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SCRIPTURES FOR AMERICA NEWSLETTER

*In that day the LORD
will punish Leviathan
the fleeing serpent, with
His fierce and great and
mighty sword, even
Leviathan the twisted
serpent; and He will
kill the dragon who lives
in the sea. Isaiah 27:1*

THE MELTING POT MYTH PT 2
VOLUME 12, 2024

THE DRAGONSLAYER

2025 SFA Full-Page Wall Calendar



Announcing the new and improved 2025 SFA full-page wall calendar, available NOW from SFA. Complete with 91st Days, Passover,

(and maybe even a picture or two from the archives)!

For all of you who so graciously supported SFA in 2024, we will be sending you one in the mail as a heart-felt thank-you.

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We here at SFA are so very blessed by you, the Remnant, in

partnering with us in sharing and furthering the True Gospel of Jesus Christ all across this great Nation, and the world.

To God be the Glory!

From The Editor @ SFA

Greeting to the Remnant!

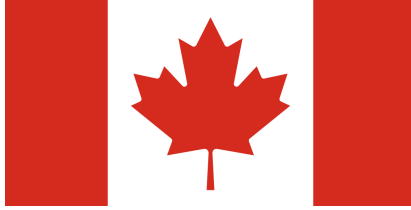
As we come to the end of the calendar year 2024 I would again like to say thank you to the faithful Remnant who, through their prayers, tithes, donations and gifts, have made this endeavor possible. We will conclude this year with Volume 12 of the DragonSlayer Newsletter. That was a goal I set at the beginning of the year, to be able to send out a Newsletter every month. If you supported us in the calendar year 2024, you will be sent our all-new 2025 calendar and Bible reading plan we hope to ship by the 15th of December.

We have seen so many things take place in this past year, and we have covered a variety of subjects that I felt were beneficial to the Remnant and will continue to do so. More than ever, I believe now is the time we need to be in fervent prayer for this land and this Nation.

What I have noticed is the people who were calling for national repentance and for God to heal this land have halted with their outcry since the 2024

election is finally over. **Psalms 34:17** says, *The righteous cry out, and the Lord hears And rescues them from all their troubles.*

I believe crying out is what we need to continue to do NOW. We have an army of invaders of who knows how many that are all ready here, 11 million, 12 million, 15 million, 22 million??? With another up to 250,000 gathering and headed for our border. Not to count the 1000's that are crossing our border every day. We now know that we are not only getting invaded from our southern border but from our northern border as well, with nearly 90% of the US terror suspects coming through Canada.



Canada has been completely taken over and overrun with foreigners who are forcing the natives out of their homes, apartments and jobs. They have been completely overrun and causing chaos in the land. Just recently I was trying to find some kind of accurate facts and

figures and found that the city of New York pays \$220 million to rent the entire Roosevelt Hotel in Manhattan to house illegal migrants. The hotel is owned by the government of Pakistan, and the deal was part of a \$1.1 billion IMF bailout package to help Pakistan avoid defaulting on their international debt. Prior to this, the hotel had been closed since 2020, having long-struggled with occupancy and in dire need of renovation.

The overall cost of illegal immigration into the US was estimated at \$150 billion in 2023 alone. At a time when towns and cities across the US have been struggling to find money to pay for basic services like law enforcement and firefighting, the Biden-Harris administration spent \$67 billion on illegal immigration, with state and municipal governments spending over \$80 billion. Insanity yes and it can't go on indefinitely.

I believe **Psalms 83:4** describes it quite well. *They have said, "Come, and let's wipe them out as a nation, So that the name of Israel will no longer be remembered."*

God has His plans and is still in control in these chaotic times. **Jeremiah 29:11** says, *For I know the plans that I have for you,' declares the Lord, 'plans for prosperity and not for disaster, to give you a future and a hope.'*

Romans 8:28 *And we know that in all things God works for the good of those who love him, who have been called according to his purpose.*

Proverbs 3:5-6 *Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight.*

I encourage you to take the time and read **Lamentations**; it doesn't take very long to read all five chapters, and I believe that it ties together with what we can see happening in this land today!

