION

In the books both of Daniel and the Revelation distinct reference is made to that abnormal national experience known as "The French Revolution." (See Dan.11:36-39; Rev.11:7-10.) The time when the principles of irreligion and infidelity were given full opportunity to bud and blossom and bear fruit, that all the world might judge of their nature; when men were left to

show to what deeds of darkness the carnal heart would lead, unrestrained by any principles of righteousness and truth, was most appropriately noted in prophecy. And the descriptions given of the character of the last days by the same pen of inspiration, are such as to show that the masses will then fall, to a large extent, if not wholly, under the *same principles* of evil. While such is the representation of prophecy, it is a serious question in many minds whether the preliminary stages of this *condition of things* are not already appearing before our eyes, and if we may not now be on the threshold of one of those eras wherein "history repeats itself" in its worst forms. {1897 UrS, DAR 729.1; 1912. 777.1}

*Those who entertain the sentiments concerning the nature of our times set forth in some portions of this work, are often charged with being pessimists, alarmists,* and looking too much on the dark side of the picture. To the charge of being alarmists in the bad sense of that term, we do not plead guilty. While there may be such a thing as imagining evils which do not exist, and anticipating trouble which never comes, there is, on the other hand, such a thing as crying, "Peace, peace," when there is no peace, and *shutting our eyes to real danger till it is too late to guard against it,* and we find ourselves involved in irretrievable calamity and loss. The wisest of men has said, "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." Prov.22:3. Noah was not an alarmist when he warned the world of the approaching catastrophe of the flood; nor Lot, when he warned the Sodomites that an all-devastating storm of fire was hanging over their doomed city; nor our Lord, when he foretold the utter destruction of Jerusalem, and gave his people *directions how to escape it.* Let us not be diverted from the real situation by the cry of "alarmist," nor think that there can be no danger because all do not see it; for St. Paul has warned us that "when they shall say, Peace and safety; then sudden destruction cometh upon them." 1Thess.5:3. {1897 UrS, DAR 729.2; 1912. 777.2}

But we need offer no apology for ourselves in this particular; for the strongest utterances we put on record are simply those we find in the secular press of the day. Even so cautious a paper as the *Chicago Evening Journal*, in its issue of Aug. 26, 1874, under the heading "The Reign of Crime," drew the following picture of the times, which no one can say have been growing better since that time:— {1897 UrS, DAR 730.1; 1912. 778.1}

"If Mr. Beecher used to be rather soft on the doctrine of 'total depravity,' we suspect he may have got more light on this point by this time. But Brooklyn does not by any means monopolize the illustrative evidence of it. Crimes of all sorts and sizes seem just now to be 'breaking out,' like the measles, all over the body social. The newspapers, if they give the news at all, have to be darkened with the wretched records of misdoings. We confess that the dailies at the present time are not so cheerful reading as might be. Suicides, murder, and the whole catalogue of offenses against God and man, are startlingly prevalent. Is it symptomatic of some great *social disease, the seeds of which have long been growing, but long hidden?* Is there some malign *moral miasma* in the air, some taint in the blood, some great, though subtle, popular error that has been silently conceiving sin, and is at last bringing forth iniquity? Or is it only a kind of spiritual contagion, or epidemic, like the epizootic, for instance, among animals, that has somehow got started, and is sweeping across the continent? {1897 UrS, DAR 730.2; 1912. 778.2}

"Such questions are full of significance, even if not easily answered. The philosophy of epidemical influences in society is better understood than it was a generation ago; but we suspect the subject is far from being cleared up yet. We need more light both as to the incipient causes and the concomitant conditions which allow such alarming potency to causes that seemed to be

latent, until, all at once, they break forth, as if thousands had suddenly taken to the habit of carrying loose powder and matches in the same pocket. 'As a man thinketh in his heart, so is he.' Is it, then, that somehow **communities get to thinking of the same ill things**, and the bad thought becomes a tempting suggestion, and forthwith begins to work in the heart like a spark of an old-fashioned tinder-box? If so, one scarcely dares to think of the frightful consequences that may come of this Brooklyn scandal-sowing throughout the land." {1897 UrS, DAR 730.3; 1912. 778.3}

While this extract speaks of our own land, there is testimony to show that an equally alarming state of things prevails in Europe. As a representative statement upon this point, we quote from the distinguished and devoted J.H. Merle D'Aubigne, author of the History of the Reformation, who, just previous to his death, prepared a paper for the **Evangelical Alliance**, which was read at a meeting of that association. All thoughtful persons will consider his words most solemn, and his statements as startling as they are true:— {1897 UrS, DAR 730.4; 1912. 778.4}

