

La Verite Qui Scelle – Guadeloupe
'No New Message - Equality' Camp Meeting
April 2021

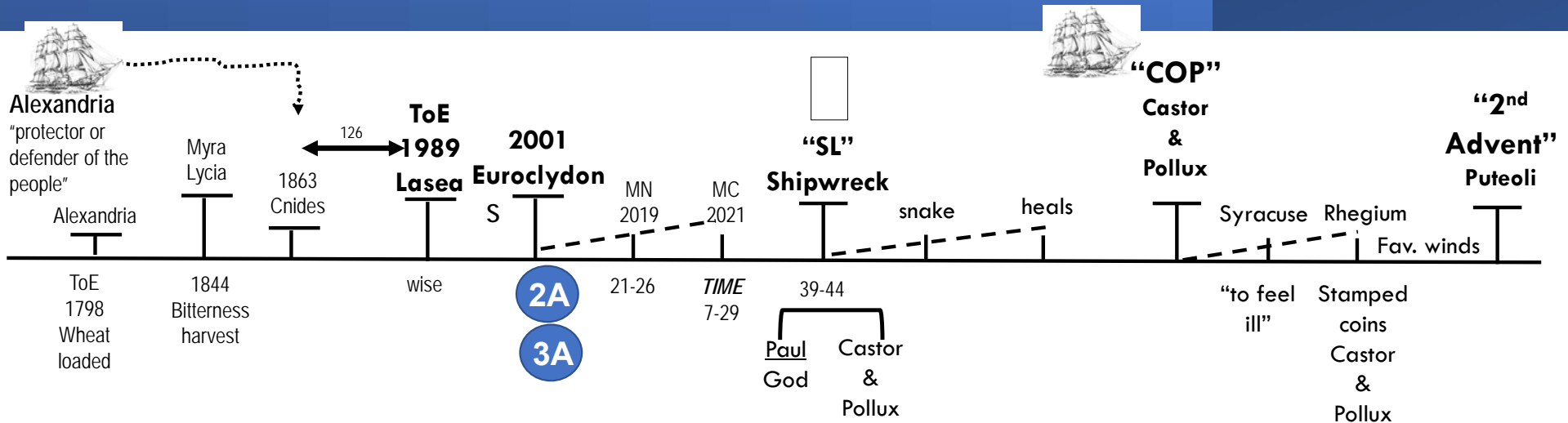
Tess Lambert – 02.04.2021

1. The Ship of Alexandria - Revisited

In our previous study we looked at Acts 27. I'm trying to answer some questions that seem disconnected, but I tend to suggest it's all connected. Acts 27 is one of my favorite lines.

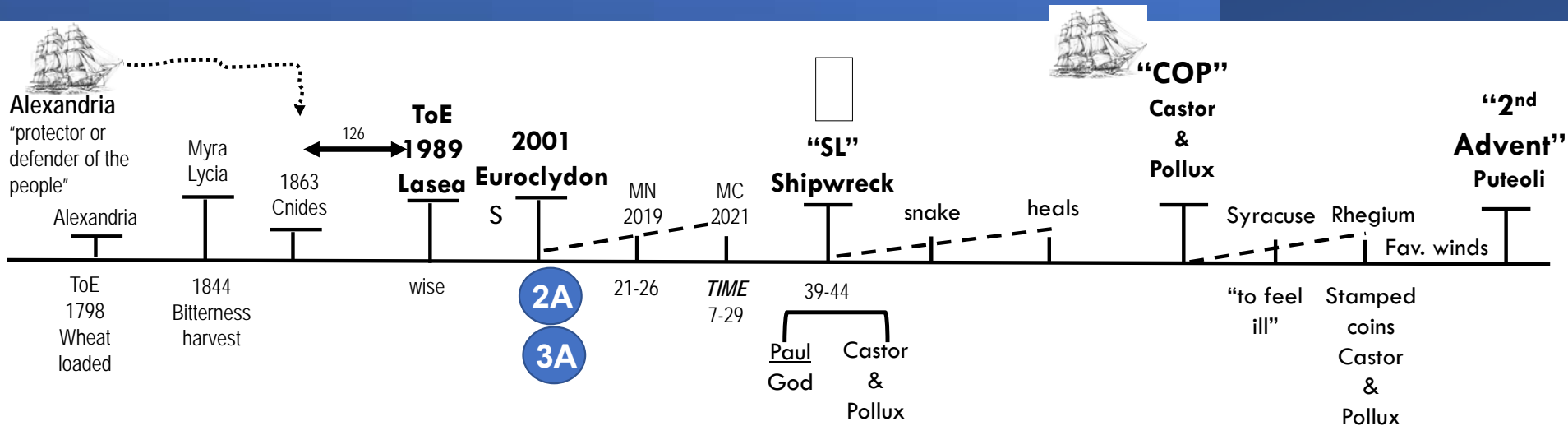
A place not far from where I used to live, it's a beautiful place by the ocean called Apollo Bay and there's this mountain you can climb, really a hill. We'd walk to the top of this hill and for all those flat Earth theorists out there, you could look out over the sea and observe the curvature of the Earth. From horizon to horizon, that's what the ship of Alexandria is for us: to stand right back and look at the horizons of modern Israel. 1798 in one direction and the Second Advent in the other. As you would expect we lose some fine details when you're standing back at such a distance. But it gives us a unique perspective.





In reviewing the line of Alexandria that ship that protects the people, I wanted to complete the last two dispensations. Particularly that which relates to the close of probation to the Second Advent, as Paul is picked up by the second ship of Alexandria, the Castor and Pollux. They land at Syracuse and Rhegium, finally coming to the destination of all the ships of Alexandria at Puteoli.

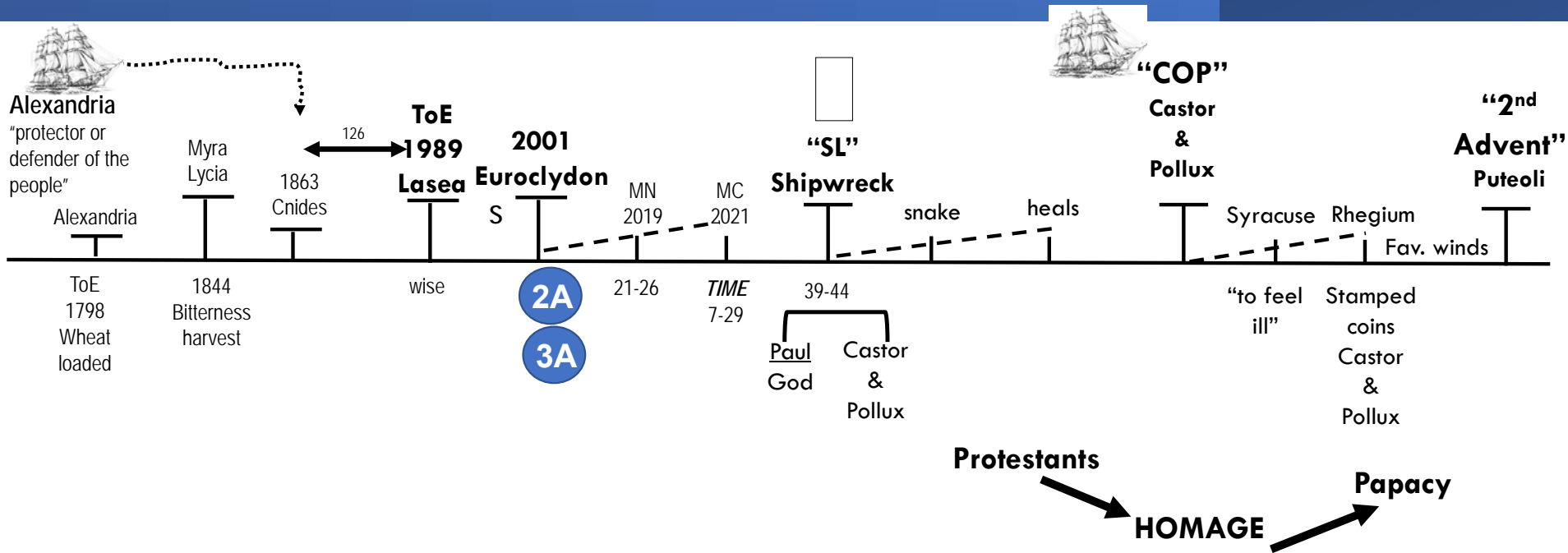




The second reason I wanted to look at this line is to consider shipwreck. Why is it here that the institution is destroyed?

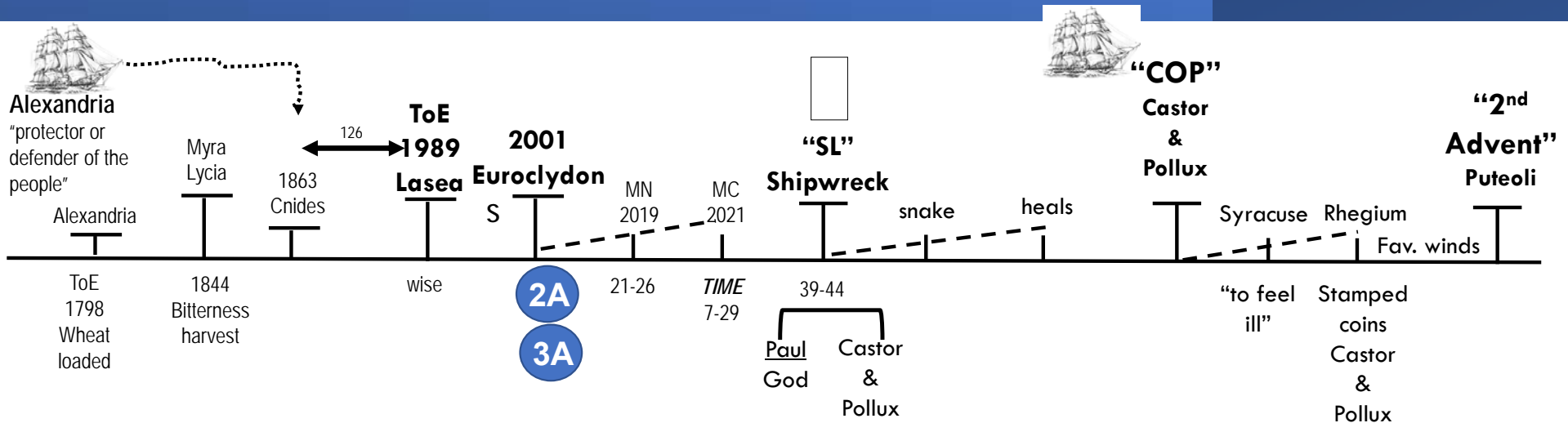
In this history from horizon to horizon we have three other storylines. They tell us what happens with the papacy, Protestantism and modern Israel. I'm going to combine the two, the line of Alexandria with the story of Protestantism also so we can study and understand the Sunday law way mark.





So, we asked why is Adventism shipwrecked here. And we went back to our favorite book, the Great Controversy where Ellen White tells us the authority of the United States would be used to enforce an observance and **this observance in itself is an act of homage to the papacy**. So we use that to go back to our document *How the Constitution Became Christian* which is discussing the story of Protestantism and the three attempts by Protestantism to pay homage to the papacy.

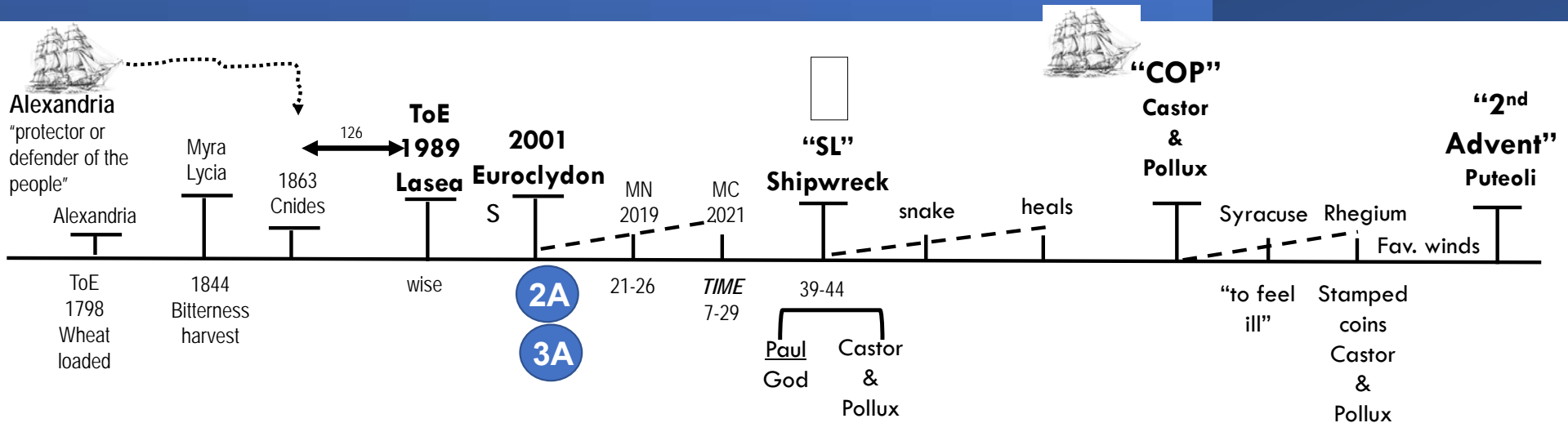




I'm going to start with that first history, 1863, when I say 1900, I know I'm being vague, I'm not trying to give some specific end date but I'm covering the history well after 1888. We looked at our document, even just in the introduction on page 263 it will tell you why that movement within Protestantism began. That's because of one segment of protestant society felt threatened. Who did they feel threatened by? Page 263 will tell us:

**PROTESTANTISM
HOMAGE**

- **First in the history of 1863 to 1900**
 - free thinkers, this was the growing influence partly of Charles Darwin
 - Jews
 - Seventh-Day Adventists
 - Catholics



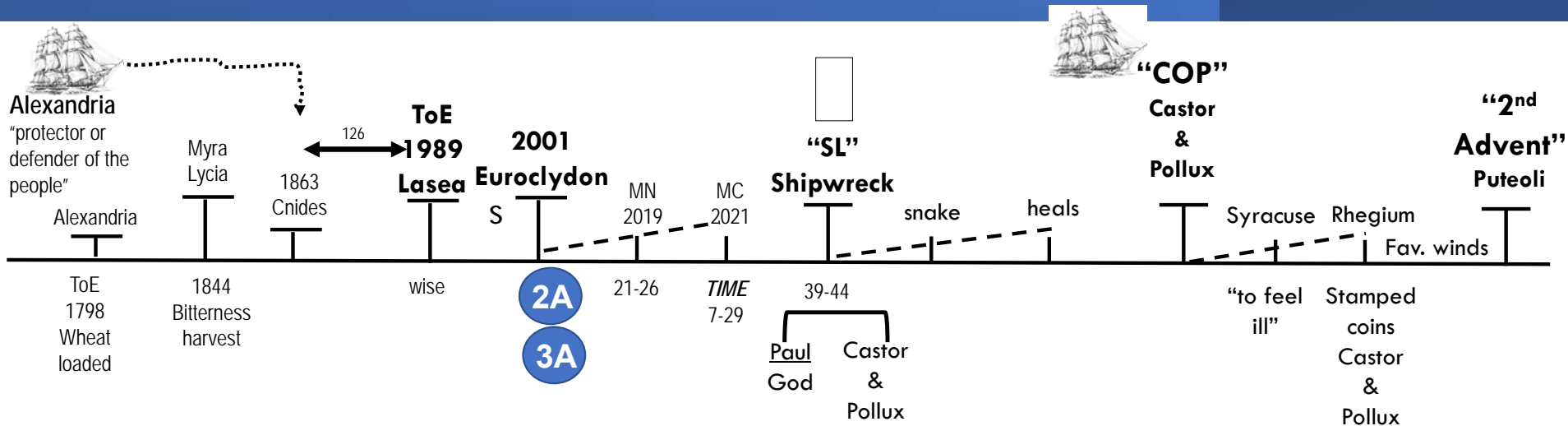
This is where the document starts to poke you in the eye because it's Catholics as a threat that I want to highlight. What is the relationship between the papacy and Protestantism in 1863 to 1900? Enmity? Do you really believe that? If you do then we're in a good place.



