

Socialism:

AN ENEMY OF GOD
—AND—
OF THE GOSPEL

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SOCIALISM:

An Enemy of God and of the Gospel

THE rapid spread of the principles of Socialism, especially among those who do not think for themselves, but are ever ready to accept the latest fallacy, if only it be proclaimed in strong assertion, and with vehemence, and promises to bring better conditions—calls for consideration.

Upon the political and agrarian aspects of Socialism we do not here enter, further than to say that they are as impossible, as they are undesirable, and can never be realized, as most of their advocates very well know.

But the attitude of Socialism toward God, His Word, and His Gospel, being that of open and defiant hostility, cannot be allowed to pass unnoticed. Whatever blasphemes the Name of the God of heaven, denies the honours due to His Christ, and degrades the Gospel of His grace and its present work in the salvation and uplifting of fallen men, must be exposed and resisted, and warning given to those in most danger of being entangled and deceived, to beware of taking the first steps on a path the end of which is destruction

and perdition. And although one would naturally expect that none who are professedly the children of God, born again and indwelt by His Spirit, and confessing Jesus Christ as their personal Saviour and Lord, could be found adhering to, or conniving with such an utterly godless system, there are found some who bear the Christian name in alliance with it, whose deliverance we seek.

Socialism and Atheism

IN order to mask the real attitude of Socialism towards religion, and conciliate so-called "Christian Socialists" and church members, whose co-operation at election times is not to be despised, Mr. J. Keir Hardie informs them in his *Serfdom to Socialism*, "Socialism takes no more cognisance of the religious opinions of its leaders than does either Liberalism or Conservatism." This statement is entirely misleading. It is a mask to hide the true character of Socialism, which, according to the voice of its leaders, is opposed to all "religious opinions," and regards belief in God, in Christ, and in the Bible, as hindrances to its aims. There need be no doubt about this, for the recognised leaders of the movement have openly proclaimed their Atheism.

Bebel, one of the front rank international leaders of Socialism, says, "We aim in the dominion of economics at Socialism, and in the dominion of what is called religion, at *Atheism*." And Boruttau, with other prominent leaders, describes Socialism as "a new view of the world, which in the department of religion expresses itself as Atheism." Mr. Belfort Bax is no less explicit in his determination to do away with all profession of Christianity in order to the establish-

ment of Atheistic Socialism. In his book, *The Religion of Socialism*, he informs the reader, "The establishment of society on a Socialistic basis would imply the definite abandonment of all theological cults, since the notion of a transcendent God or semi-divine prophet is but the counterpart and analogy of the transcendent governing class." And Mr. Robert Blatchford, the editor of *The Clarion*, who is described by a contemporary Socialist writer as "one who has made Socialists by the hundred thousand," and is regarded by all-round Socialists as one of the "stars" of the whole movement (although some of its clerical supporters and advocates attempt to discredit him), has sent forth to the world in terms which need not be mistaken, his avowed Atheism, and rejection of every doctrine of Christianity. Here are his words, "I deny the existence of a heavenly Father. I deny the efficacy of prayer. I deny the providence of God. I deny the truth of the Old and New Testament. I deny the truth of the Gospels. I do not believe any miracle was ever performed. I do not believe that Christ was Divine. I do not believe that Christ died for man. I do not believe that He ever rose from the dead. I am strongly inclined to believe that He never existed at all. I do not believe there is any heaven, and I scorn the idea of Hell." Just so, Mr. Blatchford. You are at any-rate honest in stating where you stand in regard to God, to Christ, to the Bible, and its teachings. But what about your co-workers who profess to be children of the God whose existence you deny, and confess themselves disciples of the Christ who is thus blasphemed? Mr. Blatchford has already determined that they will have to be converted to his Atheism. Here are his words: "The man

who voted Tory because one Socialist was not a Christian, cannot be parleyed with. He *must be converted*. And he is typical of millions. The Labour men who will not attack the so-called religions because they are Christians, are in the same position as the workers who will not join the Socialist Party because they are Radicals. They *will have to be converted*. And there is abundant evidence that Christians who continue in this godless alliance are very soon "converted" by the influence of those whose company they keep, and whose lead they are bound to follow. Does the reader know a single child of God who has allied himself to the ranks of the so-called "Labour Party," whose leaders are Atheists and avowed haters of Christ and Christianity, whose Christian testimony has not been affected by the company he is found in, and who has not become a backslider in heart and in life? And the end is not yet.