"If the meeting for which you are assembled is an important one, the period at which it is held is equally so, not only on account of the great things which God is accomplishing in the world, but also by reason of the great evils which the spirit of darkness is spreading throughout Christendom. The despotic and arrogant pretensions of Rome have reached in our days their highest pitch, and we are consequently more than ever called upon to **contend** against that power which dares to usurp the divine attributes. But that is not all. **While superstition has increased, unbelief has done so still more. Until now, the eighteenth century—the age of Voltaire—was regarded as the epoch of most decided infidelity; but how far does the present time surpass it in this respect! Voltaire himself protested against the philosophy which he called atheistic, and said, 'God is necessarily the Great, the Only, the Eternal Artificer of all nature' (Dialogues, XXI).** But the pretended **philosophers of our day** leave such ideas far behind, and regard them as antiquated superstitions. Materialism and atheism have, in many minds, taken the place of the true God. Science, which was Christian in the brightest intellects of former days, in those to whom we owe the greatest discoveries, has become atheistic among men who now talk the loudest. They imagine that by means of general laws which govern the physical world, they can do without Him from whom these laws proceeded. Some remains of animals found in ancient strata of our globe, make them reject the creation of which the Bible inaugurates the account in these solemn words: 'In the beginning God created the heaven and the earth.' {1897 UrS, DAR 730.5; 1912. 778.5}

"Eminent literary men continually put forward in their writings what is called Positivism, rejecting everything that goes beyond the limit of the senses, and disdaining all that is supernatural. **These evils, which had formerly only reached the upper ranks of society, have now spread to the working classes**, and some among them may be heard to say, 'When man is dead, all is dead.' But there is a still sadder feature of our times. **Unbelief has reached even the ministry of the word. Pastors belonging to Protestant churches in France, Switzerland, Germany, and other continental countries, not only reject the fundamental doctrines of the faith, but also deny the resurrection of Jesus Christ, and see in him nothing more than a man, who, according to many of them, was even subject to errors and faults. A synod of the Reformed Church in Holland has lately decreed that when a minister baptizes, he need not do it in the name of the Father, of the Son, and of the Holy Ghost. A journal, when relating this fact, adds, 'Will they then baptize in the God abyss?' At an important assembly held lately in**

**German Switzerland, at which were present many men of position both in the church and the state, the basis of the new religion was laid down. 'No doctrines,' was the watchword on that occasion. 'No new doctrines, whatever they may be, in place of the old; liberty alone,' which means liberty to overthrow everything.** And too truly some of those ministers believe neither in a personal God nor in the immortality of the soul. **For a portion of the European population there is no other gospel than that of Spinoza, and often much less even than that.**" {1897 UrS, DAR 731.1; 1912. 779.1}

Such words from such a source should cause the most thoughtless to pause and consider. **Mark the expressions: The spirit of darkness spreading through Christendom, superstition and unbelief increasing, the present age far surpassing that of Voltaire in infidelity, atheism taking the place of God, science becoming atheistic, eminent literary men teaching Positivism; the masses becoming pervaded with these ideas, and even Protestant ministers denying the fundamental facts of the gospel,**—these are the prominent features of the times. {1897 UrS, DAR 731.2; 1912. 779.2}

Professor J. Cairus, D.D., of Berwick, England, draws the following picture of the present generation: "The advance, so rapid and wonderful, of science and art, and the progress of education and the diffusion of literature; the **self-assertion, by long-oppressed nationalities, of their rights and liberties;** the approximation to a commercial and political unity of the human race,—all tend to foster the idea of man's inherent capacity, and to set afloat wild and **chimerical schemes and hopes of moral regeneration, irrespective of Christianity. The dream of independent morality finds countenance. Theories of spiritual development, more exaggerated and fictitious by far than these of physical development, are accepted.** The march of intelligence, or the revolutionary impulse, is to make all things new. Meanwhile, the sad and humbling aspects of the nineteenth century—its hideous vices and crimes, its luxury, selfishness, and greed set over against pauperism, debasement, and discontent; its wars and international feuds, with ever-increasing conscriptions and standing armies—are overlooked." {1897 UrS, DAR 732.1; 1912. 780.1}