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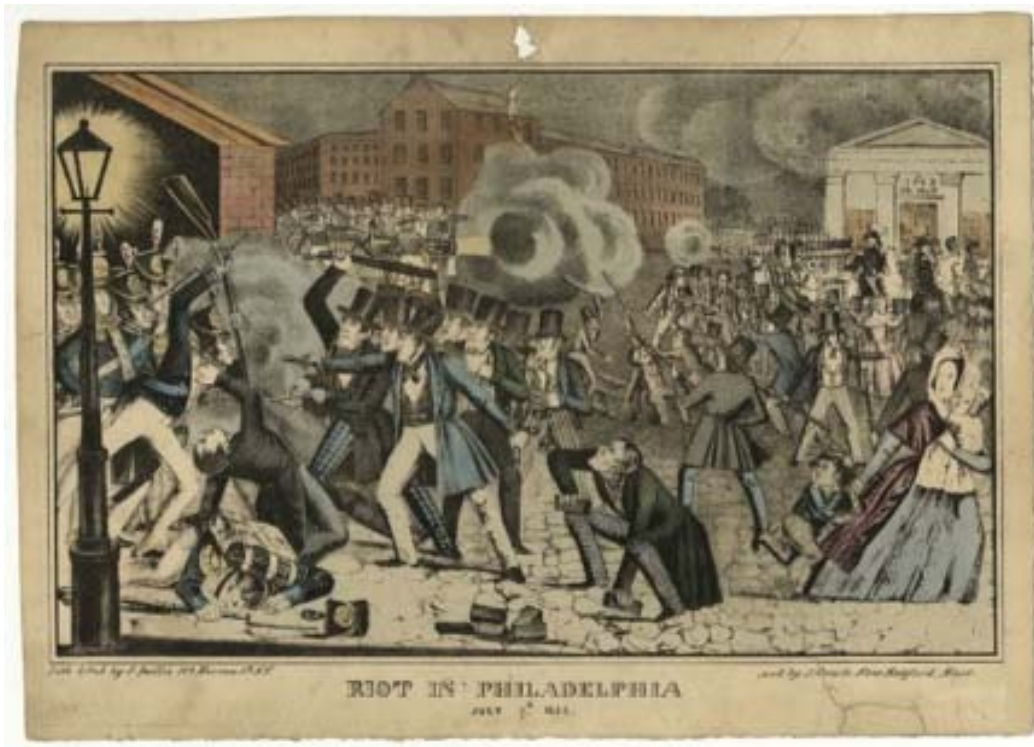
The problem is I think some of you don't believe that. I think some of you still think that Protestantism and Catholicism were friends in 1888. That's why when people see Pope Francis today and Donald Trump and they don't look like friends, people have a problem. We'll look at the Nativist Movement, the persecution of Irish Catholics especially in 1844. Is there a friendship between Catholicism and Protestantism in the history of 1888? Every version of History will tell you no. So why are we expecting one today?



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**PROTESTANTISM
HOMAGE**

The Encyclopedia of Greater Philadelphia



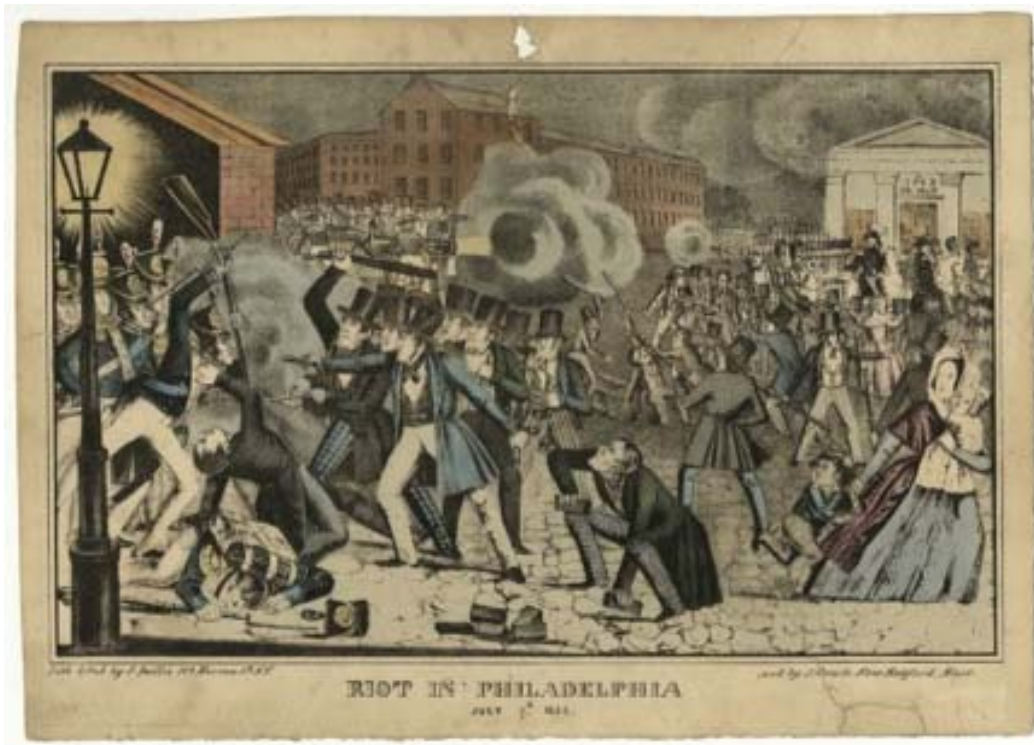
Nativist Riots of 1844

By [Zachary M. Schrag](#)

[Encyclopedia of Greater Philadelphia | Nativist Riots of 1844 \(philadelphiaencyclopedia.org\)](#)

In May and July 1844, Philadelphia suffered some of the bloodiest rioting of the antebellum period, as anti-immigrant mobs attacked Irish-American homes and Roman Catholic churches before being suppressed by the militia. The violence was part of a wave of riots that convulsed American cities starting in the 1830s. Yet even amid this tumult, they stand out for their duration, itself a product of nativist determination to use xenophobia for political gain. In the aftermath of the riots, shocked Philadelphians began debating new methods of maintaining order, a discussion that contributed to the [consolidation of Philadelphia County](#) in 1854.

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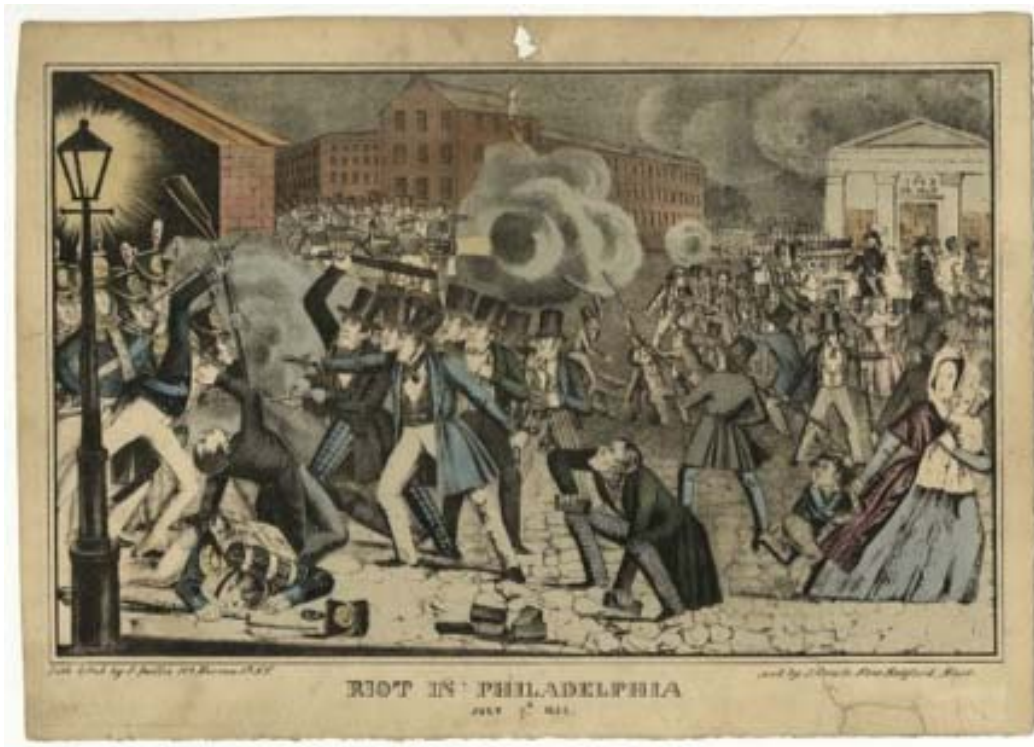
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Ethnic and religious antagonism had a long history in the city. Since the 1780s, Irish textile workers had come to Philadelphia after losing their jobs to mechanization in the British Isles. As early as 1828, when an off-duty watchman was killed after disparaging “bloody Irish transports,” Catholic presence had provoked anxiety among American- and Irish-born Protestants. In 1831, Irish Catholics battled along Fifth Street with Protestants celebrating the anniversary of the Battle of the Boyne.

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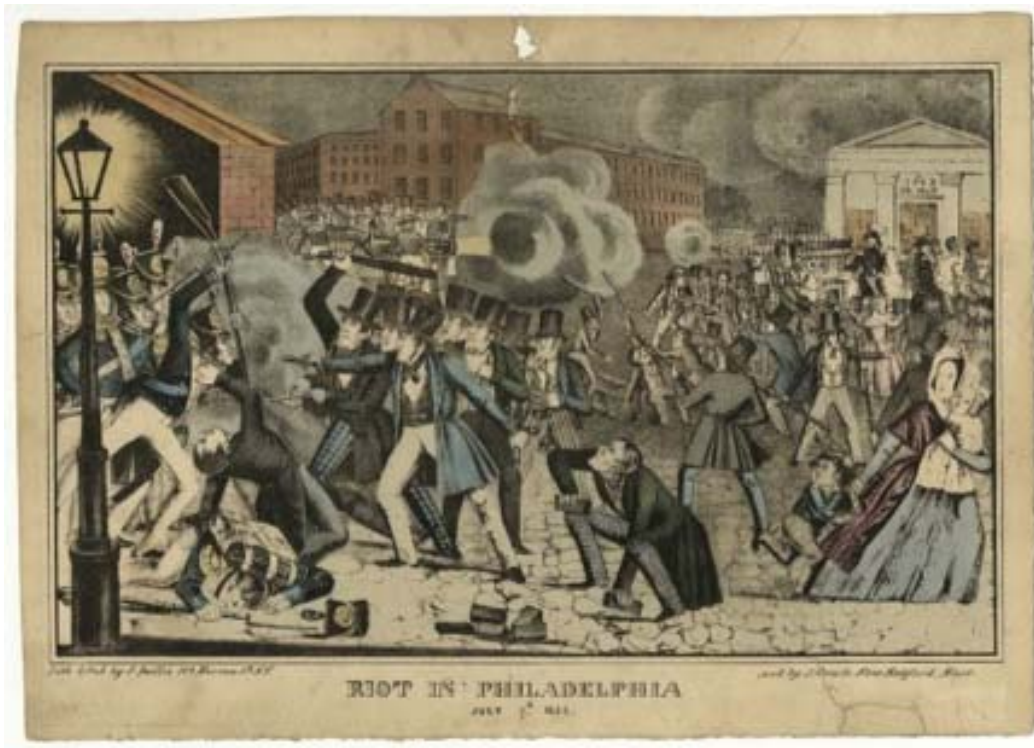
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Anti-Catholic agitation increased in the early 1840s, organized in part around a perceived threat to the Bible in the public schools. Catholic [Bishop Francis Patrick Kenrick](#) (1796-1863), an Irish immigrant himself, objected to Protestant teachers' leading students in singing Protestant hymns and requiring them to read from the King James Bible. Nativists used Kenrick's complaints to gain followers. In 1842, dozens of Protestant clergymen formed the American Protestant Association to defend America from Romanism. In early 1843, editor [Lewis Levin](#) (1808-60) made the *Daily Sun* an organ for attacks against Catholicism and Catholic immigration, and in December of that year, he helped found a nativist political party called the American Republican Association.

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Nativist Riots of 1844

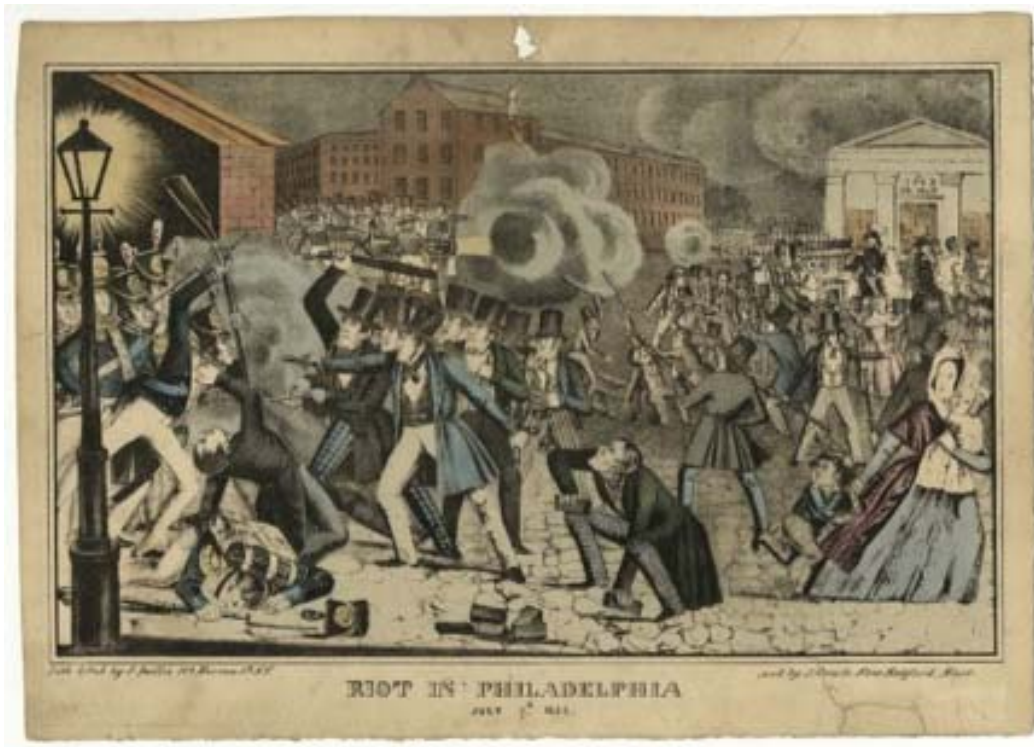
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Bible Reading as Flashpoint

In 1844, the Bible controversy intensified in the district of Kensington, a suburb to the northeast of Philadelphia City and home to many Irish immigrants, both Protestant and Catholic. In February, Hugh Clark (1796-1862), a Catholic school director there, suggested suspending Bible reading until the school board could devise a policy acceptable to Catholics and Protestants alike. Nativists saw this as a threat to their liberty and as a chance to mobilize voters, and they rallied by the thousands in Independence Square. On May 3, 1844, they rallied in Kensington itself but were chased away.

