

itualism; and also the doctrine that the first day of the week is the Christian Sabbath. {DAR 587.4}.

Let, now, an ecclesiastical organization be formed by these churches, let the government legalize such organization, and give it power (a power which it will not have till the government does grant it) to enforce upon the people the dogmas which the different denominations can all adopt as the basis of union, and what do we have? -- Just what the prophecy represents, -- an image to the papal beast, endowed with life by the two-horned beast, to speak and act with power. {DAR 588.1}.

And behold, just such an organization as this, a colossal union of the leading churches of this country, constituting the greatest and most powerful federation ever formed in the history of this nation, has within the last few years come into existence. The mere formation of such a confederacy, apart from any question of what is to come from it, is one of the greatest events of modern times; and indeed is hailed by its advocates as the greatest religious movement since the Reformation. And this great federation, it is to be noted, has been formed for the express purpose of controlling the politics and the legislation of the country, in the interests, as they view it, of Christianity. By such means they expect to bring the nation to Christ, and by the extension of the plan to other nations, usher in the kingdom of Christ on earth. That is what they say. {DAR 588.2}.

Let us note briefly the leading facts pertaining to the formation and present working of this mighty federation. {DAR 588.3}. In the year 1900, a meeting of Protestant ministers was held in New York City, at which was organized the "National Federation of Churches." This was followed by the formation of state and local federations throughout the country. {DAR 588.4}. Two years later, at a meeting of the organization in Washington, D. C., a committee of correspondence was chosen, which sent to all the leading Protestant churches in the United States, an address on "The Co-operative Relationship of the Churches of Jesus Christ, in Christian work." A call was made for "the concentration of effort for the removal of social evils, the cleansing of the centers of vice and corruption, and the promotion of temperance, Sabbath observance, and general morality." {DAR 588.5}.

By November, 1905, the plan of general federation was sufficiently advanced for the holding of the first general convention in Carnegie Hall, New York City, at which were present several hundred delegates representing all the leading Protestant churches in the United States. Denominations with a membership of 500,000 or more were allowed fifty delegates at the conference, while those with less than 100,000 membership were allowed five delegates each. In a speech of

welcome on behalf of the churches of Greater New York, Dr. R. S. MacArthur said that the conference meant more to America and to the world than any other that had ever been held. {DAR 589.1}.

At another meeting, when the report on federation was under consideration, one speaker (Dr. Dickey) said: "I trust that one of the practical results of this conference will be the organization of a force that law-breakers and law-makers will respect and head, when great questions of morals are involved. Our gospel is the fulfilment of the law. It is our province, in the name of our Supreme King, and seeking the good of mankind, to ask rulers to respect the church." And at the final meeting of the conference, Bishop Hendrix, of the Methodist Episcopal Church, spoke of the nation as being the last product of the church, and of Christ as being the world's first citizen. "Christ," said the bishop, "is not a Saviour from the world, implying separation therefrom, but the Saviour of the world; and the kingdom of God is to come by the quiet processes of civic righteousness." {DAR 589.2}.

The close of this convention saw the federation fully formed, and ready to begin its activities in the affairs of church and state. It embraced, according to official statements, thirty denominations, and eighteen million church communicants, representing a general following of fifty millions of people. The scope of its intended operations may be seen from the following official statement, which we quote from the Plan of Federation: {DAR 589.3}.

"To secure a large combined influence for the churches of Christ, in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life." {DAR 591.1}. The power of this church federation therefore will be felt "in all matters affecting the moral and social condition of the people" and "in every relation of human life; "which is to say that it will be felt in everything, and everywhere, throughout the nation. {DAR 591.2}.

This tract is a 'must read'.

Spiritualism

Part 3-The wonder working powers

THE LOUD CRY HERALD MINISTRY
Box 315, Katima Mulilo, Namibia, 9000
Web: www.theloudcryherald.com
Email: josh@theloudcryherald.com

The Saviour, predicting events to occur just before his second coming, says, "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Here, again, are wonders foretold, wrought for the purpose of deception, so powerful that, were it possible, even the very elect would be deceived by them. {DAR 584.1}.

Thus we have a prophecy (and there are many others) setting forth the development, in the last days, of a wonder-working power, manifested to a startling and unprecedented degree in the interest of falsehood and error. The earthly government with which it was to be especially connected is that represented by the two-horned beast, or false prophet. The agency lying back of the outward manifestations was to be Satanic, the spirit of devils. The prophecy calls for such a work as this in America at the present time. Do we behold anything like it? Read the answer in the lamentation of the prophet: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Stand aghast, O earth; tremble, ye people, but be not deceived! {DAR 584.2}.

The huge specter of evil confronts us, as the prophet declared. Satan is loosed. From the depth of Tartarus myriads of demons swarm over the land. The prince of darkness manifests himself as never before, and throwing over his work a would-be heavenly garb, her calls it -- Spiritualism. {DAR 585.1}.

Does Spiritualism, then, bear these marks of Satanic agency?