Hon. Geo. H. Stuart, of Philadelphia, thus spoke before the Alliance: "The field is the world. It has in it 1,300,000,000 immortal souls, destined to meet us at the judgment bar of God. Of these 1,300,000,000 there are some 800,000,000 bowing down to stocks and stones, the workmanship of their own hands. Besides these 800,000,000 heathen, there are 110,000,000 Mohammedans and 240,000,000 of other false systems of religion, leaving only 100,000,000 **nominal** Protestants. It is not for us to say how many of these 100,000,000 are true disciples of our risen and exalted Lord and Saviour Jesus Christ." {1897 UrS, DAR 732.2; 1912. 780.2}

Sad indeed is the view here presented; and is it not every year growing worse? **Students of prophecy are sometimes looked upon as fanatics, because they believe that the second advent of Christ is soon to take place,** when all the wicked will be destroyed and the righteous saved. But we ask the candid reader whether the man, who, in the face of all the facts above stated, believes in the speedy conversion of the whole world and the near approach of the millennium, may not more justly be regarded as a fanatic. While a few thousand pagans in heathen lands are receiving the gospel, **millions in Christian lands are turning away from it and embracing false religions and atheism, and among these we find the educated, the scientific, the so-called higher classes taking the lead. But this need not surprise us; for Jesus himself said respecting the last days, "Nevertheless when the Son of man cometh, shall he find faith on the earth?"**

Luke18:8. {1897 UrS, DAR 732.3; 1912. 780.3}

From this general description, let us come to particulars. Every student of history understand that *like causes produce like effects, and that indications which foretold the occurrence of certain events in one age, will generally reappear when similar events are about to transpire in any other age.* As in the natural world there must be the gathering of clouds and the accumulation of electricity before the storm, so in the *moral and political* world there must be *the dissemination of principles, the formulation of ideas, and the rousing of passions,* before the revolution. *Causes which in the past have led to anarchy, rapine, license and a general disintegration of society, will, if permitted to operate, produce again the same results.* The French Revolution of 1789-1800 stands fixed in history as the "Reign of Terror." *Each succeeding faction* which gained power *during that awful era* shed in torrents the blood of its enemies, until over 2,000,000 lives were sacrificed. All *social order* was destroyed. The *marriage covenant* was abrogated, and lust stalked abroad everywhere, licensed and unrestrained. Christ was *declared* an impostor, and his religion a fraud. *The existence of God was denied, and the reading of his word forbidden. All this was the work of infidelity.* Behold, therefore, in that terrible Revolution, the miniature of the world *without the restraining influence of God's revelation.* And is there danger that this *frightful condition of things may be reproduced* in our own day? Facts constrain us to answer in the affirmative; for *the same causes are operating everywhere to-day which a hundred years ago were at work in France.* The same names and principles may be heard and seen all about us. Let us first notice some of the more *prominent elements* which produced the French Revolution. {1897 UrS, DAR 732.4; 1912. 780.4} {GC 449.1; 583.1-584.2}

1. *Spiritualism.*—Says Samuel Smucker in his Memorable Scenes in French History, p. 116: "We find in the records of that period, materials and events which prove that then it was that the impostures of modern spiritual rappers and mediums were first practiced, in precisely the same way and for the same results as they are at the present day. . . . Count Cagliostro enabled Cardinal Rohan to sup with the deceased D'Alembert, with the king of Prussia, and with Voltaire, all dead some years before. He convinced His Eminence that the worker of these wonders had himself been present with Christ at the marriage in Cana of Galilee. . . . In the triumphs of Cagliostro, of Misner, and of St. Germain, which at this period were at their greatest height, we behold another instance of the uprooting of the firm and stable foundations of society in an excessive desire for novelties, and a restless itching after things new, mysterious and wonderful." {1897 UrS, DAR 733.1; 1912. 781.1}

As a system of pretended communication with the dead, Spiritualism, is as old, at least, as the Mosaic dispensation, for it was strictly forbidden in his day; and it has at favorable epochs manifested itself among men; but its wonder-working phase is peculiar to modern times, and first manifested itself in this country, according to the prophecy of Revelation 13. Its principles and spirit found congenial soil in France in the Revolution. But if what then appeared contributed in any manner to produce the state of society which then existed, what must be its tendency to-day? {1897 UrS, DAR 733.2; 1912. 781.2}

2. *Infidelity.*—Mr. Anderson, in The Annals of the English Bible, p. 494, says: "Never let it be forgotten that before the Revolution of 1792, *the promoters of infidelity in France* are stated to have raised among themselves, and spent, a sum equal to L900,000 in one year,—nay, again and again,—in purchasing, printing, and dispersing *books to corrupt the minds of the people* and

prepare them for *desperate measures*." {1897 UrS, DAR 733.3; 1912. 782.1} *Doomsday Preppers and fears of Marshall law, etc.*