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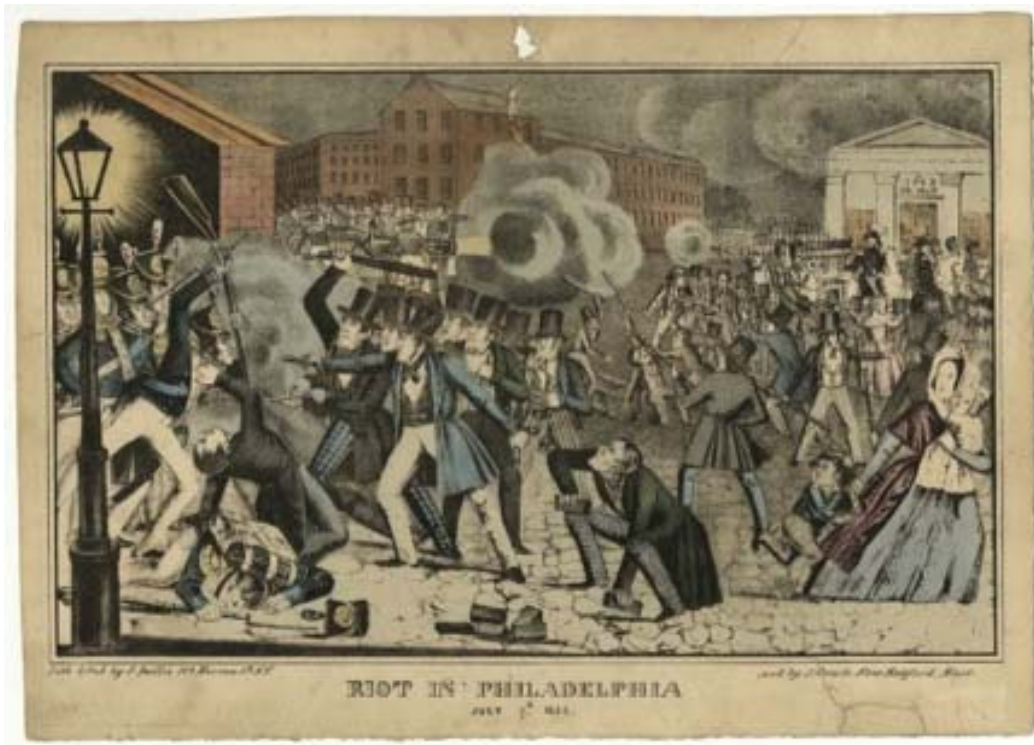
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The first serious violence broke out three days later. On May 6, the nativists reassembled in Kensington, provoking another fight, during which a young nativist named George Shiffler (1825-44) was fatally shot. By day's end, a second man—apparently a bystander—was dead, and several more nativists were wounded, two mortally. The next day, the First Brigade of the Pennsylvania Militia, commanded by [Brigadier General George Cadwalader](#) (1806-79), responded to the sheriff's call for help. The troops faced little direct resistance, but they proved unable to stop people from starting new fires. On May 8, mobs gutted several private dwellings (including Hugh Clark's house), a Catholic seminary, and two Catholic churches: St. Michael's at Second Street and Master and [St. Augustine's](#) at Fourth and Vine. Only a flood of new forces—including citizen posses, city police, militia companies arriving from other cities, and U.S. army and navy troops—ended the violence by May 10.

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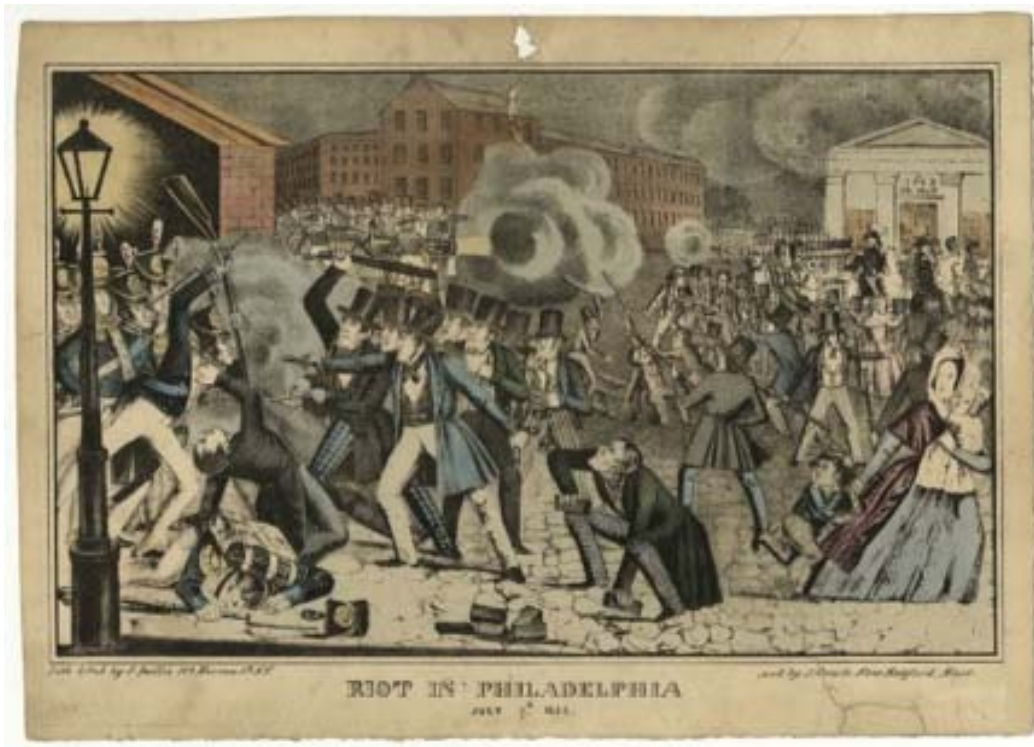
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The city remained superficially calm for the next eight weeks, but both nativists and Catholics anticipated further violence. In Southwark—an independent district south of Philadelphia City and a seat of nativist strength—a Catholic priest's brother began stockpiling weapons in the basement of the Church of St. Philip de Neri on Queen Street. On Friday, July 5, a crowd of thousands gathered to demand the weapons. When the crowd reassembled the following day, the sheriff requested militia troops, and Cadwalader led about two hundred into Southwark. Saturday ended without bloodshed, but the situation remained tense, with a small group of militia—some of them Irish Catholics themselves—guarding the church and a group of nativist prisoners inside it.

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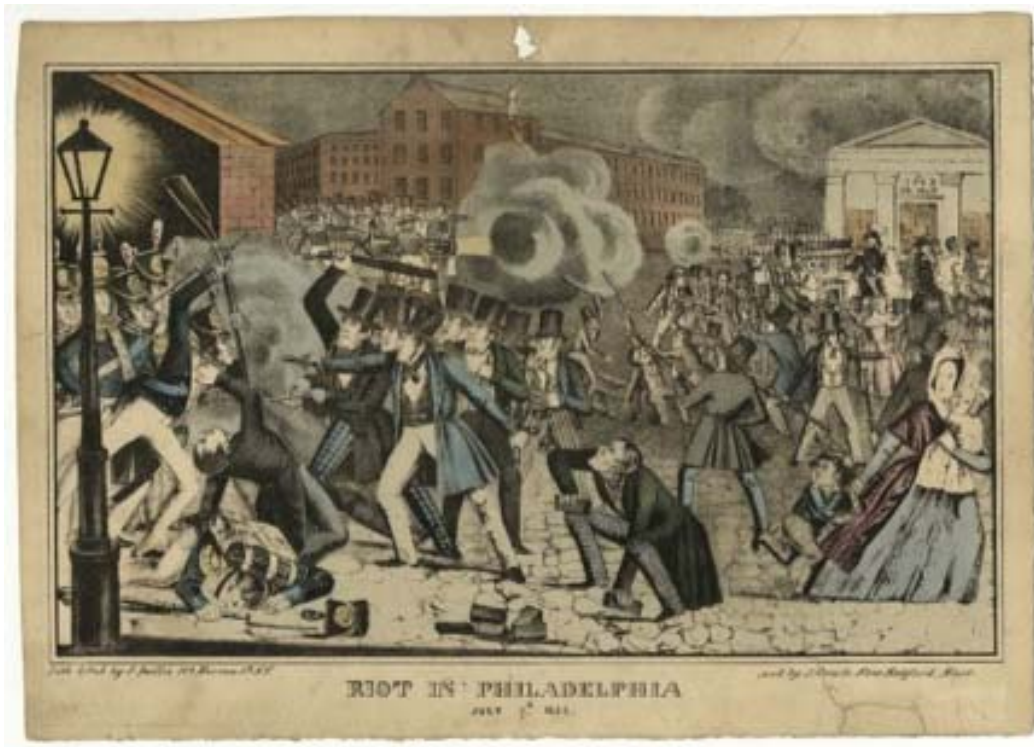
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Armed Clash in Southwark

On Sunday, July 7, the crowd reassembled, and this time it armed itself with cannon. Egged on by nativist speakers, the crowd forced the militia to surrender the church and its prisoners. Cadwalader returned to Southwark about sunset at the head of a column and tried to clear the area around the church. When the crowd attacked the militia with bricks, stones, and bottles, the militia fired on them, killing at least two and wounding more. Starting around 9pm, the crowd counterattacked. For the next four hours, rioters and militia battled in the streets of Southwark, with both sides firing cannon. By morning, four militiamen and probably a dozen rioters were dead, along with many more wounded. Southwark's aldermen negotiated the militia's withdrawal from their district, but thousands of militia troops from other parts of the state arrived to patrol the City of Philadelphia.

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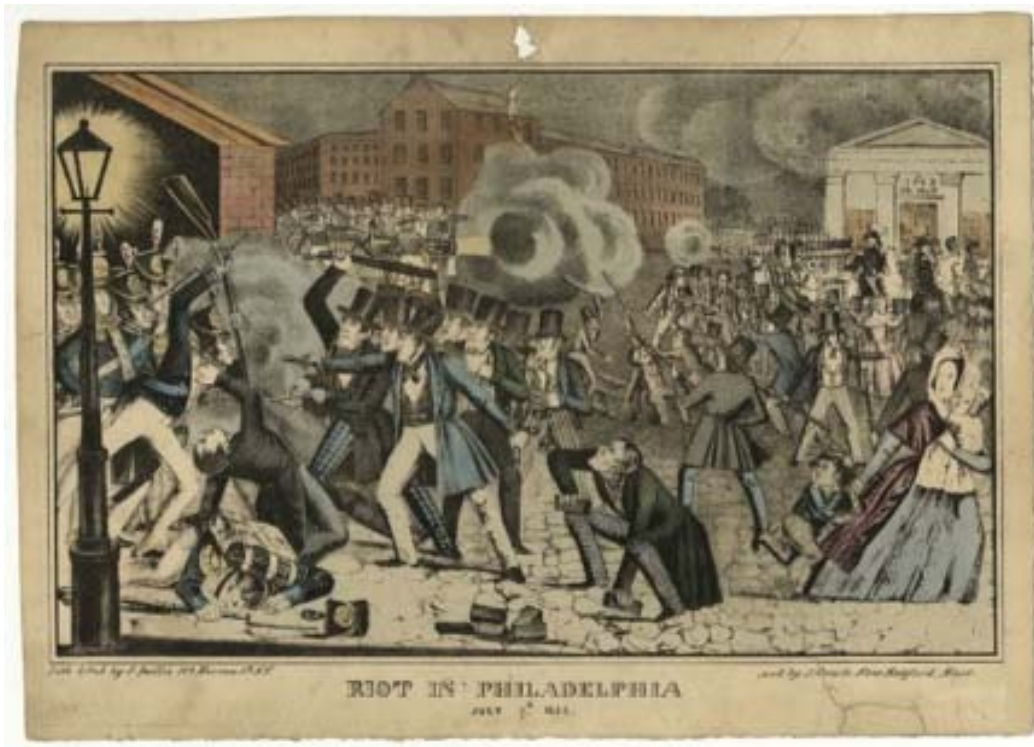
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Although American cities, particularly Philadelphia, had endured a surge of riots since the early 1830s, few individual riots lasted for more than a day, **making the 1844 riots extreme in their severity and duration.** While some of the violence had been spontaneous, **the ambitions of the nativist newspapers and political party in an election year likely sustained nativist fury through the spring and summer.** Though the riots were more than the simple transplantation of anti-Catholic violence from Northern Ireland, they echoed the deliberate provocation seen there.

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The riots did not resolve the place of the Irish in the city. On the one hand, few Philadelphians were willing to endorse publicly the attacks on Catholics, and more than two thousand Philadelphians signed an address praising the militia's use of "lawful force which unlawful force made necessary." On the other hand, in the October elections, amid the heaviest turnout in Philadelphia's history, Levin and another nativist won congressional seats and other nativists took lesser posts.

The Encyclopedia of Greater Philadelphia

Meanwhile, Philadelphians began discussing plans for a stronger police force to deter future riots. In April 1845, the legislature passed a law requiring each major city and district of Philadelphia County to support at least one police officer for each 150 taxable inhabitants, and in 1850 it created a new Philadelphia Police District to cover the entire metropolitan area, including the outlying districts of Kensington and Southwark. Though not the sole cause, these steps contributed to the consolidation of Philadelphia County into a single government in 1854.



Source: The Encyclopedia of Greater Philadelphia article by Zachary M. Schrag, George Mason University. Map design by Michael Siegel, Rutgers Geography Department. Historical map courtesy of the Rumsey Map Collection.

These images were all by Thomas Nast, he pioneered political cartoons in America. He was born in 1840 and he died in 1902. And here are a couple of his political cartoons from that time period

Remember we are covering the time period from 1863 to around 1900. This is what he is representing, October 1, 1870, so we are within that time frame. This is a representation of the pope of Rome surrounded by his men and his army, gleefully pointing across the Atlantic towards the United States. It's titled *The Promised Land as seen from the dome of St Peter's in Rome*.

So what's the fear in Protestant America when you have this Catholic threat? They believe there is a legitimate conspiracy from the Vatican itself to take over Protestant America. This was not the fear of the Millerites, this was the fear of the Protestants.

