



Lesson 74

Homage part 1

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Conservative Protestantism is a major player at the end of the world. They, like us, have three histories and in each of those histories they felt threatened by different groups. In this lesson, we are going to look at one of the histories of Protestantism. We are going to see who they considered to be their main threat and how they decided to deal with them, and the other groups they considered to be threats. Then, we are going to look at examples of conservative Protestantism trying to carry out their plan- part of which is a Sunday Law. We are going to see how other groups reacted to them and how all of that is in Ellen G. White's writings.

Protestantism and the Papacy

What is homage?

What is homage? Homage means "to pay respect to by external action; to give reverence to;" according to Webster's 1828 dictionary. So homage means to pay respect to someone or reverence them in a way that everyone can see. Homage can be expressed to humans or God depending on the context. In the context we are going to look at, homage as being given to humans.

The Great Controversy 442.1

The United States will give homage to the Papacy. *The Great Controversy 442.1* says, "...And the statement that the beast with two horns 'causeth the earth and them which dwell therein to worship the first beast' indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy." This sentence tells us that the United States (the [lamblike] beast with the two horns) gives homage to the Papacy by enforcing an act. Protestantism represents the United States; specifically, conservative Protestants. How can Ellen G. White say they give the Papacy homage? This is what we are going to look at. The fact is, Protestantism is giving homage to the Papacy while hating them. How that happens is what we are going to look at next.

Protestantism's Threats

Protestantism's three histories

The history of Protestantism can be broken into three histories. That's just like the history of Modern Israel which can be broken into three histories: the Millerite history, the 1888 history, and the 144,000 history. The first history of Protestantism went from 1863 to the early 1900s. The second history was in the 1940s and 50s. The last history began in 1979 and will continue all the way to the end. In this lesson, we are going to be looking at the first history: 1863 to the 1900s.

The threats of the first history

There were groups of people that conservative Protestantism considered a threat in their first history. Protestantism has three histories just like Modern Israel and the Counterfeit. In this lesson we are focusing on Protestantism's first history; from around 1863 to 1900s. The four groups Protestantism hated the most were Jews, Catholics, SDAs, and [religious] freethinkers. Protestantism didn't consider these groups fully American, but they became more and more concerned when the groups got bigger. As these four groups grew, they threatened Protestant's majority and preeminence. Christian practices such as Bible reading in public schools and religious oaths started being questioned. This made Protestantism hate these four groups even more, and as we will see later, Protestantism soon came up with some ways to oppress them.

What the main threat was...

Jews, Adventists, and freethinkers were all threats to conservative Protestants, but they were not the main threat. The main threat was Catholics. The Protestants really didn't like Catholics (especially immigrant Catholics); they believed that Catholics were not true Americans. They also believed that they had a plan to take over the United States. Early in United States history Catholics were banned from living in some colonies, later- in some states- they were banned from holding public office. A lot of schools taught Protestant theology, which Catholic didn't like. Their possessions were attacked and their churches were burned down; some of them were killed. Protestants hated Catholics in this time period: they were the major threat.

How to control the threats

Protestantism feels threatened. When you feel threatened, you try to find a way to get rid of the threat. That is what they did. To deal with the Jews, all they had to do was pass a Sunday Law. Jews' day of worship is Saturday so the most effective way to remove them from being a threat is to pass a Sunday Law. The same applies to the Seventh-day Adventist church. Their day of worship is on Saturday so a law saying you can only worship on Sunday would solve that problem. However, the freethinkers and Catholics are different. Catholics worship on Sunday just like Protestants so a "Sunday law" wouldn't work on them. Freethinkers don't worship at all so a "Sunday law" wouldn't work on them either. They needed something different. To deal with the freethinkers, they needed to pass blasphemy laws. For the Catholics however, they needed

something bigger altogether. They needed to amend the Constitution to say that the United States was a Protestant nation. So to get rid of the threats: Catholics, Jews, Seventh-day Adventists, and freethinkers, Protestants had to pass both Sunday and blasphemy laws, and amend the US Constitution.