Dr. Dick, in his work on *The Improvement of Society*, p. 154, says: "The way for such a revolution *was prepared by the writings of Voltaire, Mirabeau, Diderot, Helvetius, D'Alembert, Condorcet, Rosseau, and others of the same stamp*, in which *they endeavored to disseminate principles subversive both of natural and revealed religion. Revelation was not only impugned, but entirely set aside. The Deity was banished from the universe, and an imaginary phantom, under the name of the Goddess of Reason, substituted in his place. The carved work of all religious beliefs and moral practice was boldly cut down by Carnot and Robespierre and their atheistical associates. Nature was investigated by pretended philosophers, only with the view to darken the mind, and prevent mankind from considering anything as real but what the hand could grasp or the corporeal eye perceive.*" {1897 UrS, DAR 734.1; 1912. 782.2}

The infidelity of to-day, in many respects, according to the quotation from D'Aubigne, leaves that of France at the time of the Revolution far behind. {1897 UrS, DAR 734.2; 1912. 782.3}

3. **Socialism.**—Webster makes this word synonymous with "**communism**," which he defines as follows: "**The reorganizing of society**, or the doctrine that it should be reorganized, by regulating property, industry, and the sources of livelihood, and also the **domestic relations and social morals of mankind**; socialism, especially the doctrine of a **community of property**, or the negation of individual rights in property." {1897 UrS, DAR 734.3; 1912. 782.4}

These principles were carried into practice in France, and as the result the Revolution blossomed into all its horrid reality. The relations of the different classes of society were completely changed. The monarchy was overthrown, and an infidel republic established on its ruins. The king and queen were beheaded. {1897 UrS, DAR 734.4; 1912. 782.5}

Alison, Vol. IV, p. 151, says: "The confiscation of two thirds of the landed property in the kingdom, which arose from the decrees of the convention against the emigrants, clergy, and persons convicted at the revolutionary tribunals, . . . placed funds worth above L700,000,000 sterling at the disposal of the government." {1897 UrS, DAR 734.5; 1912. 782.6}

Titles of nobility were abolished. *It was a conflict between the rich and the poor, between capital and labor.* The motto of the Revolution was, "Liberty, Equality, Fraternity"—blessed words, but, with the strangest inconsistency, wholly outraged and misapplied. The same principles are treated in the same way to-day, and are shouted as the watchword among the discontented masses and the labor organizations the world over. *The principles of socialism, or communism*, were probably never so widely diffused as at the present time. {1897 UrS, DAR 734.6; 1912. 782.7}

4. **Free Love.**—When the existence of the true God was denied, as it was during the French Revolution, and in his place men set up a lewd woman as the Goddess of Reason, and the object of their highest adoration, it was a natural consequence that the sacredness of the marriage relation should be wholly discarded. Marriage was therefore declared a civil contract, binding only during the pleasure of the contracting parties. Divorce became general, and *the corruption of manners* reached a height never before known in France. One half of the whole number of births in Paris were illegitimate. See Thier's *French Revolution*, Vol. II, p. 380. Free-lovism is an *integral part of the spiritualistic movement* of our day, not so openly advocated as formerly, but none the less cherished and practiced as a part of the boasted "freedom" to which the human race is attaining. {1897 UrS, DAR 734.7; 1912. 783.1}

5. *The Commune*.—This word is derived from *a small territorial district* in France governed by an officer called a mayor. It has come to have a *much more extensive* application at the present time; but the origin of the word is not so important as the *principles* which it is taken to represent. *Of these* we have already had a definition from Webster, and seen a practical illustration in the French Revolution. Thier's French Revolution, Vol. III, p. 106, gives the whole number of persons guillotined during the reign of terror as 1,022,351, besides massacres of other kinds in other places, in some of which the population of whole towns perished. Dr. Dick, in his Improvement of Society, p. 154, says: "Such was the rapidity with which the work of destruction was carried on, that within the short space of ten years not less than three million human beings . . . are supposed to have perished in that country alone, *chiefly through the influence of immoral principles, and the seductions of a false philosophy.*" {1897 UrS, DAR 735.1; 1912. 783.2}

In connection with this, as showing the tendency of the times, may be mentioned *the "International," an association* which, not long since, was prominent and created a good deal of apprehension. The object of its members was *to overthrow those whom they esteemed their enemies*, namely, kings and capitalists. *Its platform was, briefly, the abolition of all class rule and privileges; political and social equality of both sexes; nationalization of land and instruments of production; reduction of hours of labor; education to be controlled by the state, and to be obligatory, gratuitous, and secular; religion to be ignored, a direct system of taxation based upon property, not upon industry; the abolition of all standing armies; and associative production instead of capitalist production.* {1897 UrS, DAR 735.2; 1912. 783.3}{GC 279.3-280.} *Gen. 3:16; Eph. 5:22, Col. 3:18; 1Peter. 3:1.*