Please continue to pray **Psalms 91** and also **Psalms 83**, and Pray for America, for God to Save America Again!

The Lord's acts of mercy indeed do not end, For His compassions do not fail. They are new every morning; Great is Your faithfulness.

Lamentations 3:22-23

Also, if you have not seen the 6 part series on Salvation I simply titled "A Simple Study on Salvation," they are a fantastic witnessing tool!

They are short and to the point. Over the last few weeks we aired them live from The LaPorte Church of Christ. After the positive response to them, I added a tab to the www.sfaw.org website titled "Salvation." It is an ongoing work, but all six videos are posted there and are easy to share with others. I encourage you to check it out. I hope and pray they will bless you and that you can bless others with them. There are so many things that simply are not being taught on the subject. These are foundation fundamental truths that need to be shared.

May the God of Abraham, Isaac and Jacob bless those of you that are His, bless you and keep you, make His face shine upon you and be gracious to you, lift His countenance to you and grant you peace.

In Jesus Christ's service first,
Pastor Peter John Peters' second,

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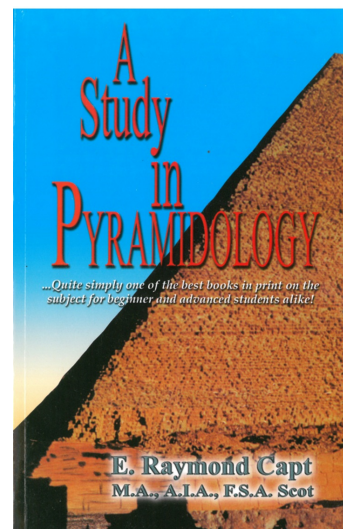


A STUDY IN PYRAMIDOLOGY

What Do You Truly KNOW About the Pyramids?

E. Raymond Capt. An in-depth study of the Great Pyramid of Giza in Egypt including an analysis of its historical record its construction details its symbolism and its relation to the Bible.

"I am only one in a long line of students who have expounded on the Great Pyramid. My original work on the subject, *The Great Pyramid Decoded* (first published in 1971), was only intended to be an introduction to the subject. It was to draw attention to other more comprehensive works...



Modern day writers on the Great Pyramid have brought out some excellent books but they all fail to present the most important feature of the Great Pyramid - God's plan for humanity architecturally embodied in its construction. "It was the desire to fill this void that motivated me to produce a second book on the Great Pyramid expanding my earlier work with additional details and illustrations, without weighing it down with complex and technical information available from past research.

And most important to present the spiritual aspects and current theories concerning prophecy revealed in the design of the Pyramid as an unbiased observer. I will let the reader choose what position he or she will take." - E. Raymond Capt

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THE MELTING POT MYTH part 2

**Did our early founders come to establish pluralism,
or advance the Christian faith..?**

Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it... **Matthew 7:13**

Colonies Established with Specific Ideas by a Picked Stock

The population that entered Colonial America between 1607 and 1776 was a picked stock morally and physically. Even more striking than the similarity of national origin and race, was the strong religious convictions and common beliefs held by our early founders. This, coupled with a high level of vigor and ability, truly made our colonial population a "chosen people."¹ Like the Israelites of old, they were rigorously selected by a series of challenging ordeals, which would have otherwise discouraged or even killed off the weak, worthless and faint of heart. As a New England Puritan once remarked, "God had sifted a whole nation that He might send choice grain into the wilderness."²

Contrary to modern opinion, these early settlers established their colonies with specific ideas in mind. Those with the most definite plan were the numerous religious refugees. Largely men and women of unusual character who had exiled themselves for conscience's sake, they sought to establish in a new land the fulfillment of their ideals.³ Drawn from the Protestant districts of northern and western Europe, especially where the enlightenment of the Reformation was most prevalent, they endeavored to institute colonial self-government and the propagation of the Christian faith.