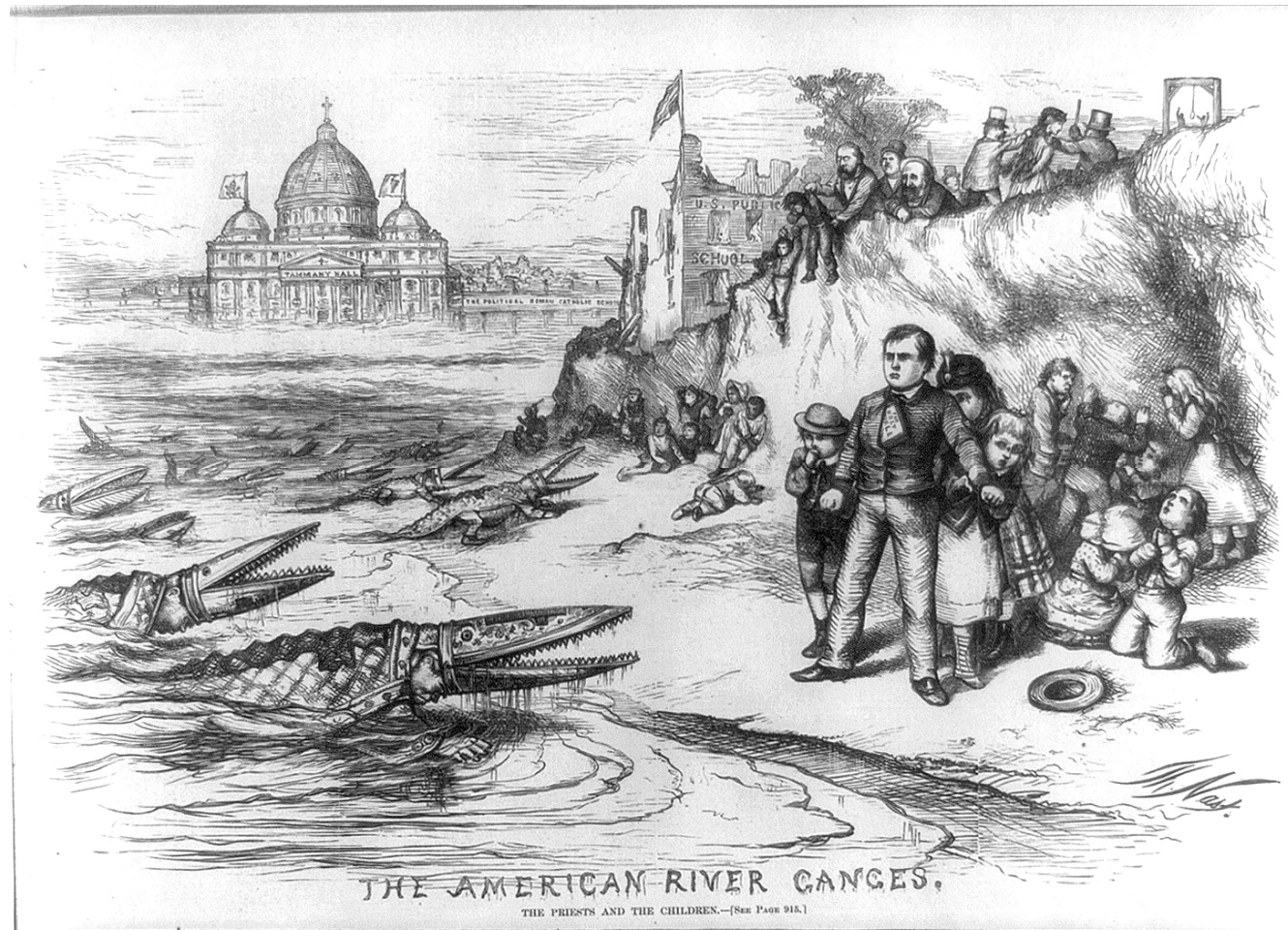




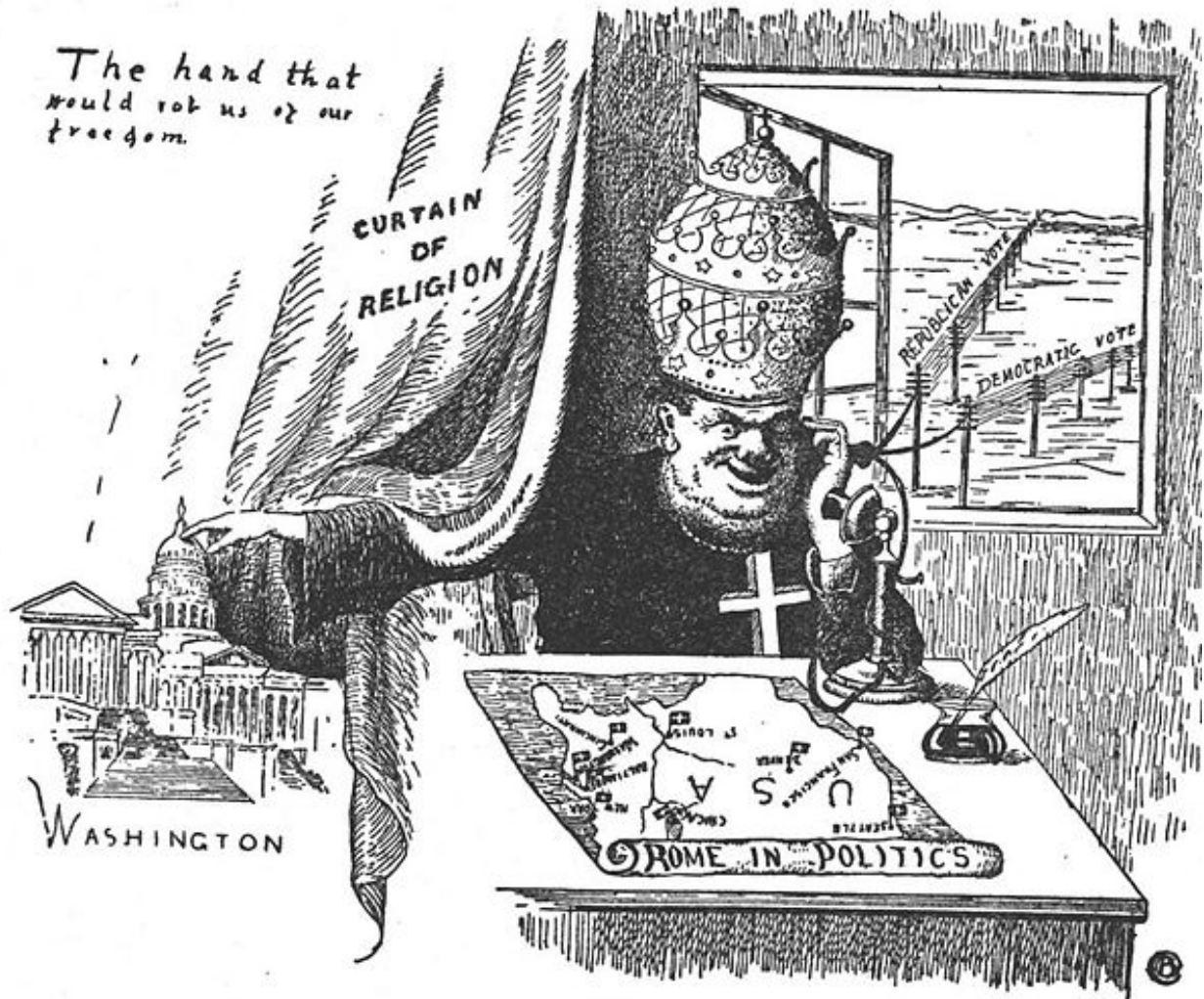
"TIES TO THE MOTHER APRON-STRINGS."
"Aren't you to bring your legs from Foreign Mother Schools? You are as able to take care of yourself as your Brothers of other Parts."

And here's another one, this one is from the year after and 1871. It shows the connection between those who come to the United States, instead of integrating into the United States, they were never to be considered true Americans because they are tied to the apron strings of the pope of Rome. Again, the fear of a conspiracy.

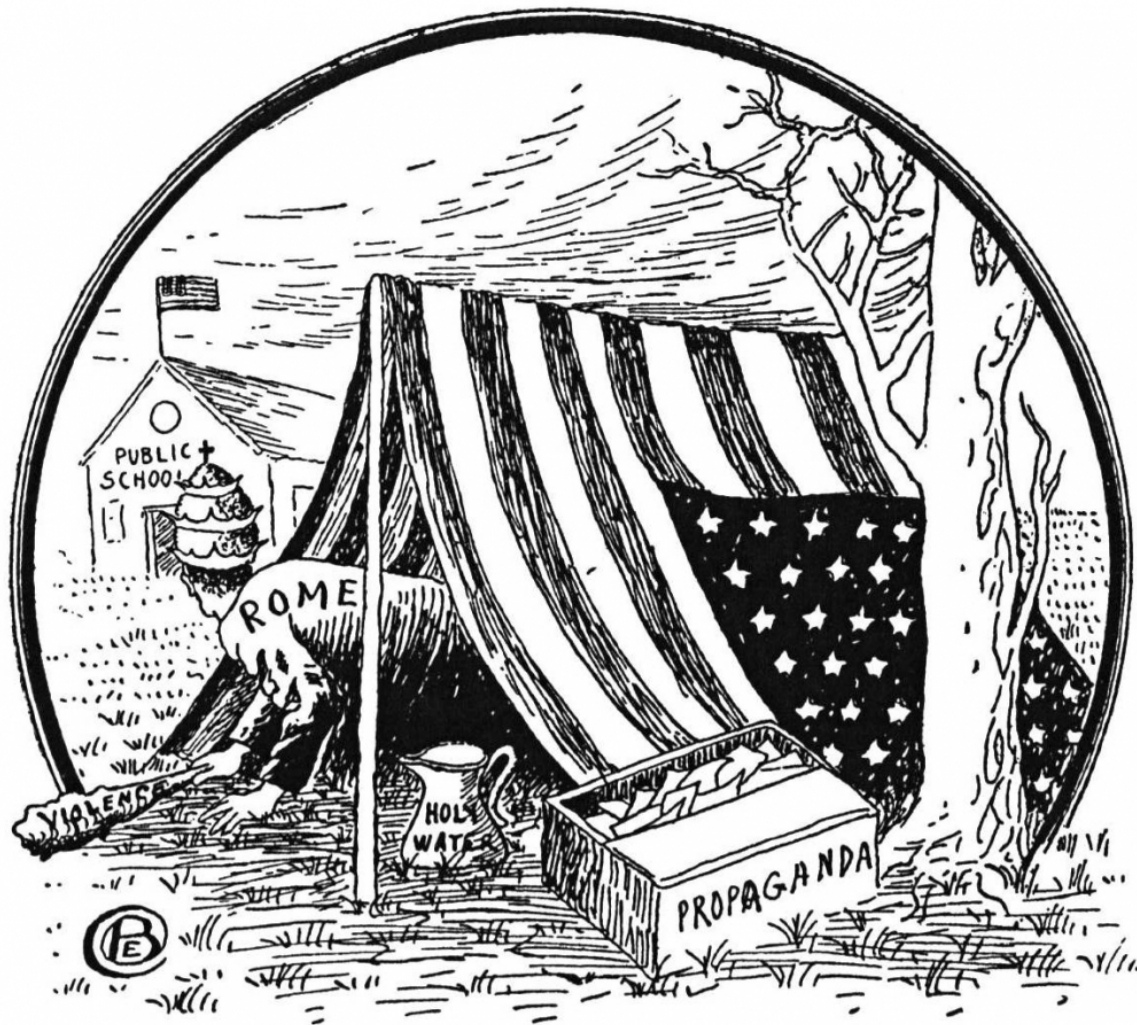
This one is particularly famous, this is 1875, if you look at the capital in the background it's been overtaken by the Catholic Church, it says political Church. Towards the right it says the political Roman Catholic Church. And then it shows bishops as alligators coming for America's school children. And their fear is about what would be taught in America's public schools.



Similarly, again with the idea of conspiracy, this is all political cartoons in that history. Again, the threat of an infiltrating Roman Catholicism with a secret ear into both political parties hiding under the curtain of religion with a deep set conspiracy to infiltrate American politics and ruling America.



SHALL HE BE ALLOWED TO RULE AMERICA?



THE SUBTLE CONSPIRATOR

Again, Rome coming for America's school system. This is the Catholic threat that Protestants are facing in 1888. Now they're not doing political cartoons about Adventism. So, as they give homage to the papacy through the Blair Bill, who do they hate more Catholics or Seventh-Day Adventists? It was not us and if you think this ended quickly you should come to the cartoons of the 1920s

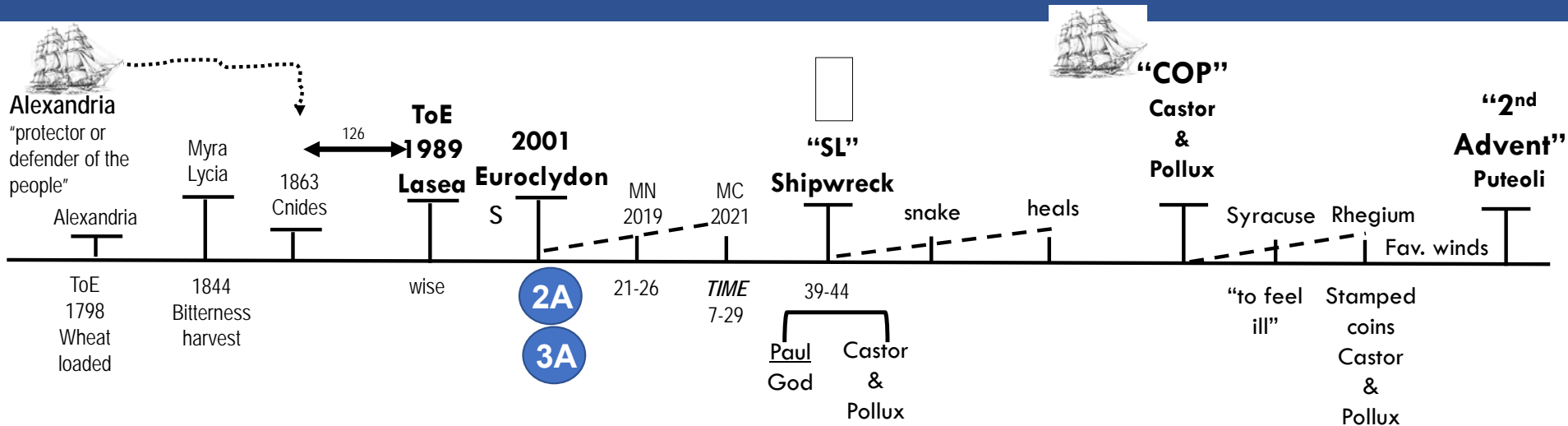
This is a cartoon, Thomas Nast is dead by now, but using the holy Bible a true American Protestant has taken down the Catholic threat. Now you'll notice something especially unique about this true American Protestant, what's this crusader wearing? Now when it comes to the 1920s the true Protestant defenders against Catholicism were the Ku Klux Klan and that is represented by many of the political photos of that time.





Here is my final example. This extended for a long period of American history.

Here the evil demonic hand of Rome reaching out for the United States about to be beaten down by the Klansman.