It will be seen at once that to put these principles into practice would be completely to change the present political and social relations of society. The different branches of this revolutionary body may now go by different names, as *Nihilists* in Russia, *Communists* in Germany, *Anarchists and Monarchists* in France, *Fenians and Land-Leaguers* in Ireland, the different *secret labor organizations* in this country, and Socialists everywhere. *The principles involved are similar in all their divisions; the end sought, the same; and in the natural order of things, a great crisis in respect to these movements is inevitable.* {1897 UrS, DAR 735.3; 1912. 783.4}

The impress of the Satanic hand is clearly seen in that the state of society sought for is *exactly the opposite of that established by God* in the garden of Eden. There God was supreme; *Christ, by whom God made all things, was recognized and honored*; God's law was the governing rule; a spirit of true worship, prompted by love, controlled man's mind; the marriage relation was sacred; and the Sabbath was honored as God's great memorial. *In the French Revolution*, God was dethroned, Christ crucified afresh, Christianity denounced, and all restraint broken off from the carnal heart, worship discarded, the rest-day abolished, the marriage relation annulled, and *society rent into mournful fragments*. Let Communism prevail, and such is the state of society we shall have again. {1897 UrS, DAR 735.4; 1912. 784.1}

The fruit of this agitation is appearing more and more in the *strained relations between labor and capital*, all the time growing greater, the multiplication of "orders" among the working men, and the combination of capital for self-protection, the great strikes and mobs of 1893-95, necessitating even armed intervention on the part of the government. Suspicion and mistrust everywhere prevail; and "What are we coming to?" is the question that trembles on many a lip. Truly, as our Lord said it would be just before his coming, "men's hearts" are failing them for



fear, and for looking after those things which are coming on the earth." Luke21:26. {1897 UrS, DAR 736.1; 1912. 784.2} *Slavery, financial, or racism, immigration.*

## **American Sentinel.**

### "Christianity and Communism"

THE world to-day is full of theories. Never was human thought more productive of speculation and alleged discoveries relative to panaceas *for social and political*, as well as physical ills. The human mind is prone to inventions. "God hath made man upright," writes Solomon, "but he has sought out many inventions." He has been continually trying, ever since the fall, to invent some means of becoming his own saviour. But his efforts in this line are, of course, as useless as those made to discover the long-sought "perpetual motion." {April 9, 1896 ATJ, AMS 116.1}

The trouble with these "inventions" and theories is, they are human. Man has turned away from a field of knowledge opened before him by the wisdom of God, to wander in the mazes of his own wisdom and speculation. Man cannot be his own saviour. He cannot uplift himself from the plane of his fallen human nature by the force of his own laws and resolutions. But there is one adequate Saviour—Jesus Christ—and one adequate uplifting power for every fallen condition—the power of the gospel of Christ. There is one sure way of attaining happiness here and hereafter, and that is the way of God's word. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. There is one way of securing uninterrupted prosperity, of having all things works together for our good; and that is stated in the inspired utterance, "All things work together for good to them that love God." Rom. 8:28. {April 9, 1896 ATJ, AMS 116.2}

Men, however, are not willing to let happiness and prosperity be assured to them in this way. They have more confidence in the methods dictated by their own wisdom, than in those set forth in the God-ordained scheme of redemption, which their finite wisdom cannot grasp. They have more faith in a tower of babel as a means of attaining heaven than in the ladder of Jacob's dream. Though it is recorded that the ancient builders "left off to build" the structure begun in the plains of Shinar (Gen. 11:1-10), *their descendants have been busy rearing similar towers in the field of ethics, from that time down to the present.* {April 9, 1896 ATJ, AMS 116.3}

The foundation stone of all these structures is salvation by works. Upon this we see being reared to-day *the babel tower of governmental religion. The power of national law is to be made the means of regenerating and saving the nation.* By the works of that law is the nation to be made Christian. *The Christianity of the nation is to be the Christianity of the people; and when the Church, directing human legislation,* shall fulfill(?) the prophecy, "Out of Zion shall go forth the law," the cap-stone of the mighty structure will have been laid. But the work will end in confusion, as it ever has in the past. {April 9, 1896 ATJ, AMS 116.4} See *Guide Book of US Coins 1991 101.2; Pledge of Allegiance 1953 "under God"; etc.*