Socialism an Enemy of God's Gospel

ALTHOUGH some who remain in the ranks of Modern Socialism profess to retain a nominal adherence to the doctrines of the Gospel, the leaders of the movement have openly avowed their disbelief of all that God says in His Word regarding the ruin of man, and the remedy which He has provided in the Gospel for man's present salvation, moral uplifting, and fulness of blessing for time and eternity. Socialists do not want the Gospel. They sneer at it.

Mr. Bernard Shaw, in crude and blasphemous language, tells his readers that "Popular Christianity has for its emblem a gibbet: for its chief sensation a sanguinary execution after torture: for

its central mystery an insane vengeance bought off by a trumpery expiation." What do the so-called "Christian Socialists" think of this deliverance from their "comrade" and fellow-worker? Possibly most of them have reached that condition of conscience regarding Divine things, which as Professor Flints puts it, can "regard incompatible things as consistent." But if one who professes to own the Cross as the procuring cause of his salvation, to trust in Jesus Christ as his Saviour, and to confess Him as his Lord, can stand by the side of, and own as "comrades" such blasphemers of that Holy Name, his Christianity is a mere name. And having disowned the Person and Cross of Christ, it is not to be wondered at, that Mr. Shaw denies the blessings which the Gospel brings, so he says:—"Forgiveness, absolution, atonement, are figments." To him, and those who are deceived by his blasphemies, they may be, but to tens of thousands who have long known and proved in personal experience, "the blessedness of the man whose iniquities are forgiven" (Rom. iv. 6, 7), they are grand realities. Thus there is no room for the Gospel of God concerning His Son in the Socialist propaganda, which as Mr. Bosanquet tells us, "has *ex cathedra* avowed Atheism as its religion," and as Dr. Schäffle says, "Socialism of the present day, is out-and-out irreligious and hostile to the church." And this is the truth. Yet Mr. J. Keir Hardie blandly tells his readers that Socialism is "a handmaid to religion, and as such entitled to the support of all who pray for the coming of Christ's kingdom upon earth." But we would respectfully decline to engage a "handmaid" who traduces her mistress, in the manner Socialist leaders defame the Gospel.

Socialism has a Gospel of its Own

IN his *Creed of Collectivism*, Mr. W. G. P. French, tells us, "Socialism is the Gospel of Atonement of Humanity for man's inhumanity to man. Socialism is the second coming of the Elder Brother, Socialism is Faith in the Motherhood of God, Hope in the Comradelike of Humanity, and Charity for all the world." In these flowery but empty words, you have the gospel of Socialism. Poor enough it is ! There is nothing in it to raise a ruined sinner from the pit into which he has fallen, nothing to break the bonds of sin wherein he is bound, nothing to bring him near to God, or to bring God into his life, with that peace which comes through the knowledge of God who gave His Son (John iii. 16). Sin being the root cause of all human misery and suffering, no remedy for man's uplifting can be of any permanent value which leaves out of its reckoning the great fact that "the way of transgressors is hard" (Prov. xiii. 15), and that while sinners are separated from God by sin (Isa. lix. 2), they can never know either His Fatherly care or His Motherly comfort (Matt. vi. 32; Isa. lxvi. 13). There is one, and only one means of reconciliation with God—not the "atonement of humanity," whatever that may mean—but as the Scripture informs us, to be "Reconciled to God by the death of His Son" (Rom. v. 10), which as many know in happy experience, is a grand reality—not a jargon of empty phraseology like the Socialistic gospel.

The Socialistic Heaven.