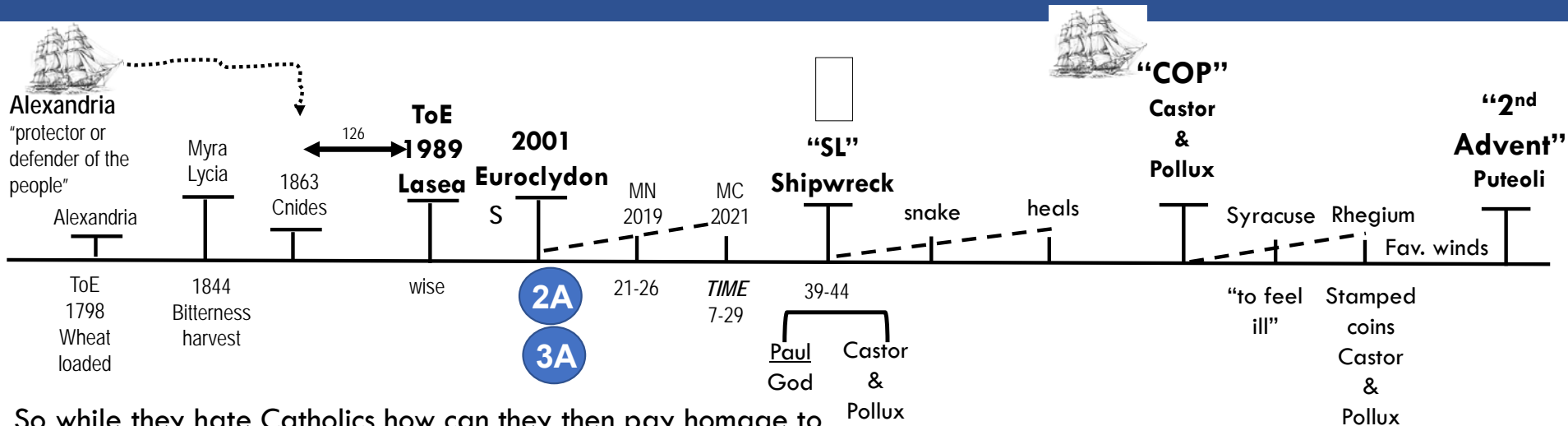


So that's extending out of our history and heading into 1910, 1920, and 1930. I just wanted to illustrate it didn't end in the 19th century. It's certainly in full force in 1888 and what strikes fear in the heart of many Protestants, it's not Adventism, it's the conspiracy theory of a deliberately infiltrating Rome. **I'm going to say it again, where does the threat come from in America? Protestantism; so why do Adventists think like Protestants?** Walter Veith has invented nothing new; he's just taken all of the Protestant conspiracy theories and make them look like they're uniquely Adventist's and they're not. **So the threat was free thinkers Jews Adventists and Catholics.**



- **First in the history of 1863 to 1900**
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**PROTESTANTISM
HOMAGE**

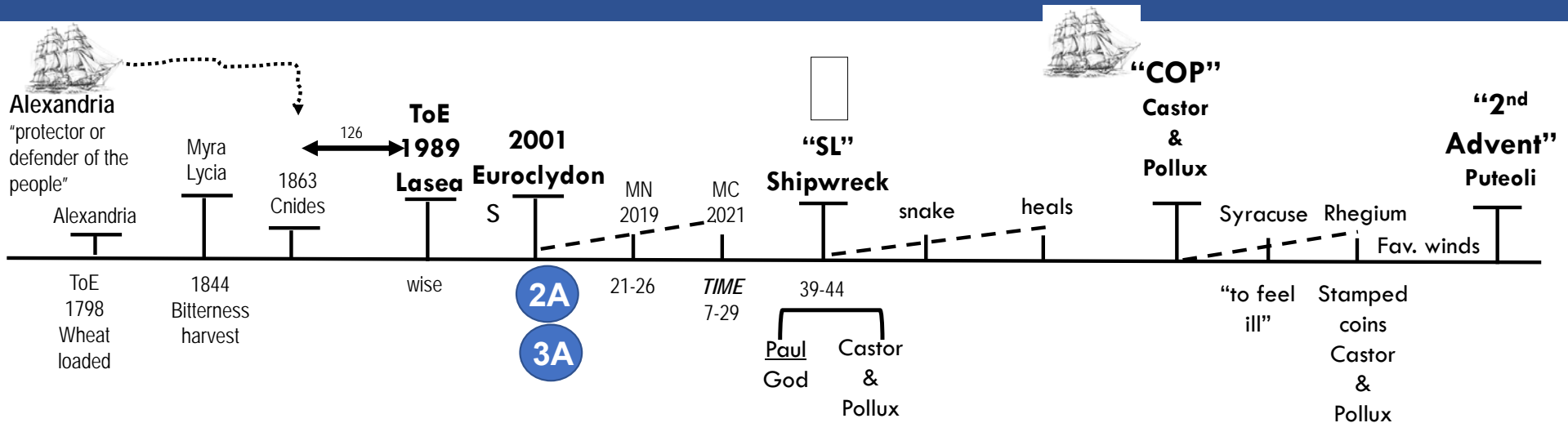


So while they hate Catholics how can they then pay homage to Catholicism? In 2018, during that first series in Arkansas we went to 1893 and the World's Fair. As Protestants tried to enforce Sunday keeping at that World Fair, Seventh - day Adventists started a new Association called the **International Religious Liberty Association**. They wrote a tract against that enforcement of Sunday and one of those tracts ended up in the hands of a Catholic in Baltimore. And what the Catholic Church in Baltimore did was publish for editorials that appeared in the Catholic Mirror, their publication on September 2, 9, 16 and 23. They're all in the pioneer writings.

PROTESTANTISM HOMAGE



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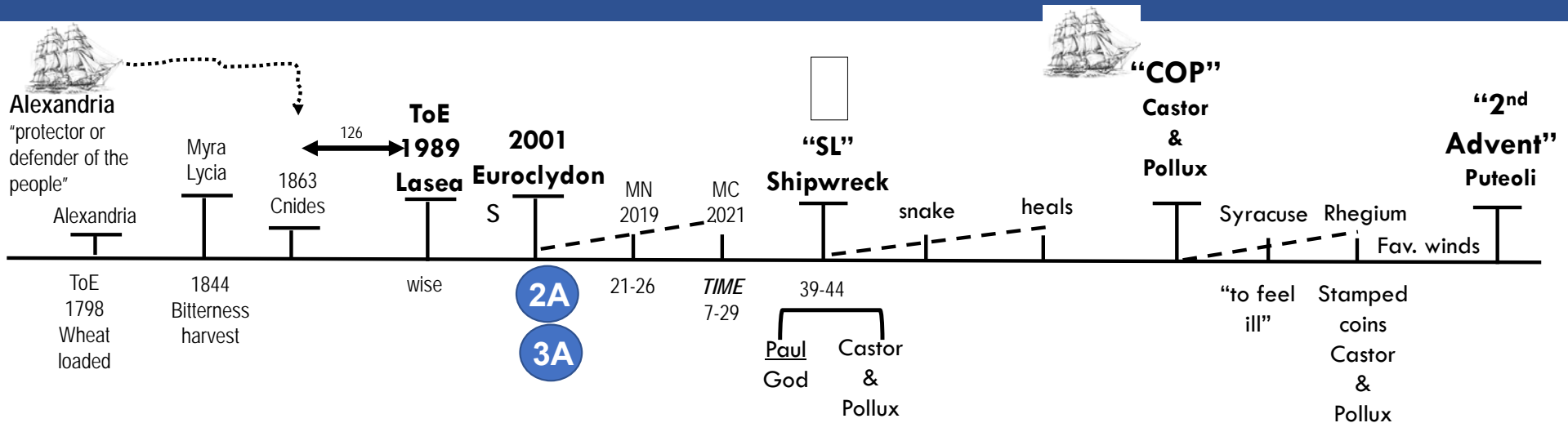


If you were to go to 1893 RCPKS 2.22 you will find written out the four editorials in full. I'm going to tell you what the Catholic Church is saying to Protestantism, but you can read them. Through these four editorials the Catholic Church proved that the Sabbath was never changed to Sunday in the New Testament, that Sunday keeping is purely an institution of the Roman Catholic Church. And then Catholicism looks to Protestantism, and they openly mock them, they say *you hate us, you're threatened by us. In fact, you're desperately trying to change your Constitution to show that no Catholic can be a true American.*



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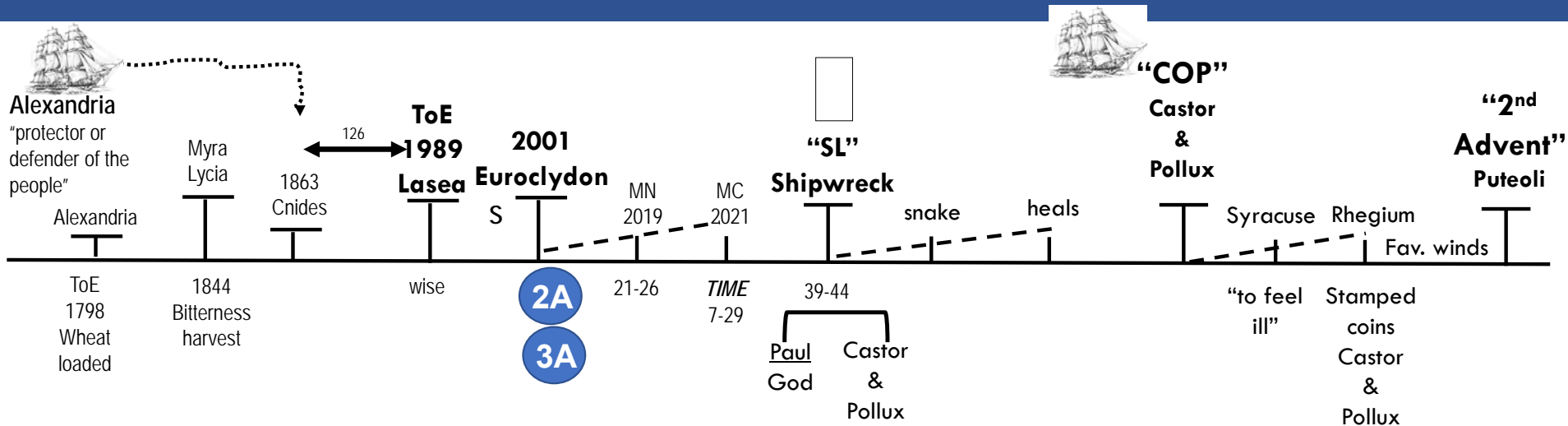


But every time you keep Sunday with no biblical evidence you can do so, you honor us. So, with mockery, if you read the not necessarily in the words but in the tone of those articles the Catholic Church was saying to Protestantism, *thank you for your homage*. **Now isn't that ironic.**



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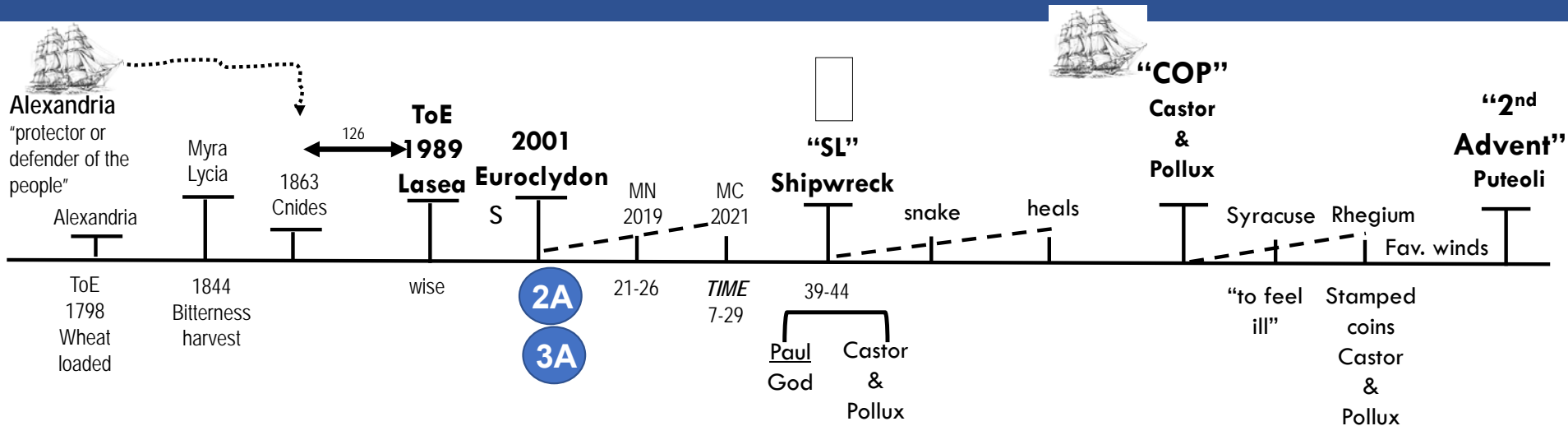


I'll use a worldly story; I'll assume you're all good Adventists. So if I was to say the name Julio Iglesias none of you will know who I'm talking about. He's supposed to be one of or the greatest Latin singer of all time. Now what made Julio Iglesias very upset? He had a son, and his son has a really good voice, and the son began to sing, Enrique Iglesias. Now what's the relationship between the father and the son? If I can be brutal, they hate each other.



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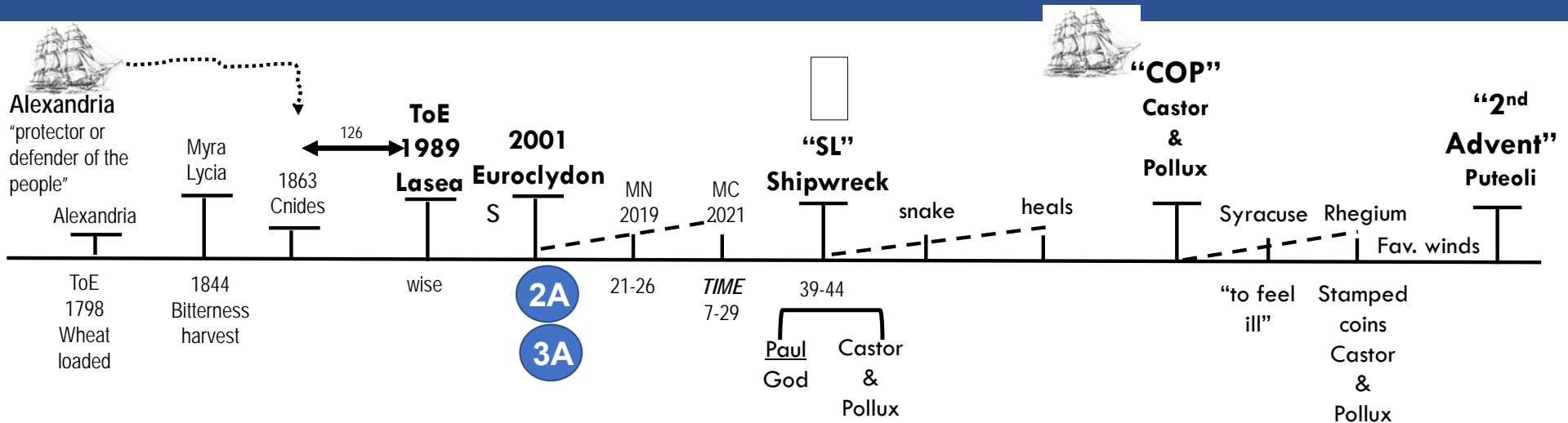


The son hates his father but where did the voice of the son come from? It's inherited. It's in his blood. So, Enrique Iglesias, he stands up to sing, he hates his father, does he have any desire to pay homage to his father? No, but every time he opens his mouth against his will, he's paying homage because he's showing where he came from. They don't have to be friends.