Another monument of the modern Babylon may be seen in "Christian" communism. Communism is asserted by its advocates to be identical with Christianity. In this guise it is proclaimed from the pulpit, and in one Western college it is even made the basis of a professorship, under the name of "Applied Christianity." But the very name "communism" indicates that the doctrine is one *which deals with masses rather than individuals.* Applied Christianity is the life of Christ in the heart of the individual. *Christianity deals with individuals only,* since it operates only through faith, which is something each person must possess *for*

*himself*. Christianity operates through faith in Christ; *communism operates [sic.] through "faith" in a theory*. The one seeks to give, the other *seeks to receive*. The one means self-denial, the other is *self-assertion*. *Any doctrine which seeks to apply Christianity to the State, or the people en masse, or to make it operative through the theories and conceptions, or laws and resolutions, of men, is not Christianity, but a base counterfeit. It is the doctrine of self-salvation.* {April 9, 1896 ATJ, AMS 116.5}

Communism in the pulpit proclaims that the "revelation of Jesus *was a social idea*," and that "the career of Jesus *was as truly political* as was that of Mazzini or Sumner." It asserts "that Jesus was crucified for *disturbing the social order* of things;" and that "Jesus went at Jerusalem more truly than Parkhurst at New York, and far more wisely." *I* But Jesus himself said, "My kingdom is not of this world." *John 18:36*. He would not allow his servants to use the sword in his behalf. *John 18:10*. He refused to let the multitude make him a king. *John 6:15*. He refused to be made a judge. *Luke 12:14*. Neither military force nor political office pertain to the kingdom of Christ. {April 9, 1896 ATJ, AMS 116.6}

The world does not need more theories and more isms; it has too many of these already. It is not in need of new discoveries in ethics or sociology. It needs more of that which has been known and preached since the world began,—the "faith which worketh by love." More love of humanity by humanity is the world's great need, which no human inventions or theories can supply. More love of humanity means more of God in the heart, for "God is love." And this means more faith in the Word of God, for there is enough of the Spirit of God if only the heart is open to receive him. Thus we come back again to the great truth which men have so persistently slighted, that to the gospel of Jesus Christ, which is "the power of God unto salvation to everyone that believeth," and to that alone, must we look for peace, happiness, satisfaction and true success amidst the vicissitudes and troubles of this life. {April 9, 1896 ATJ, AMS 116.7}

1. See "Communism in the Pulpit," New York Independent, March 26, 1896.

## See Church Creeds study.

Now, if a resolution is passed by this Conference that every institution in this denomination which is doing anything for the advancement of this cause and this truth *must be owned by the whole people*, and that there can be no such thing as that ten men shall say, "We will do something for God in harmony with these principles." you will simply establish a state of things that will discourage, utterly discourage, *little groups of men from coming up* here and there, and establish a principle that by and by will say that every man *must turn over the deed of his farm to the whole people, that we must adopt the community principle, and that everything that the entire denomination, that everything that every Seventh-day Adventist has, must be turned over to the control of the entire people*. This is the principle of communism that seems to be brought in here, and against the principle of individual right. A man who has a farm, a horse, or a cow, a means by which he can earn means and money, that man has a right to use those things for God and humanity as he sees fit; and if he wants to use the means for the advancement of the Seventh-day Adventist cause, he has a right to do that, and the church has not any right to rise up and say that you should use your money for the advancement of the Seventh-day Adventist

cause; that you must turn all your property over to be controlled by the church, the whole people. If you have no right to make such a demand for one man, you have no right to make such a demand for two men; and so all men have a right to do the same thing. {April 6, 1903 N/A, GCB 75.4. JHKellogg}

---

1). Spiritualism. 2). Infidelity. 3). Socialism. 4). Free Love. 5). The Commune.

The report of the Michigan Yearly Conference, published in the *True Wesleyan* of Nov. 15, 1851, says: "***The world, commercial, political, and ecclesiastical, are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion, all connive at sin, reciprocally aid each other, and unite to crush the poor.*** Falsehood is unblushingly uttered in the forum and in the pulpit; *and sins that would shock the moral sensibilities of the heathen go unrebuked in all the great denominations of our land.* These churches are like the Jewish church when the Saviour exclaimed, 'Woe unto you, scribes and Pharisees, hypocrites.'" Is their condition any better now than it was then? {1897 DAR 665.10}

It was popery that had begun the work ***which atheism was completing. The policy of Rome had wrought out those conditions, social, political, and religious, that were hurrying France on to ruin.*** Writers, in referring to the horrors of the Revolution, say that these excesses are to be charged upon the throne and the church. (See Appendix.) In strict justice they are to be charged upon the church. ***Popery had poisoned the minds of kings against*** the Reformation, as an enemy to the crown, an element of discord that would be fatal to the peace and harmony of the nation. It was the genius of Rome that by this means inspired the direst cruelty and the most galling oppression which proceeded from the throne. {GC 276.4}

Note today we may place protestants for popery-rome, Why? babylon made all nations, committed fornication with kings of the earth. Wondered, Image.