Constitutional amendment efforts

While Protestantism had several groups they considered a threat, we saw how Catholics were their biggest enemy. Protestantism hated four groups, but one act of the government wasn't going to take care of all of them; they had to get the government to do a couple of things. The thing they wanted the government to do to take care of Catholics was to amend the Constitution. They wanted to add their belief that the nation was Protestant to the Constitution, and thus exclude Catholics from being Americans. This would also take care of atheists even though they weren't a major target. In 1863, which we mark as roughly the beginning of Protestantism's first history. The next year, in 1864, the National Reform Association formed, and they also pushed to amend the Constitution. They wanted The Constitution to read, "We, the people of the United States, humbly acknowledge Almighty God as the source of all authority and power in civil government...." The amendments were never added to the Constitution, but still, conservative Protestants made a large effort against who they thought was a threat to them.

The 1888 Sunday law effort

In 1888, there was an attempt by the Congress of the United States to pass a Sunday Law. A Republican Senator from New Hampshire, Henry W. Blair, introduced the Sunday law bill. He was in the Senate from 1879 to 1891; he was also the head of the Committee on Education and Labor while he was there. His bill would have stopped military parades on Sunday, mail delivery on Sunday, and trains on Sunday. The bill's supporters said all the train crashes on Sunday were judgments from God, and of course no one supporting the bill had any real evidence of that; they also tried to connect stopping trains on Sunday to quarantining people with contagious diseases on ships: it was all for the good of everyone- they said. The bill also prohibited people from engaging in any games or recreation on Sunday that could annoy or disturb someone else: what "annoys" someone is all up to the person or the judge or jury, and you could go to jail for doing basically anything on Sunday. The National Reform Association along with the Women's Christian Temperance Union supported the bill. A. T. Jones and others opposed the bill before Congress. Ultimately, the bill did not pass.

Chicago World's fair Sunday law effort

The Chicago World Fair opened from May 1, 1893 to October 30, 1893. "The most spectacular struggle over Sunday closing in Chicago occurred when city organizers sought federal support to host the World's Columbian Exposition in 1893. Effective petitioning by Protestant church leaders ensured a Sunday closing requirement in the fair's 1892 enabling legislation. The fair's directors filed suit and won a partial victory. Although the fair opened on Sundays, no machines were allowed to operate and most exhibits remained closed." Chicago History Encyclopedia. The Protestants wanted the fair closed on Sundays, and, although it was only a partial victory, that was the Sunday law in 1893.