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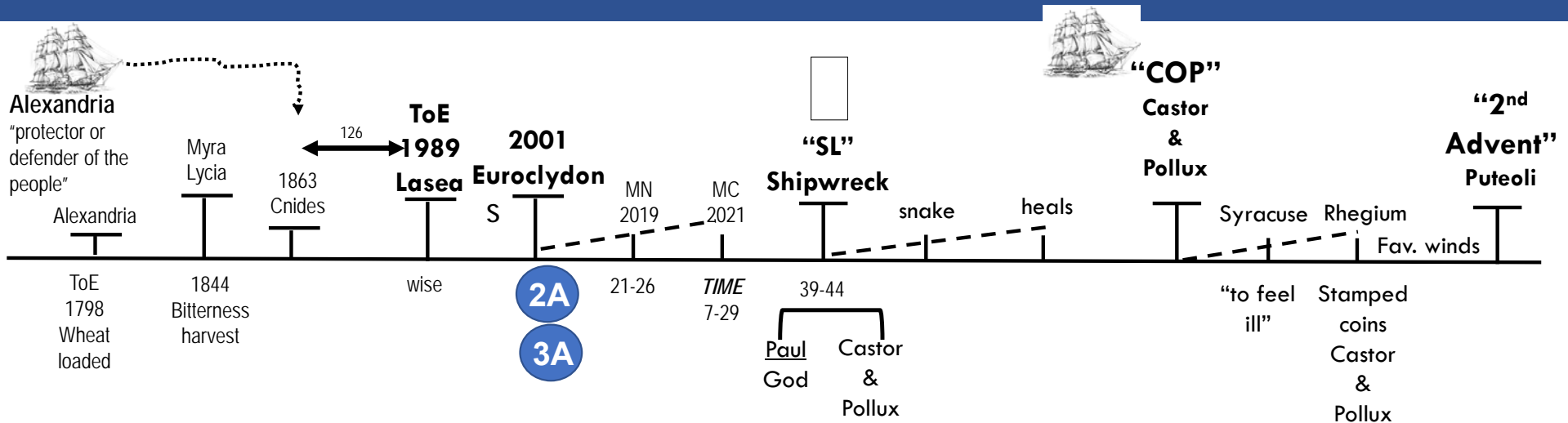
Ellen White is saying it's in the act that the homage lays.

You can have a woman who's a supermodel, she has a daughter that hates her famous mother, but the daughter is beautiful. So every time the daughter stands up and models, regardless of the hatred she holds for her mother, she pays homage. Because as Julio can say to Enrique, hate me all you like, your voice came from me. And the mother says to the daughter, hate me all you like, your appearance came from me.



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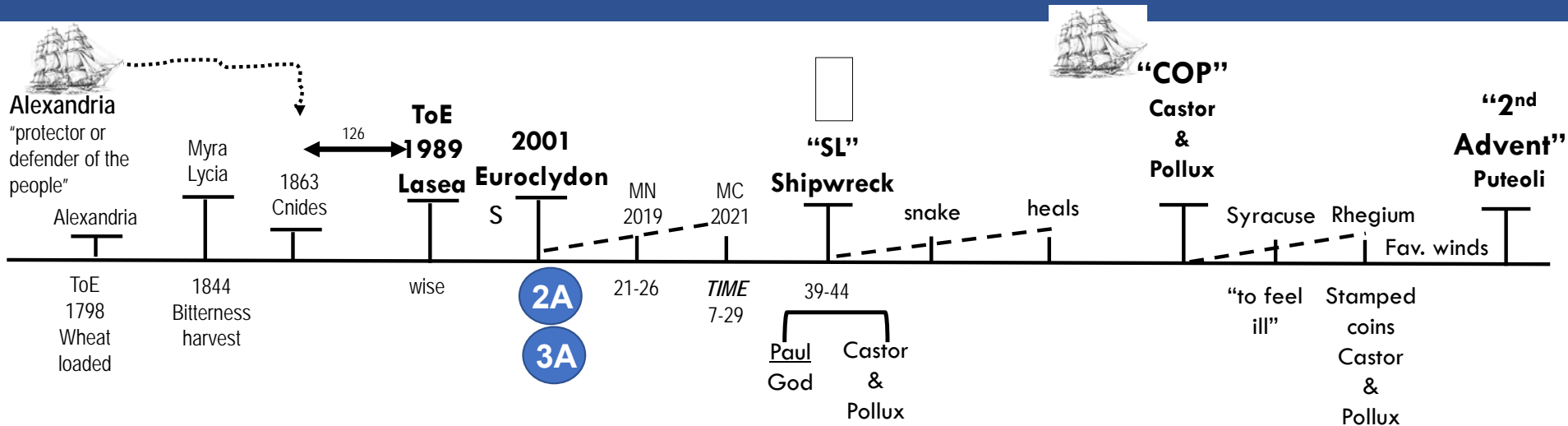


And in 1893 Catholicism said to Protestantism hate the mother all you like, your Sunday keeping came from me. That is homage. You need find no non-existent deep state conspiracy.



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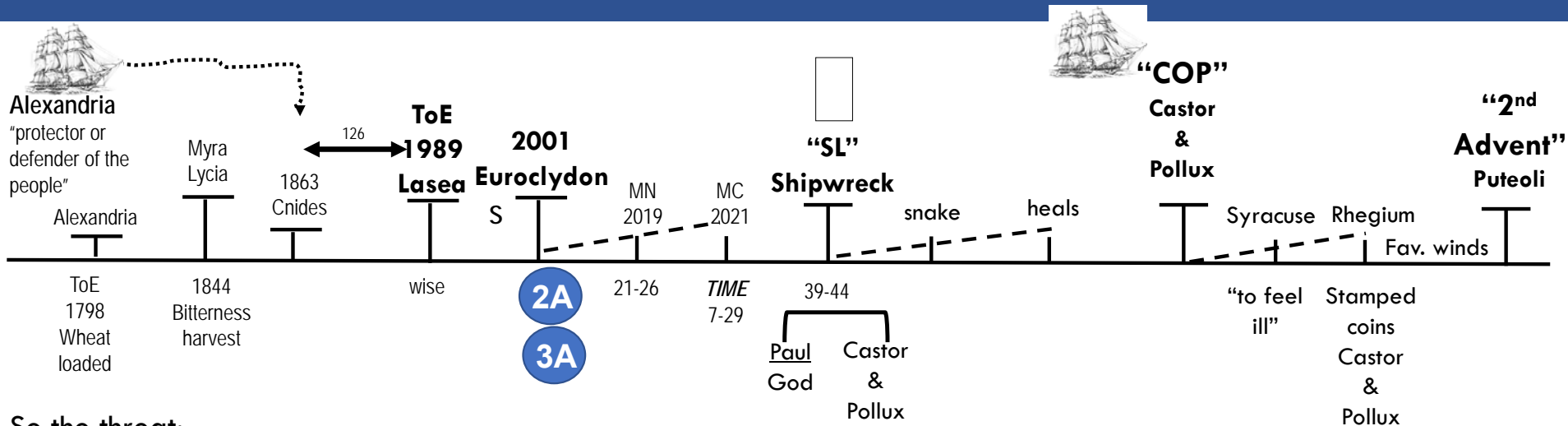


You could read further down in the Great Controversy 446.1; “whoever knowingly keeps Sunday gives supreme honor and shows their mark of allegiance to the pope of Rome.”

448.3, this one's good, Romanists declare, so the Catholic Church declares that “the observance of Sunday by the Protestants is a homage they pay to Catholicism in spite of themselves.” So in spite of themselves, regardless of what they want to do, the very act is a homage.

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So the threat:

Free thinkers - control them through a *Sunday law*, through *blasphemy*

Jews - *Sunday laws*

Adventists - *Sunday laws*

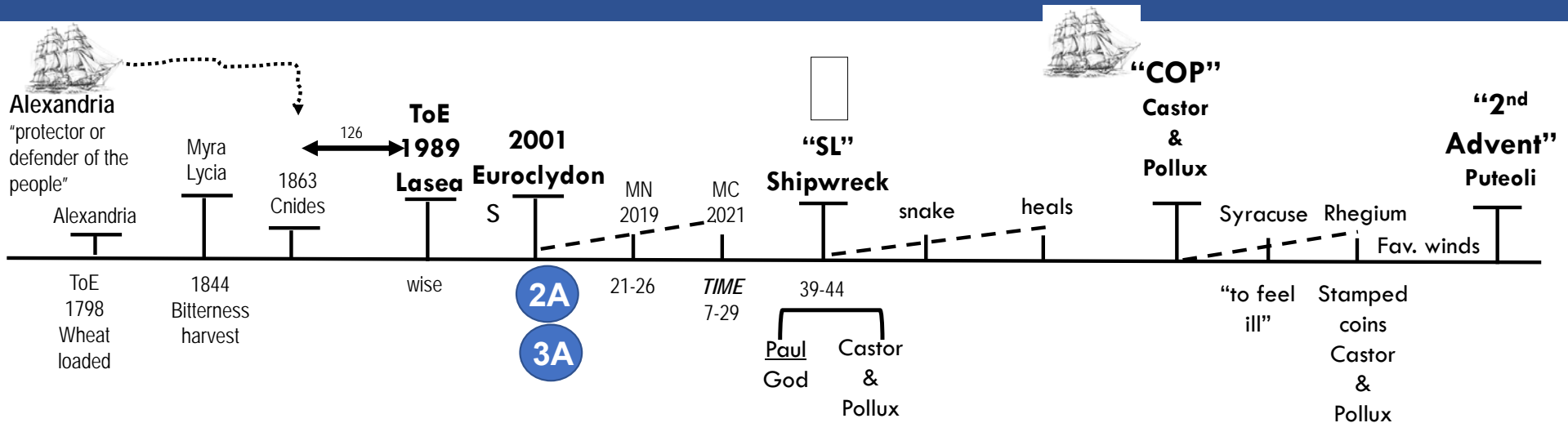
Catholics - none of that is enough for Catholicism, you have to *amend the Constitution* to state it's a Protestant Nation

I want to move on to the second history now; we have a lot to get through with the second history.

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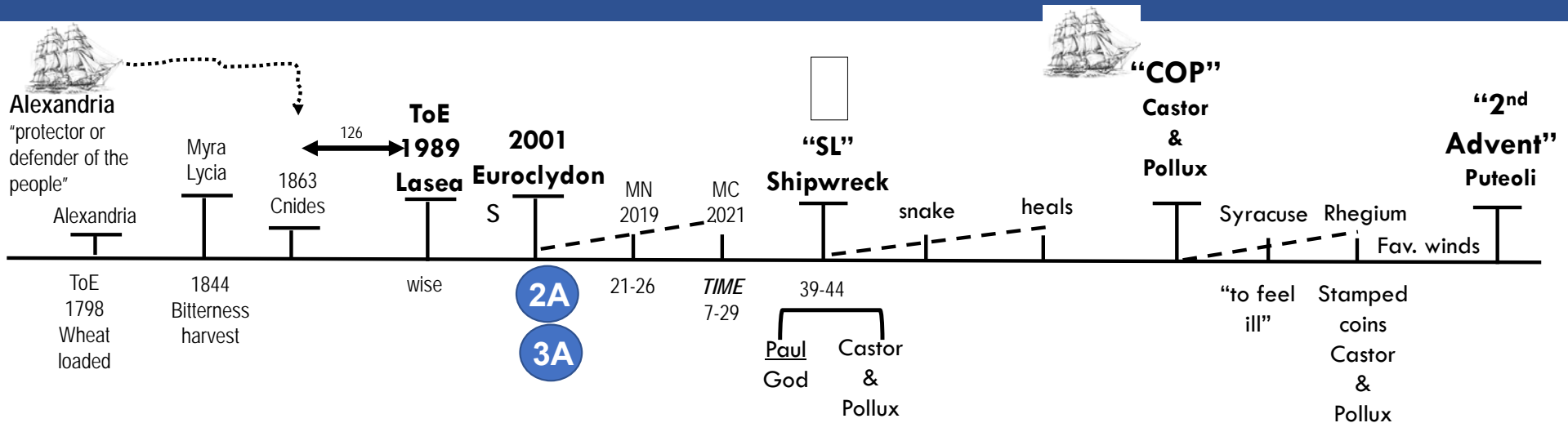
But to remember the key points:

- Hated by Protestantism
- Persecuted and killed during the nativist riots
- Protestantism feared the infiltration of the Jesuits in the Catholic Church
- Determined to protect themselves from Catholicism by declaring it to be a Protestant Nation
- But despite themselves were paying homage, despite what they would do despite their hatred.



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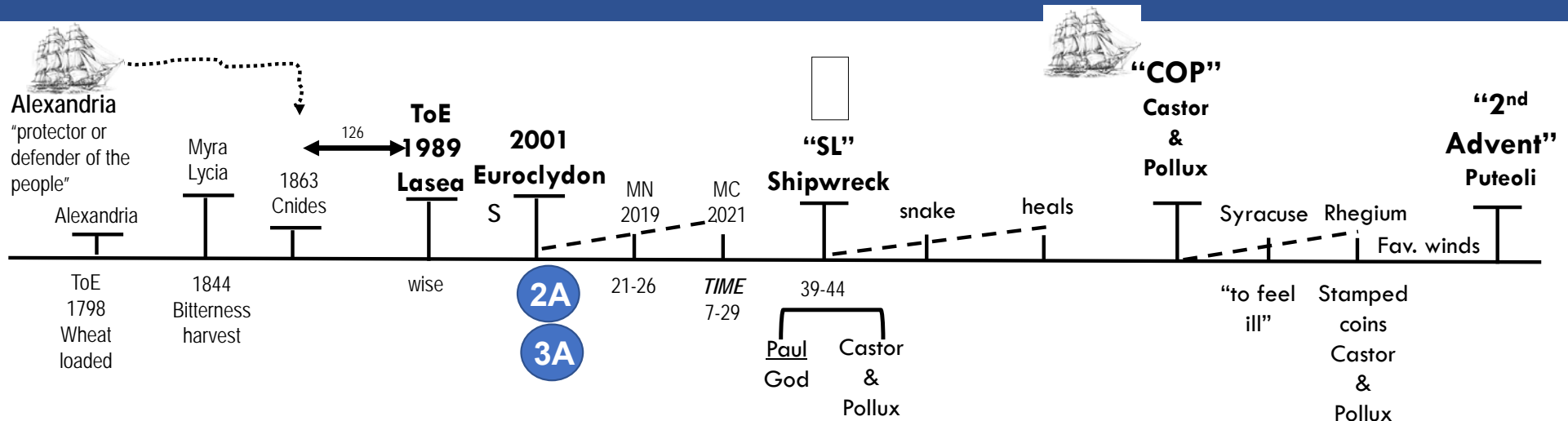


The second history, mid 20th century Judeo-Christian nationalism; what's the threat? I want a quote quite extensively from the book The Evangelicals.