ANSWER.—The events transpiring in the East are worthy of special attention, and their significance as signs should be marked; but it should be remembered that there is a Western question which is equally significant. Events are moving here, the currents of which are eddying around our own feet, which are just as significant and striking as signs as anything can be. Signs are multiplying on every hand. In our own country they are manifested in ***political, social, and religious movements***, especially the latter. Backsliding and apostasy from some of the highest and noblest principles among men, are apparent in our land. The everlasting truth, incorporated in the Declaration of the Independence of the United States, that ***"governments derive their just powers from the consent of the governed,"*** is repudiated by a growing party in our own country, and denounced as the "old Philadelphia lie." They would have it that governments derive all their powers directly from God. Said power, to be interpreted and applied by His agents, *alias themselves*. Secondly, the Constitution of the United States, a document which has been described by a leading organ of public opinion in England as "the most sacred political document in the world," has been repudiated. It has been denied the privilege of following the flag. The United States has shown itself willing to, extend its jurisdiction over subject peoples, while at the

same time it denies to them the civil and religious rights which the Constitution guarantees to all people. This is national apostasy, and this is to-day taking place right before our eyes. It ought to make the nerves of every intelligent man tremble with apprehension when he contemplates the inevitable result of such a course. Ancient prophecy foretold it, modern prophecy repeats and applies it. It says "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power [which it is now doing], when she shall reach over the abyss to clasp hands with Spiritualism [which she is now doing], when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government [which she is now doing], and shall make provision for the propagation of papal falsehood and delusions, then [which is now] we may know that the time has come for the marvelous working of Satan, and that the end is near. As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight never to return"—"*Testimony for the Church,*" No. 32, page 207, quoted in "*The Marvel of Nations,*" page 298. {RH 1-28-1902. Vol. 29, No 4. Whole No. 2465. Para. 4}

{GC 281.3} Above.

White and Protestant—{SW. 75.1}

**1). *Spiritualism.*** 1Sam 28:7; Solomon and his wives gods; Isa. 8:19; Ex. 22:18; Due. 18:10-12\*

Through the two great errors, the *immortality* of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience. {GC 588.1}

As *spiritualism* more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power. {GC 588.2}

**2). *Infidelity—atheism.*** {GC 281.3} Above.

All too well the people had learned the lessons of cruelty and torture which Rome had so diligently taught. A day of retribution at last had come. It was not now the disciples of Jesus that were thrust into dungeons and dragged to the stake. Long ago these had perished or been driven into exile. *Unsparing Rome now felt the deadly power of those whom she had trained to delight in deeds of blood. "The example of persecution which the clergy of France had*

*exhibited for so many ages, was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics.*" (See Appendix.) {GC 283.2}{GC 655.4}—protestant pastors.

This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, "the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity."—Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. "*France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe.* Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but *France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God*, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."—*Blackwood's Magazine*, November, 1870. {GC 269.4}

3). and 5). *Socialism/Comune*, war of Capital and Labour; 1Kings 12:1-16; Gen. 31:1-? verse 4; Ex. 5:18; 1Tim. 5:18; James 5:4; Taxes, Luke 2:1-5; DA 55.1-57; 88.3-89; 30.1; 272; 433.5. No Class distinction, Num. 16:3,13; Due. 18:10-12\*

**Note: Here is the foundation for the two horned Rev. 13:11, beast, at the signing of constitution—like other nations 1Sam 8:5-, 12:17, speaking as a dragon—an image Rev. 13:14,15. If you are not of a nation as a Christian, why seek to make one like—all the others. Notice the history of Israel, They chose not to have God lead them asking for a king, and their downward trend—spake as a dragon, was to reject Christ.**

1Sam. 8:10-22; Due. 17:14-17; 4T 551.3; PP 535.2-536.2.