The Purpose of Colonial Charters and Documents

This intent was clearly expressed in the many colonial charters and documents. The first charter of Virginia, granted by King James I in 1606, commenced with these words:

*We, greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those parts, to human Civility, and to settled and quiet Government; DO, by these our Letters-Patents, graciously accept of and agree to, their humble and well-intended Desires.”*⁴

In the Mayflower Compact of 1620, often considered the most remarkable of colonial documents, we read the following:

*Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and country, a Voyage to plant the first Colony in the northern Parts of Virginia; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and preservation, and Furtherance of the Ends aforesaid.*⁵

In many instances, the colonists also wished to achieve independence from the large bureaucratic churches and governments of Europe, as expressed in The Articles of Confederation of The United Colonies of New England, dated 1643:

*Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the Kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel in purity with peace;...*⁶

Other colonial documents bear witness to this same intent, however, time and space does not permit their reprinting. Only Manhattan Island was established chiefly for trade and commerce, yet our modern educators would have us believe this was the case everywhere. Elsewhere, the foundations laid were deep and indelible. In Anglican Virginia, seat of the old South, Cavalier and Royalist established a political and military dynasty based upon the "Providence of Almighty God" and the "Propagation of (the) Christian Religion." In Pennsylvania, Quaker and German dissenters instituted their colonial government for two ends: "first, to terrify evil doers: secondly, to cherish those that do well;..."⁷

The result - its valleys soon became a land of peace and plenty. In the Hudson River Valley, Calvinist Dutch instituted Christianity as a part of the common law,⁸ and they, too, reaped commercial and agricultural success. Near the Delaware, adventurous Swedes pioneered the first Lutheran colony based upon belief in "Jesus Christ, the Savior of the World,..."⁹ In New England, Puritan thrift, industry and piety generated considerable wealth from lumber, fish and waterpower.

In Boston, New Rochelle and Charlestown, devout French Huguenots made these cities leading cultural and political centers. Along the Appalachian highlands, fervent Presbyterian Scotch, with ax, gun and Bible, established civilization on our western frontier. These distinctly were the foundations of Colonial America.

As to what type of nation we were to be, this was determined in the many court cases of the 19th and 20th centuries. In *Peoples vs. Ruggles*, New York - 1811, Chancellor James Kent, the great commentator on American law, speaking as Chief Justice of the Supreme Court of New York, said:

The people of this state, in common with the people of this country,

profess the general doctrines of Christianity as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations due to society, is a gross violation of decency, and good order... The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community is an abuse of that right. Nor are we bound by any expressions in the constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately the like attacks upon the religion of Mahomet or of the Grand Lama; and for this plain reason, that the case assumes that we are a Christian people, and the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of imposters. 10

Denominational Make-up of Colonial America

In review of the various denominations of Colonial America we find the following. New England was almost exclusively Congregational, save Rhode Island, which housed some Baptists and the Nation's first synagogue. The Hudson River Valley was mainly of the Dutch Reformed Church, whereas the Mohawk Valley was German Lutheran. On Long Island there were Presbyterian and Congregational churches, while on Manhattan, Anglican, Catholic and Jewish places of worship could be found. Northern New Jersey was Dutch Reformed, while southern Jersey was mainly Methodist, Presbyterian and Swedish Lutheran. Pennsylvania proved more varied, having Quakers, Moravians, Mennonites and Amish, Methodists, Lutherans, Presbyterians and Roman Catholics.

Maryland also had Roman Catholics, and many Methodists as well. The Southern tidewater, however, (from Maryland down through Virginia and the Carolinas), was nearly all Anglican, whereas the Piedmont and the Appalachian highlands was mostly Presbyterian. Scattered throughout the South were also Baptists, Huguenots and Moravians. This was the so-called religious "Melting Pot."¹¹

Curiously, the only non-Christian element in the colonies were the Jews. Concentrated in small self-contained communities, their numbers were but trifling. Lucrative opportunities in the trade of rum, spices, cotton and negro slaves had originally attracted scores of these Sephardic Jews from the West Indies. During the first half of the 18th century, Charlestown, South Carolina had the largest Jewish population of any city in the Thirteen Colonies. Other cities with significant Jewish populations were New York, Philadelphia, Newport and Bristol.¹²

This, however, did not qualify us as a "Melting Pot." Outside these major ports, the Jewish presence was generally unwelcome. Similarly, many of the colonies legislated against Roman Catholics as well. Often referred to as "papists," most colonies, including "friendly Pennsylvania," sought not to attract these Catholic immigrants, for fear of their strict loyalty to the Pope and Church of Rome. Massachusetts Bay excluded Catholics as well as Quakers, while the coastal plain of Virginia wished only to maintain her Anglican character.