Homage to the Papacy

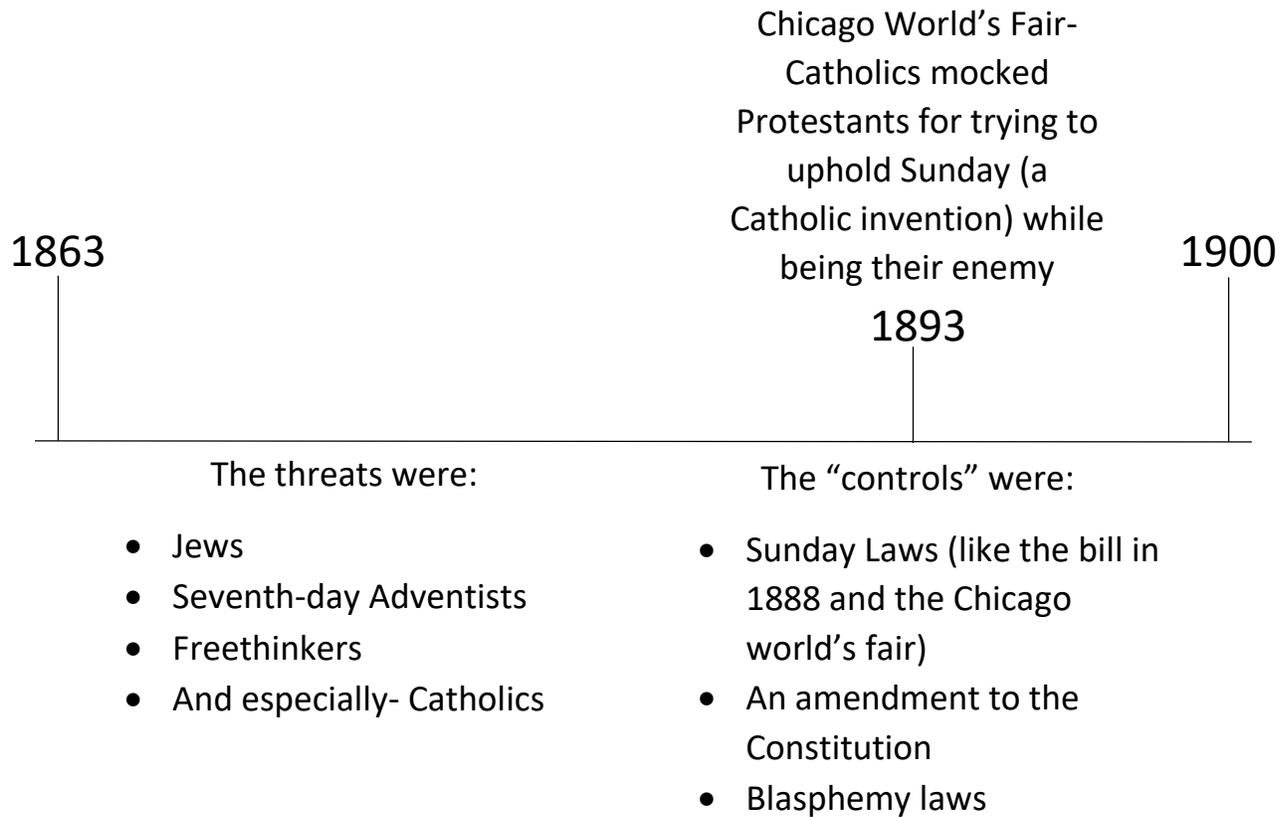
The Catholics' response

In 1893, the International Religious Liberty Association published an article titled, "Rome's Challenge: Why Do Protestants Keep Sunday?". It was their response to Protestantism criticizing them while worshiping on Sunday- the day they created. "The Christian world is, morally speaking, united on the question and practice of worshiping God on the first day of the week. ... The Protestant world has been, from its infancy, in the sixteenth century, in thorough accord with the Catholic Church, in keeping 'holy,' not Saturday, but Sunday. ...To add to the intensity of this Scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to His servant, man: 'Remember the Sabbath day, to keep it holy.' ... No Protestant living today has ever yet obeyed that command, preferring to follow the apostate church referred to than his teacher, the Bible..." RCPKS 6.2, 7.1, 7.2. What the Catholic Church is pointing out is the fact that, while Protestantism has a problem with the Catholic Church, it still keeps Sunday and not Saturday like the Bible says.

Giving homage to an enemy

We have been looking at Protestantism and their threats. We know that Protestantism's main enemy in their first history was the Catholic church. We saw how Protestantism was trying to suppress their threats by Sunday laws and amending the Constitution, but then we saw that Protestantism was giving homage to their main enemy at the same time. In 1893, Protestantism was trying to close the Chicago World Fair on Sunday, which was basically a Sunday law. We saw how the Catholics mocked them, saying they were acting in their favor. This is how Protestantism gives homage to the Papacy while hating them. The first Protestants were Catholics who became unhappy with the church. They eventually split from the church, but held on to many of the church's ideologies, one of those being the Sunday Sabbath. So years later, even when Protestantism and the Papacy are mortal enemies, whenever Protestantism passes or tries to pass a Sunday law, they are showing and giving homage to where they came from; the Papacy. However, this doesn't prove that there was a secret conspiracy between Protestantism and the Papacy back then that still might be alive, neither does it prove that the Sunday Law has to be about Sunday because we know Protestantism gives homage to the Papacy at the Sunday Law. Protestantism and the Papacy were not faking it on the outside, they were actual enemies and we can see that by Protestantism's efforts to amend the Constitution. The Sunday Law in our time doesn't have to be about Sunday either, because Sunday isn't the only way Protestantism can give homage to the Papacy, and we will look at that in part 2.

In Summary:



Protestantism was paying homage to the Papacy even though they didn't like them.

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