WHILE the Gospel of God brings to those who believe it a present salvation in Christ, present peace with God, and a bright and blessed hope of future glory (Rom. v. 1-3), with an inheritance reserved in heaven (1 Peter i. 4), the Socialist gospel can only hold out an uncertain hope of securing other people's property wherewith to make a heaven below. The declaration of Dr. Zacher, a French Socialist leader—translated into English by a clergyman, forsooth—is as follows: “When God is driven out of the brains of men, the whole system of privilege *by the grace of God* comes to the ground, and when heaven hereafter is recognised as a big lie, men will attempt to establish heaven here.” Precisely! And that this is all the heaven Socialism offers or wants, is abundantly clear from what Professor Karl Pearson, a leading English Socialist writer, affirms. He says, “Man in judging of conduct, is concerned only with the present life: he has to make it as full, and as joyous as he is able.” And again, “Socialism arises from the recognition that the sole aim of mankind is happiness in this life.” This is nothing new. It has been tried for six thousand years, by each succeeding generation of materialists and sceptics, and in all ages has proved a total failure. Man, living in sin, without God, can never be happy, nor can he be satisfied. The first to lead off along this path was Cain, after he had murdered his brother, and gone out as a “fugitive” (Gen. iii. 14) from the presence of the Lord, with the cringing fear of Divine retribution haunting his mind. To help him to forget his crime, and make

his lot as "joyous as he was able," he began to build a city, in which the sound of "the harp and the organ" was shortly heard, and everything seemed to advance towards making "happiness in this life"—as "full" as the Socialist's highest hopes can conceive. But the Flood ended it all suddenly, as the vengeance of heaven will for them that "know not God, and obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 8, 9), and for all His enemies, in an hour when they are saying, "Peace and safety" (1 Thess. v. 2), and in which the combined forces of lawlessness are found, saying—"Let us break their bands asunder, and cast their cords from us." Does their threat disturb the majesty of the eternal throne in the heavens? Not for a moment. For it is of that time and these God-haters that we read—"He that sitteth in the heavens shall laugh: The Lord shall have them in derision. THEN shall He speak unto them in His wrath and vex them in His sore displeasure" (Psa. ii. 3-5). And thus in a moment, does the Socialistic heaven and all who have by deception been lured within it, meet their doom at the hand of that God who has long been patient, but who will at last speak out. And when He does, His enemies, now bold in their defiance and blasphemy, shall quail before Him, and lick the dust in presence of His Power and Glory.

Socialism and Marriage.

THERE is one aspect of the teaching of Socialism which for obvious reasons is not often referred to by open-air speakers, or in the daily papers. It would arouse opposition among many for whose

votes Socialists appeal at election times, and reveal more of the workings of their proposed system than it would be wise to allow "the man in the street" to know at present. But it will come out in full measure in due time. Already the acknowledged leaders of Socialism have given their fiat on the matter in terms which cannot be misunderstood. They want to abolish marriage, and according to Dr. and Mrs. Aveling, "the contract between man and woman will be of a purely private nature, without the intervention of any public functionary. The woman will no longer be man's slave, but his equal. For divorce there will be no need." And Mrs. Snowden in her book, *The Woman Socialist*, tells her readers that under the new conditions when Socialism is in power, the following happy (?) conditions will exist:—"Free as the wind, the Socialist wife will be bound only by her natural love for husband and children," and that incompatibility of temper or such like, will be a ground for "complete dissolution of the contract, with leave to enter into another marriage." And this is not the *full* measure of the doctrine, for, speaking in Kentish Town on November 12th, 1907, Mr. H. Quelch is reported to have said, "I am in favour of Free Love. What love are we in favour of if we are not in favour of Free Love? I do want to abolish marriage. I do want to see the whole system of Society as at present constituted swept away . . . We want no marriage bond: we want no bonds at all. We do want Free Love." Professor Pearson writes, "The Socialist movement with its *new* morality, and the movement for sex-equality, must surely and rapidly undermine our current marriage customs and marriage laws,"

and Mr. Bernard Shaw, whose confessed Atheism has already been noted, states that "The sum of the matter is, that unless woman repudiates her womanliness, her duty to her husband, and to her children, to society, to the law, and to every one but herself, she cannot emancipate herself." It may be said that many who are ardent Socialists, differ from these immoral and utterly inhumane proposals, but they are inherent in the system, and cannot be severed from it. Let the "Christian Socialist" face this, and understand that he cannot give his support to one portion of the fabric, without helping on, and being a supporter of the whole. A recent writer commenting on this "doctrine of demons"—for such "forbidding to marry" truly is (see 1 Tim. v. 1-3)—says, "Abolish marriage, break down the sacredness of motherhood, and the unashamed right of childhood, and every institution of order and decency will go down with a crash." Let all sympathisers with Socialism, who stand for morality, keep this well in view.