(a) The spirits which communicate claim to be the spirits of our departed friends. But the Bible, in the most explicit terms, assures us that the dead are wholly inactive and unconscious till the resurrection; that the dead know not anything (Eccl. 9:5); that every operation of the mind has ceased (Ps. 146:4); that every emotion of the heart is suspended (Eccl. 9:6); and that there is neither work, nor device, nor knowledge, nor wisdom in the grave where they lie. Eccl. 9:10. Whatever intelligence, therefor, comes to us professing to be one of our dead friends, comes claiming to be what, from the word of God, we know he is not. But angels of God do not lie; therefor these are not the good angels. Spirits of devils will lie; this is their work; and these are the credentials which at the very outset they hand us. {DAR 585.3}

(b) The doctrines which they teach are also directly contrary to the Bible. They deny God. They deny Christ. They deny atonement. They deny the Bible. They deny the existence

of sin, and all distinction between right and wrong. They deny the sacredness of the marriage covenant; and, interspersing their utterance with blasphemies against God and his son, and everything that is lovely, and good, and pure, they give the freest license to every propensity to sin, and to every carnal and fleshly lust. Tell us not that these things, openly taught under the garb of religion, and backed up by supernatural sights and sounds, are anything less than Satan's masterpiece. For proof that these charges are none too severe, see the book "Past, Present, and Future," containing quotations from their own writings. (Review and Herald Publishing Association, Takoma Park, Washington, D. C.) {DAR 585.4}

Spiritualism answers accurately to the prophecy in the exhibition of great signs and wonders.

Among its many achievements, these may be mentioned: Various articles have been transported from place to place by spirits alone; beautiful music has been produced independent of human agency, with and without the aid of visible instruments; many well-attested cases of healing have been presented; persons have been carried through the air by the spirits in the presence of many others; tables have been suspended in the air with several persons upon them; and, finally, spirits have presented themselves in bodily form, and talked with an audible voice. {DAR 585.5}

Spiritualism answers to the prophecy in that it had its origin in the United States, thus connecting its wonders with the work of the two-horned beast.

Commencing in Hydesville, N. Y., in the family of Mr. John D. Fox, in the latter part of March, 1848, it spread with incredible rapidity through all the world. A letter to the writer from a leading Spiritualist publisher, December, 1895, claims five million believers in the United States, and fifty million throughout the world. Of those who have become its devotees, Judge Edmonds said, as long ago as 1853:- {DAR 586.1}: "Besides the undistinguished multitude, there are many now of high standing and talent ranked among them, -- doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher counts, member of Congress, foreign ambassadors, and ex-members of the United States Senate." {DAR 586.2}. The foregoing statement was written many years ago; and from that time to this the work of the spirits has been steadily progressing, and spreading among all classes of people. {DAR 586.3}.

One reason why it is now difficult to estimate the number of those who might properly be denominated Spiritual-

ists, is that the more prominent and respectable of the adherents of this movement are drawing under cover the obnoxious and immoral features of the system, heretofore so prominent, and assuming a Christian garb. By this move they bring themselves and a multitude of church-members upon common ground, where there is no distinction between them in fact, though there still may be in name; the latter still remaining with their various denominations. {DAR 586.4}. A little work by Hudson Tuttle, *What Is Spiritualism?* p. 6, gives a list of twenty-two emperors, queens, princes, and members of the nobility, who have through Spiritualism sought counsel in their affairs, or favored and supported its claims. It is thus preparing to fulfil Rev. 16:14, and gather the nations to the battle of the great day. {DAR 587.1}.

An Image to the beast. Closely associated with this working of miracles is the erection of an image to the beast. The prophet thus connects the two in verse 14: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live." The deception accomplished by the working of the miracles prepares the way for compliance with this demand for the formation of an image to the beast. {DAR 587.2}. To understand what would be an image of the papacy, we must first gain some definite idea of what constitutes the papacy itself. The full development of the beast, or the establishment of papal supremacy, dates from the famous letter of Justinian, which was made effective in A. D. 538, constituting the pope the head of the church and the corrector of heretics. The Papacy was a church clothes with civil power, -- an ecclesiastical body having authority to punish all dissenters with confiscation of goods, imprisonment, torture, and death.

What would be an image of the papacy? Another ecclesiastical establishment clothed with similar power. How could such an image be formed in the United States? Let the Protestant churches be clothed with power to define and punish heresy, to enforce their dogmas under the pains and penalties of the civil law, and should we not have an exact representation of the papacy during the days of its supremacy? {DAR 587.3}. It may be objected that whereas the papal church was comparatively a unit, and hence could act in harmony in all its departments in enforcing its dogmas, the Protestant church is so divided as to be unable to agree in regard to what doctrines shall be made imperative on the people. The answer is, There are certain points which they hold in common, and which are sufficient to form a basis of co-operation. Chief among these may be mentioned the doctrine of the conscious state of the dead and the immorality of the soul, which is both the foundation and superstructure of Spir-