- **First in the history of 1863 to 1900** • **Then in the late 1940s and 1950s**
- free thinkers **SL**
- Jews **SL**
- Seventh-Day Adventists **SL**
- **Catholics Amend Constitution**

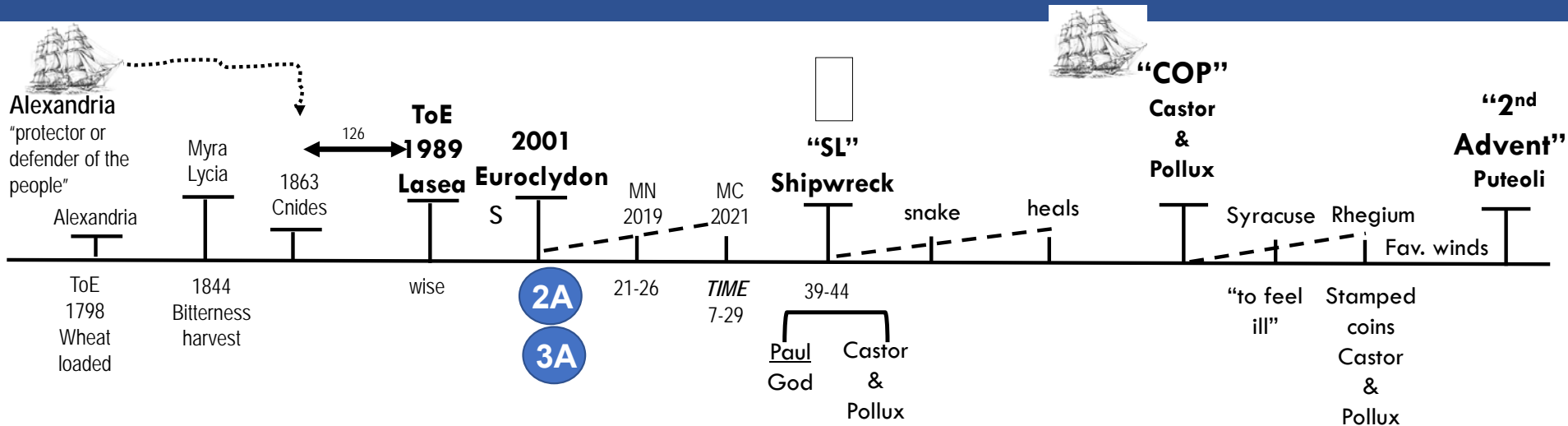
**PROTESTANTISM
HOMAGE**



It seemed that fundamentalism had lost that fight, had been humiliated but fundamentalism lived on, it's remarkably resilient. Particularly through Bible institutes such as the Moody Bible institute and conservative colleges such as Wheaton College and Bob Jones University. Two and a half decades after the humiliation of fundamentalism it began to resurrect, in the person of a young fundamentalist known as Billy Graham. Now through those two and a half decades 1920s, 1930s, 1940s, fundamentalism had been seen as more and more extreme.

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 - Jews **SL**
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HOMAGE**



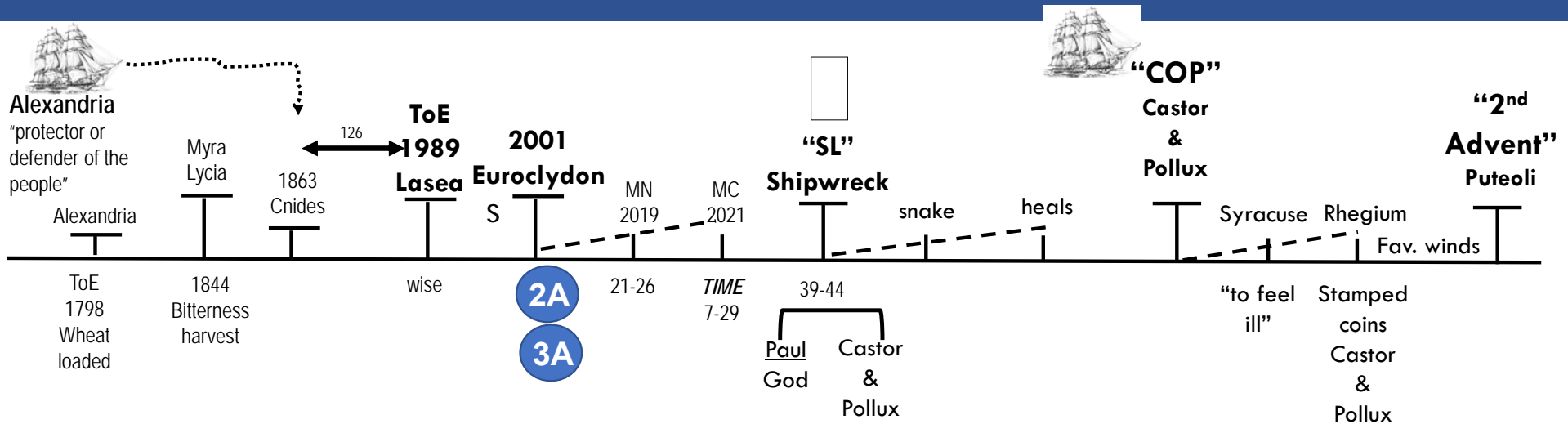
The Evangelicals by Francis Fitzgerald

"Throughout the 1920s Frank Norris maintained that the Catholics were attempting to take over the government and overturn the Constitution."

So there's still the fear of Catholicism.

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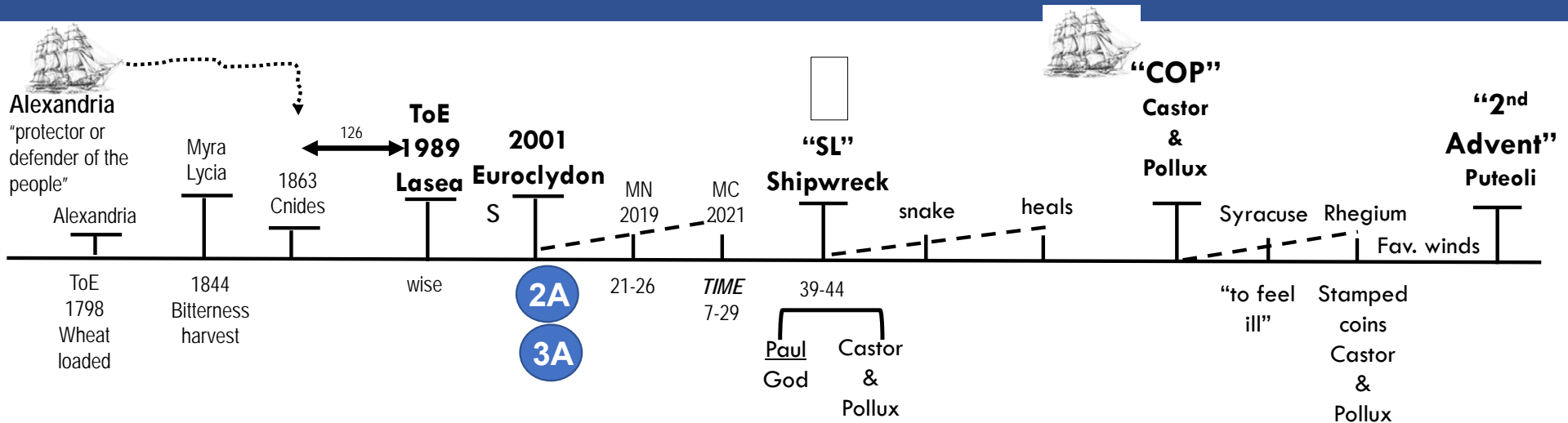


The Evangelicals by Francis Fitzgerald

"If that happened he wrote, they would behead every Protestant preacher and disembowel every Protestant mother. They would burn to ashes every Protestant Church and dynamite every Protestant School."

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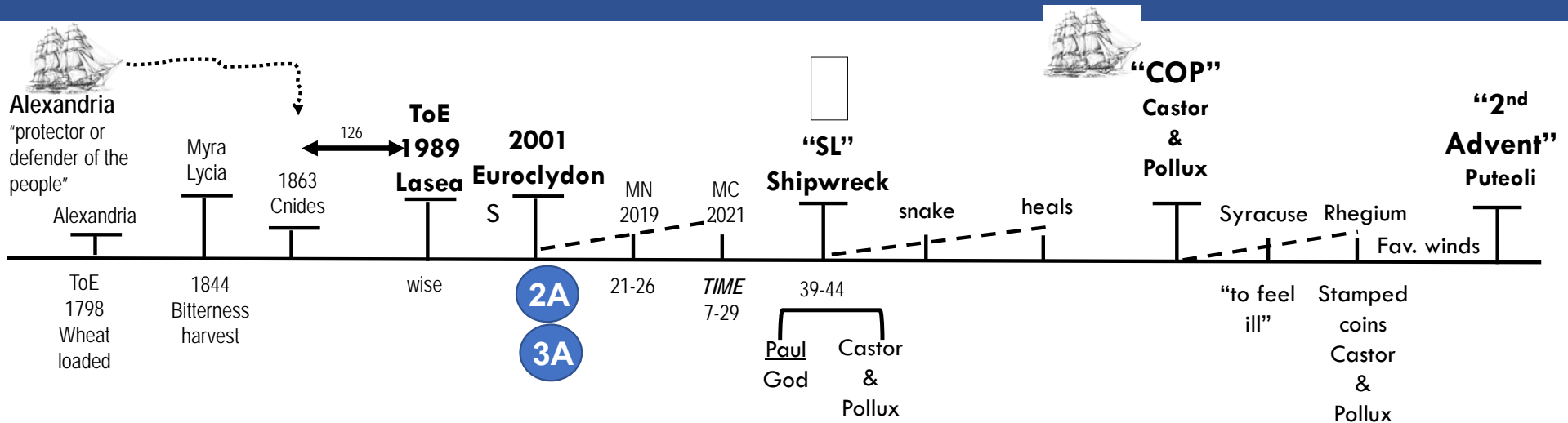


Next paragraph, "In the early 1930s a number of other leaders among them Arnold Gablin, James M. Gray, William B Riley and Gerald Winward embrace the notorious forgery The Protocols of the Elders of Zion and integrated it into the end time scenarios uncomfortably as it set with their prophetic Zionism."

These are all leading fundamentalists of that time.

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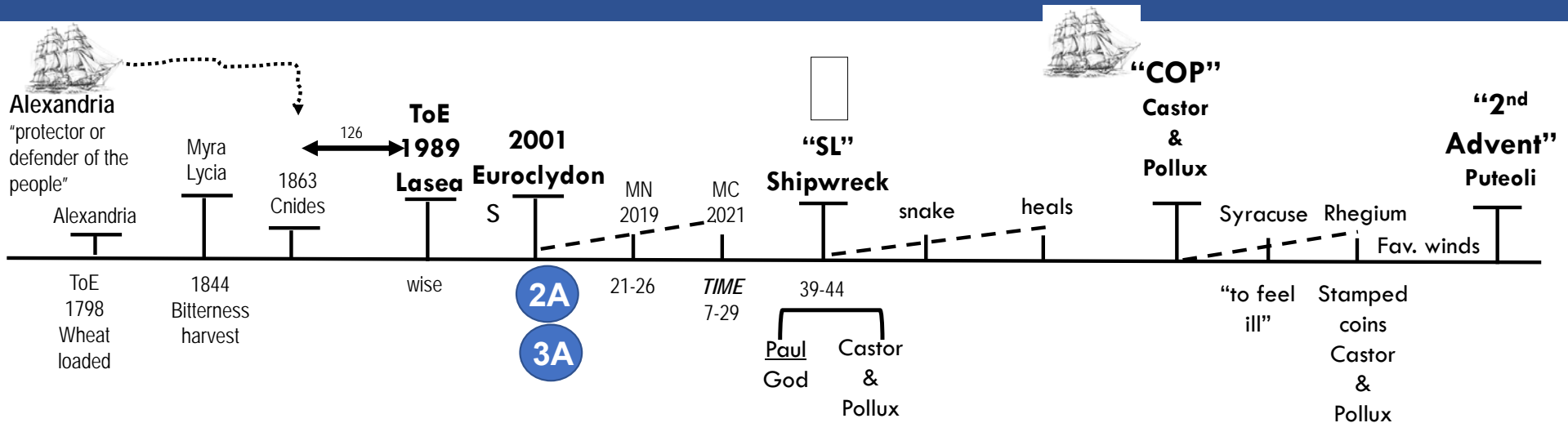


"According to Riley a Jewish communist cabal was secretly plotting to establish a one world government to impose a uniform atheistic religion on the enslaved populations of the world. "

This is just an early Walter Veith. He has no new message but whatever he would have conservative Protestantism believe it is not a message he's taken from the Great Controversy.

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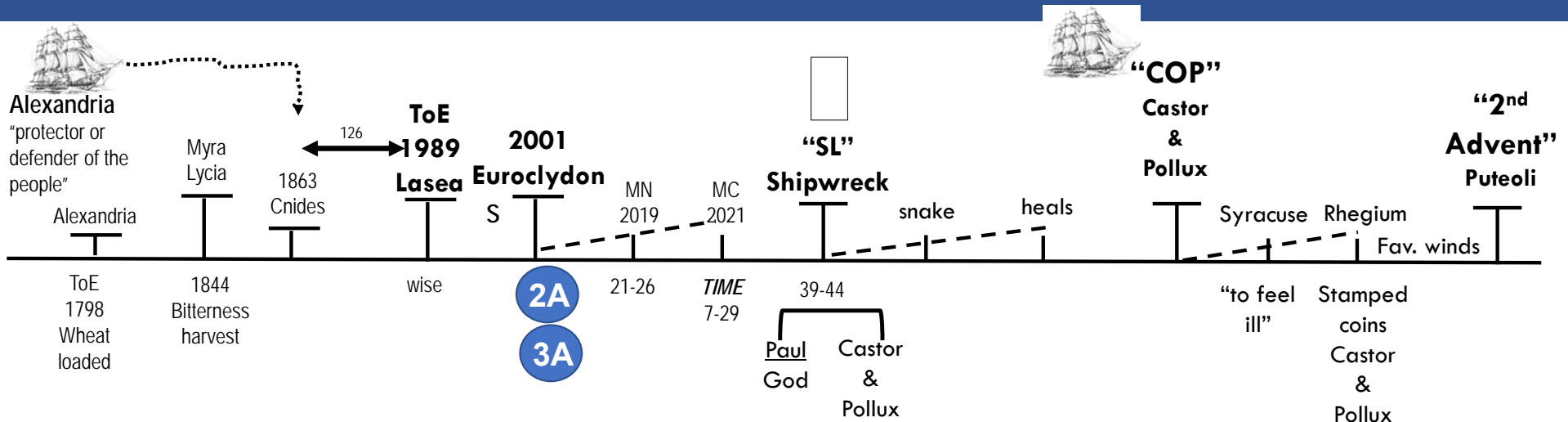
**PROTESTANTISM
HOMAGE**



"Riley and Windward who led the defenders of the Christian faith maintained that apostate Jews were already taking over American finances, courts and newspapers and as Riley put it making ready to filch the land of all its gold, take over its cattle and its farms and possess themselves of all its factories, arts and industries."