4T 551.3—*The ranks of society were never to be equalized, for the diversity of condition which characterizes our race is one of the means by which God has designed to prove and develop character.* Many have urged with great enthusiasm that all men should have an equal share in the temporal blessings of God, but this was not the purpose of the creator.

1897 DAR 736.1. For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fill these cities, the conditions brought about by the *labor unions and the strikes*, would prove a great hindrance to our work. Men are seeking to

bring those engaged in the different trades under bondage to certain unions. This is not God's planning, but the planning of a power that we should in no wise acknowledge. God's word is fulfilling; the wicked are binding themselves up in bundles ready to be burned. {CH 273.2}

We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. We are ***not to unite with secret societies or with trades unions***. We are to stand free in God, looking constantly to Christ for instruction. All our movements are to be made with a realization of the importance of the work to be accomplished for God.—Testimonies for the Church, vol. 7, p. 84 (1902).

Through the working of ***trusts*** and the results of ***labor unions*** and strikes, ***the conditions*** of life in the city are constantly becoming more and more difficult. Serious troubles are before us, and for many families removal from the cities will become a necessity. {AH 136.4}

For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fill these cities, the conditions brought about by the ***labor unions*** and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under bondage to certain ***unions***. This is not God's planning, but the planning of a power that we should in no wise acknowledge. God's word is fulfilling; the wicked are binding themselves up in bundles ready to be burned. {CH 273.2}

We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. ***We are not to unite with secret societies or with trades unions***. We are to stand free in God, looking constantly to Christ for instruction. All our movements are to be made with a realization of the importance of the work to be accomplished for God.—Testimonies for the Church, vol. 7, p. 84 (1902). {CH 273.3}

{CL 9.5}

<http://www.csmonitor.com/USA/2015/0222/New-poll-finds-Americans-think-rich-should-be-taxed-more>

Christ is the Saviour of the body as verily as He is the Saviour of the soul. His first sermon at Nazareth shows this. . . . This command [2 Corinthians 6:17] is just as valid today as when God gave it to Moses to give to the children of Israel. The sins against which ancient Israel were warned have led modern Israel into byways and forbidden paths. The professed people of God have made those who are trampling under foot His commandments their counselors. {9MR 130.1}

They have weakened their hold on God by ***uniting in politics*** with unbelievers. ***By parading their political belief before the world, just as worldlings do, they have created division, strife, and jealousy among themselves. The influence of this course of action is a great offense to God, and He cannot and will not prosper those who follow it.*** . . . {9MR 130.2}

We are to work distinctly in God's lines, refusing to follow worldly practices. The exhibitions made in Battle Creek regarding ***political*** questions have not raised any soul who has acted a part in them in God's estimation. Thus God's people have given evidence to the world that they had not the love of God in their hearts, whatever might be their profession. Those who have distinguished themselves in ***politics, who have paraded their political differences***, were looked

upon, not only by human spectators but by the Lord Jesus, who gave His life to save a perishing world. *The heavenly universe watched their course with disapproval, and Satan and his synagogue watched also.* They were a spectacle to the world, to angels, and to men. {9MR 130.3}

By this course of action, you have convinced many that you are not what you claim to be. In spirit and action you are no more true to God than are those watching you. *The spirit which has led you to link up with the world in political matters, has so dimmed your spiritual discernment,* that you would lay yourselves open to the world as some of you have done, hiding the fact that you have God as a leader and guide. You have carried to worldlings matters which concern only our own people, called out from the world to be a peculiar people, who are to look for guidance and direction to heavenly agencies. Of those who have acted thus, after having great light and great opportunities, God says, "Ye know not what spirit ye are of." . . . {9MR 130.4}

As the sons and daughters of God, *we are to have nothing to do with political strife.* Those who engage in these contests make Satan glad, for he knows that they will exhibit the natural attributes of unregenerate hearts.—Manuscript 75, 1898, pp. 1, 3,4,9. ("Come Out From Among Them, and Be Ye Separate," June 6, 1898.)

**4). Free Love.** Gen. 19:5; Judges 19:22; Num. 25:6; 1Kings 11:3\*; 1Kings 5:13.

France presented also the characteristics which especially *distinguished Sodom.* During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And the historian presents together the *atheism* and the *licentiousness* of France, as given in the *prophecy*: "Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of *a mere civil contract of a transitory character, which any two persons* might engage in and *cast loose at pleasure.* . . . If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage. . . . Sophie Arnould, an actress famous for the witty things she said, described the republican marriage as 'the sacrament of adultery.'"—Scott, vol. 1, ch. 17. {GC 270.1}

Note Daniel 11:37—Gen. 3:16, and Revelation 11:8.