Socialism and the Family

AS might be expected, there is to be no family life when Socialism comes into power. Mr. H. M. Hyndman predicts "the complete change in all family relations" which must issue in "a widely extended communism." All that savours of family life is to be consigned, like marriage, to oblivion. Parents are not to have the care or upbringing of their children: they belong to the State. According to Mr. H. G. Wells, an English Socialist Leader, "Socialism repudiates the private ownership of the head of the family, as completely as it repudiates any other

sort of private ownership." A man's children are not his own. Mr. William Morris says, "property in children would cease to exist"—children like everything else belong to the State, and the father—as *Contemporary Socialism* informs us, is simply "to think, speak, train his children, or even beget them, as the State directs or allows, in the interest of the common good." "Socialist mothers," Mrs. Snowden tells them in *The Woman Socialist*, will be allowed to "take charge of the very early years" of their children, but after that, they are to be housed in huge institutions, where their upbringing and education will be looked after by officials appointed by the State, which all will be called upon equally to pay for. Such is to be the future of family life in the Socialist regime. Is the reader enamoured by its prospect? Would he like to surrender his home, and his "ain fireside" for a huge Model Lodging-house or Barracks for himself, and a State-supported Foundling's Home for his children? This is what Socialism has on its programme, and every vote or penny given in its support is helping to hasten its realisation.

Socialism and Government

THE words of our Divine Lord to those who asked Him concerning the paying of tribute to a corrupt form of government, were, "Render unto Cæsar the things which are Cæsar's" (Matt. xxii. 21). And the apostle wrote to Christians persecuted under the rule of a cruel heathen despot, "Fear God: honour the king" (1 Pet. ii. 17). Socialism is opposed to this. In a speech by J. Keir Hardie, at Chester le Street, in July, 1910, he is reported in *The Daily Express*

as having said:—"There are differences of opinion about the wisdom or unwisdom of having a king. I have no doubt whatever in my mind on the subject. I regard the existence of a king as a proof of lunacy among the people. A sane people would insist on ruling themselves." And among the Social Democratic Federation's aims, as given by Mr. Quelch, is "the Abolition of Monarch." This subject, like the Abolition of Marriage, and the destruction of Family Life, does not form a chief subject of discourse on Socialistic platforms, for the more cautious speaker knows, that people generally in the British Isles are not yet prepared to accept these "reforms," (?) so he chooses his topics and adapts his language to their tastes. But the entire abolition of Monarchy, the dethronement of the King, and the establishment of a Socialist Republic, with Atheists, Anarchists, and Rebels against all authority—Divine and human—as its leaders, are chief parts of the Socialist scheme. How does the reader contemplate life under such conditions? And how much of his "Christianity" does the "Christian Socialist" expect to have "liberty" to practice, under these godless rulers?

Revolution, Anarchy, and Murder

ALTHOUGH Socialists in their milder speeches, propose to acquire land and private property "by Act of Parliament and purchase," and without recourse to force, the militant and revolutionary spirit is being wrought up in the ranks, by seditious writings and incitations to anarchy, as some recent events and crimes, by both men and women, abundantly prove. The great French

Revolution, which began with degrees of expropriation, and ended in wholesale murder, was cited by the French Social leader, M. Jaures, in the Chamber of Deputies, as their present model. And many of the English Socialist leaders, hold out, and teach the same doctrine, which in turn is rolled out in flaming sentences by the public-park and street orators of the cause. And Mr. Rae, whose voice on such matters is regarded by Militant Socialists as a supreme authority says, in *Contemporary Socialism*, that, the aims of Modern Socialism are not something in the dim future, but objects "of immediate accomplishment—if possible, by ordinary constitutional means, but if not *by revolution*." Their energies in recent years in proclaiming a "class war," inciting to rebellion, fomenting and directing strikes, foreshadow what part they are ready to take in a blood-stained Revolution.