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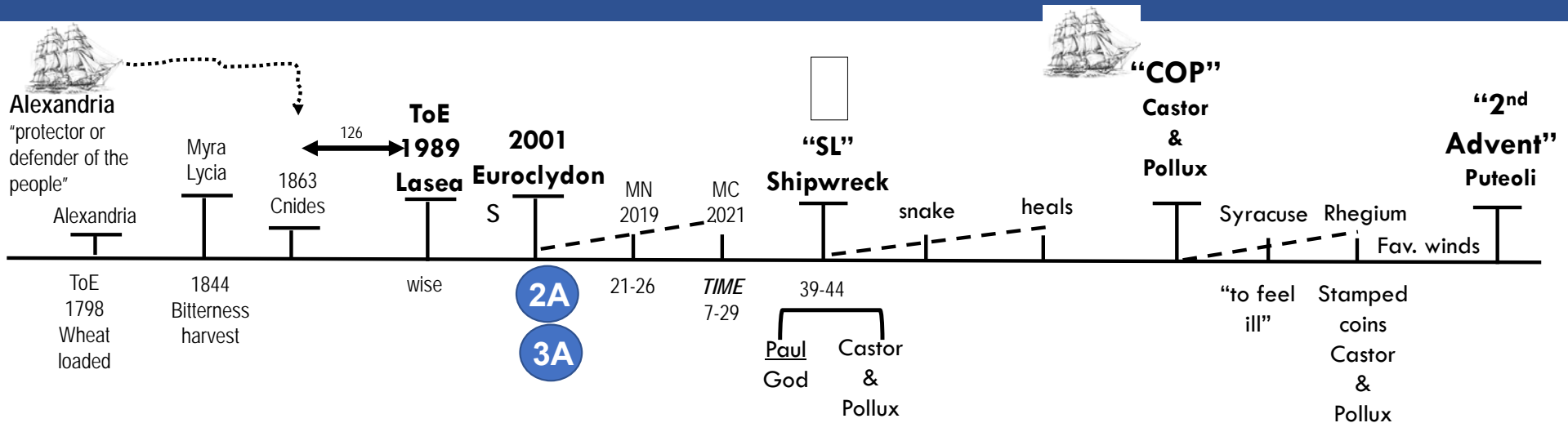


This is the history of the Great Depression. In comes Franklin D Roosevelt and Roosevelt is a socialist because he brings in the New Deal as a response to the Great Depression.

"So those and other fundamentalist leaders charged that the New Deal was preparing the way for the Antichrist and pointed to the Blue eagle insignia of the National Recovery Administration as the mark of the beast"

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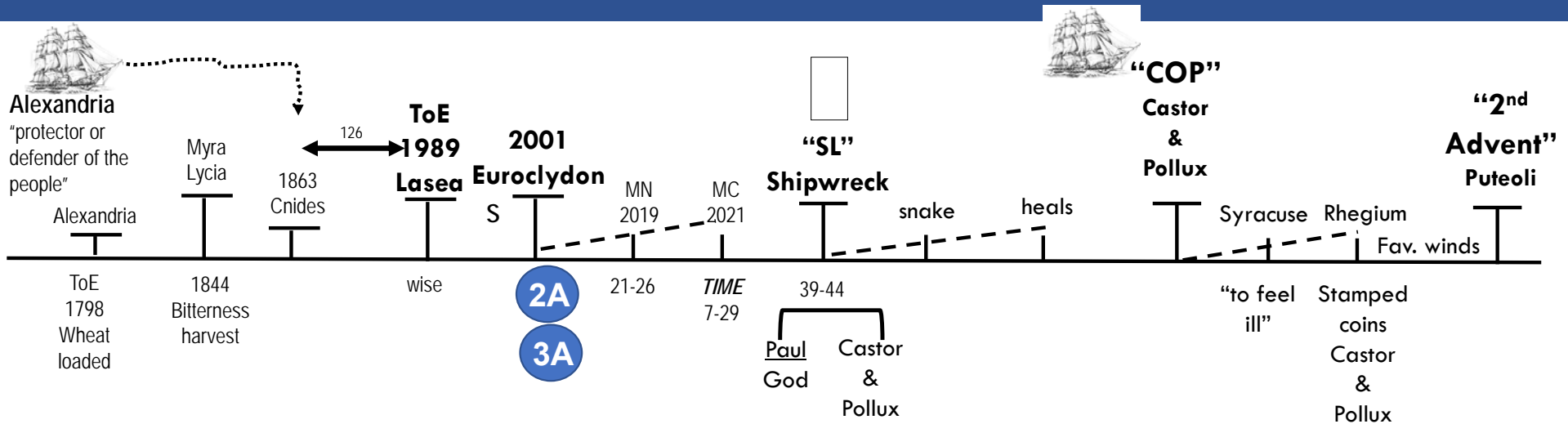


So you know that they're evil because there's this Blue eagle and they're telling you in secret; the methodology of Walter Veith.

"The Roosevelt administration, Riley wrote, was clearly a Jewish controlled regime." *Believed that Eleanor was a socialist and believed the administration was composed of secret Stalinists and communist sympathizers.*

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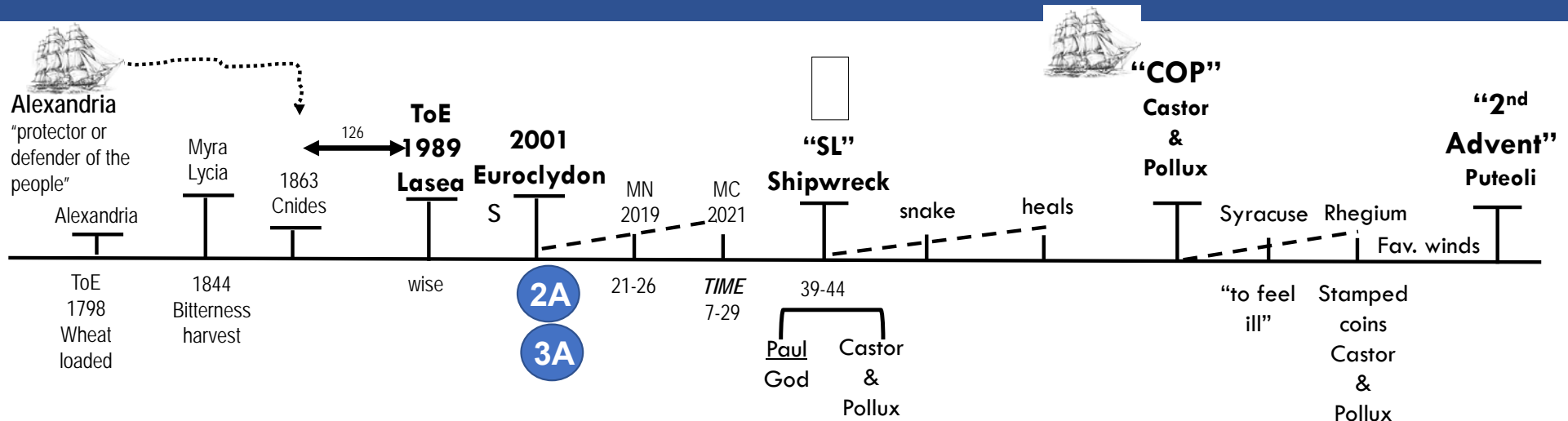


Some of these fundamentalist leaders became Nazi sympathizers.

"Hitler, Riley wrote, has snatched his country from the very jaws of atheistic communism with help from on high."

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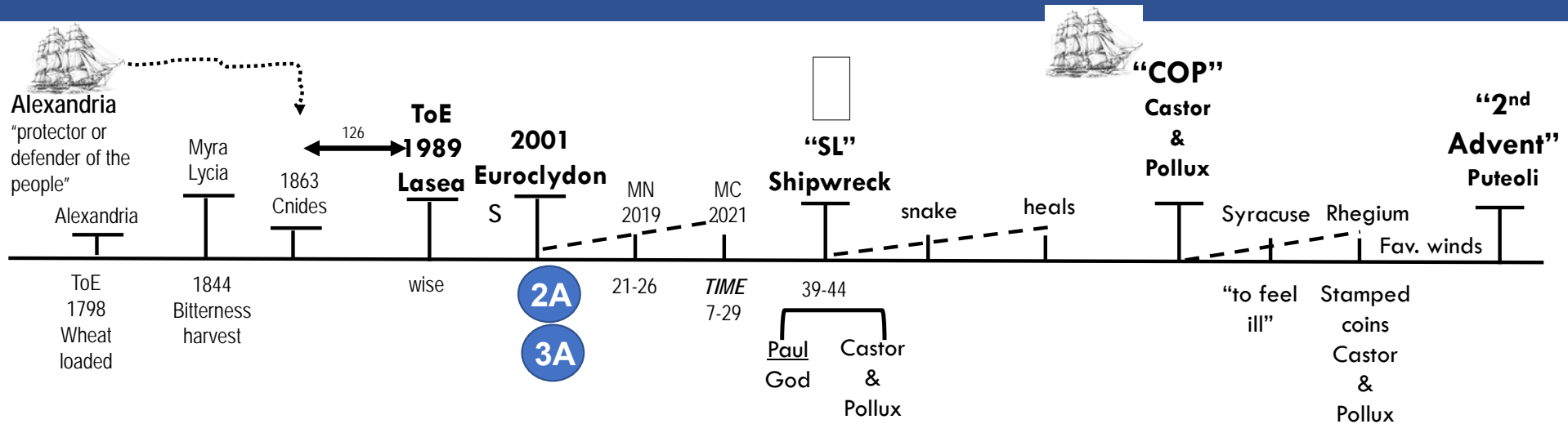
**PROTESTANTISM
HOMAGE**



So fundamentalism was not doing very well. Finally in the late 1940s a revivalist is going to change that story. Billy Graham, he's going to change the idea of Christian that has now become tainted through these fundamentalists and now it will go from Christian to Judeo-Christian. Christian → Judeo-Christian to separate themselves from fascism. And fundamentalist will get changed to Evangelical. So like a business that goes bankrupt they reinvent themselves.

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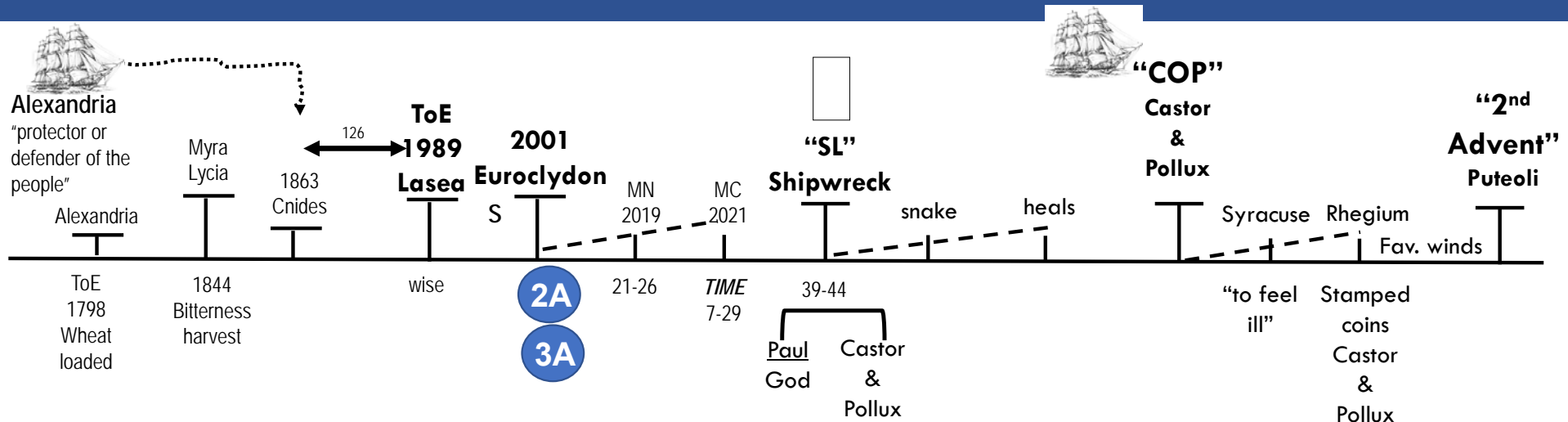
**PROTESTANTISM
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In our next study, we'll pick up from here and complete the history of the 1950s and give some history of Billy Graham. We'll briefly summarize.

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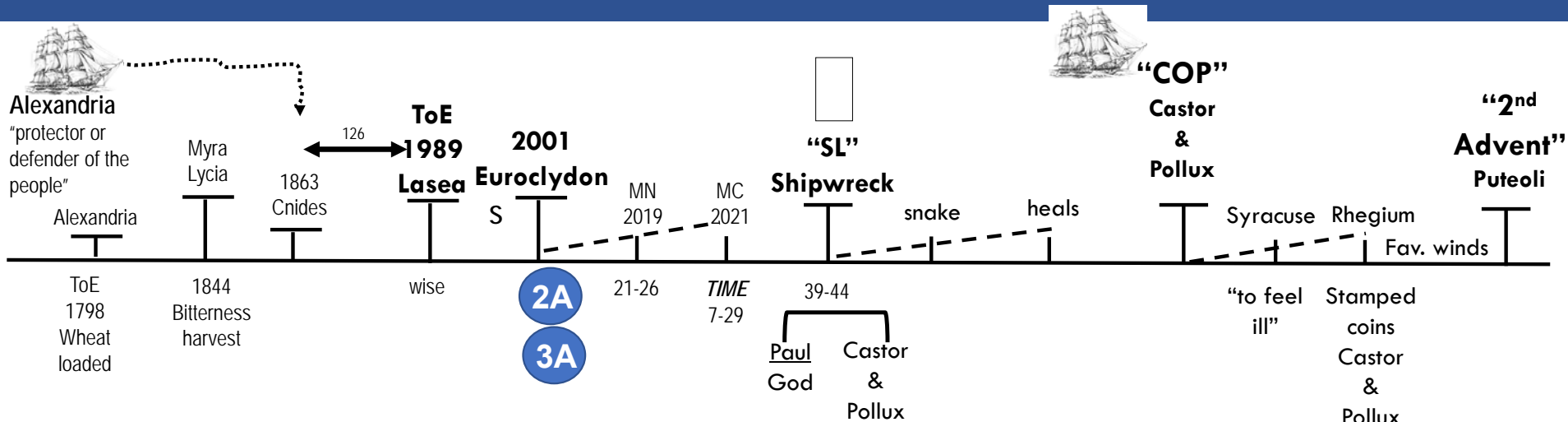
**PROTESTANTISM
HOMAGE**



We want to know how the papacy is giving homage at the Sunday law. In over 126 years Adventism has had kneaded into its message the worldview; the conspiracy theories of Protestantism; the fear of a secret Catholic plot; Jewish and Catholic infiltration; secret plans for a one-world government; Jews controlling the banking system, your ability to see all this because of the insignia and the signs that they show you; socialism as Satanism; capitalism as purity.

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**PROTESTANTISM
HOMAGE**



All of these are Protestant ideas that have infiltrated Adventism. If you read the Great Controversy carefully, she will tell you that they were paying homage in 1888 against their will. This document does not conflict with the Great Controversy when it identifies Catholicism as one of the greatest threats Protestantism faced in their own mind. And everything Protestantism was attempting to do was not to pay homage but to put their foot on the neck of that frightening Catholic infiltration. If we understand that history correctly, we won't take those conspiracy theories, that incorrect worldview to the Sunday law in our time, and look for friendship between Francis and the Republican party.

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Next, we'll look at Billy Graham

**PROTESTANTISM
HOMAGE**

If you kneel with me, we'll close in prayer,
Dear Lord, thank you for your Sabbath day but thank you
for all that sets your people apart. Thank you for
restoration, thank you for equality, thank you for parable
teaching that takes us away from fearful conspiracies and
gives us confidence in what is truth. I pray Lord that we will
truly consider how deep some of this thinking runs in us, help
us to not mix truth and error in today's message. May we
make it pure.

We pray in Jesus name, Amen