That Socialism is already prepared to adopt such means is no secret. Its recognised spokesmen have loudly proclaimed their plan of campaign from the housetops. In *Justice*, Mr. H. Quelch informs us—"We are prepared to use any means, any weapon, from the ballot box to the bomb: from organised ruling to organised revolt: from Parliamentary contests to political assassination—which opportunity offers, and which will help on the end. Let this be understood, we have absolutely no scruples as to the means to be employed." And Herr Bebel, when speaking in the German Reichstag, said—"There are only two ways of obtaining our economic ends, the one is the gradual supplanting of the private undertakers, by means of legislation . . . the other, and decidedly shorter, though also *violent* way, would be forcibly expropriation—the

abolition of private undertakers at one stroke, *irrespective of the means* to be employed." And that their English "comrades" are not a whit behind, the following resolution passed at the International Congress in London, bears witness: "For the attainment of the end kept in view, namely, the annihilation of all rulers, ministers, the nobility, the clergy, the chief capitalists, and other exploiters, *every means is allowed*, and therefore careful attention to the study of chemistry, and the preparation of explosives, as the most effective means is recommended."

Here is a pretty decalogue and plan of campaign for "Christian Socialists" to share. How does "The Brotherhood of man" so widely preached, accord with the "study of Chemistry" for "the preparation of explosives," to blow up part of the "brotherhood" who will not yield to less "effective means"? And where is the consistency of this with the last address of the late Frances E. Willard, founder of *The Women's Christian Temperance Union*, in favour of Socialism, which ended with the following fair words:—"What the Socialist desires is, that the Corporation of Humanity should control all production. Beloved comrades, this is the higher way. It eliminates the motives of a selfish life, it enacts into our everyday life the ethics of Christ's Gospel. Nothing else can bring the glad day of *Universal Brotherhood*." But while Miss Willard's followers are dreaming of their efforts bringing in the glad day of "universal brotherhood," their more ardent fellow-workers on the other flank of the Socialist army, are studying the "preparation of explosives," which they regard as a more "effective" means of bringing their plans to fruition. Yet we are asked by the

Christian Socialist Fellowship Circular in which these words appear, to shut our eyes to these slight discrepancies, and to accept the whole as "the ethics of Christ's Gospel" and as "Christianity applied."

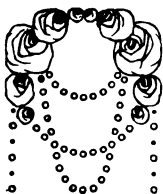
The Gospel the Only Remedy

THERE is one, and only one supreme remedy for the misery of mankind, that is "The Gospel of God concerning His Son Jesus Christ our Lord" (Rom. i. 1-3). It has been proved by men and women in all conditions, and of all nations, to be "the power of God unto salvation" (Rom. i. 16). Among others who have been saved, set free from the cruel servitude of sin and Satan, to serve God, are many who had tried Socialism, with God, knowing His daily care, and walking their low estate. Now in the enjoyment of peace but found it utterly powerless to lift them from in the light of His countenance, they prove the truth of His promise, "They that seek the Lord shall not want any good thing" (Psa. xxxiv. 10).

A Personal Word to the Reader

IF the reader is not at rest, not satisfied with his lot, let him not be deceived by the fair but false hopes held forth by Socialism. It has nothing to give. Man's first and greatest need is to get right with God, to have the breach which sin has made between him and his Creator healed, his sins forgiven, and his relation to God changed from a rebel to a child. This can only be done by taking the sinner's place, and accepting the sinner's Saviour (see John i. 12).

Is the reader a child of God ? Then let him have no part, no alliance with blasphemers of his God and rejectors of his Lord, for "What portion hath a believer with an unbeliever ?" (2 Cor. vi. 15, R.V.) The only common ground a Christian can have with a Socialist is by denying his Lord and compromising the truth he professes to own. This is a dishonour to Christ, and a disgrace to himself. Let the ungodly carry on their own schemes, but the path of the Christian is clear. It is to "have no fellowship with the unfruitful works of darkness" (Eph. v. 11), but "to live soberly, righteously, and godly in this present world" (Titus ii. 12).





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