20th Century Introduction of The Melting Pot MELTING POT OR BIBLE COMMONWEALTH

The very idea that we were to be a 'Melting Pot' was certainly not prevalent among the colonies leading men, save perhaps, Rhode Island's Roger

Williams.¹³ In fact, the term "Melting Pot" did not fully emerge until the 20th century, when Jewish playwright, Israel Zangwill, produced his little drama, "The Melting Pot."¹⁴

Performed at the Capitol theater in Washington D.C., on October 5, 1908, "The Melting Pot," in short, was an appeal by Zangwill for race fusion in America.¹⁵ It, of course, came at a time when the attitudes of Americans became increasingly uneasy about large scale and diverse immigration to these shores. "Could we stand it?"-- they asked - "If so, how long?" "Were alien ideas undermining our institutions, our precious heritage?" "Physically and morally, what kind of people were we destined to become?"¹⁶

America Recast as a Land of Race Fusion

Then came Zangwill's story of race fusion in America. Disregarding 300 years of American history, Zangwill recast the identity of our Nation--that America was indeed a "Melting Pot."

How appealing, how expressive, how convenient. It calmed the rising tide of apprehension; it quieted misgivings about unchecked immigration. Few asked whether it was fitting to our national destiny. Few questioned whether Mr. Zangwill's background and familiarity with the intricate facts of immigration and history were such as to justify him in assuming the heavy responsibility of historical interpreter. Any concern or evidence of national decay was merely an illusion.¹⁷ Thus began historical revisionism in America. Through the power of pen Zangwill preached his new gospel of assimilation:

It is the fires of God round His Crucible. There she lies, the great Melting Pot--listen! Can't you hear the roaring and bubbling? There gapes her mouth--the harbour where a thousand mammoth feeders come from the ends of the world to pour in their human freight. Ah, what a stirring and a seething. Celt and Latin, Slav and Teuton, Greek and Syrian - black and yellow - Jew and Gentile.¹⁸

Only in America could all differences of race, creed and color become extinct. And, in the process of this amalgamation, according to Zangwill, the Jew would reach the millennium.¹⁹

America Viewed as Best Solution to Jewish Question

In reality, Israel Zangwill viewed America as a new world with unlimited possibilities for settlement of the harassed multitudes who fled the pogroms and ghettos of Russia and Eastern Europe (also known as the pale), after 1882.²⁰ He freely admitted that after "Jewish Territorialism" (settlement of Palestine by European Jews), "America (was) the best solution of the Jewish Question."²¹

Moreover, Zangwill wished to see a synthesis of Judaism and Christianity. He wanted to erase the differences between the two faiths by melting them, in a "crucible of love (?)," into some form of universal brotherhood where all distinctions between men and religions disappear.²²

Contrary to Zangwill's crucible, however, remained the historical fallacy of Jewish assimilation. Though he preached a message of racial and religious fusion, he, like the Pharisee of old, resisted a melting of his own Jewish individuality. To do so, of course, would be to betray the secret of Jewish survival--the profound conviction that the Jew cannot tread the broad way of assimilation.²³

In "The Melting Pot," Israel Zangwill failed to be practical and honest: to fuse both race and religion, would ultimately precipitate the destruction of America's race heritage and Christian foundations. In its place, American society would degenerate into a "federation of cultures," a type of "cultural

pluralism," politically unstable, without common purpose and void of its Christian base. Oddly enough, Zangwill's hope would undermine the very thing which he wished to be a part of-a nation which offered strength, stability and opportunity.

Colonial Forebears Saw a Clear Need for Like-mindedness

As another Jewish writer admitted: "To be sure, there must exist among these (immigrant) groups a desire to live in harmony with each other and to foster a dominant theme."²⁴ No doubt, that is why our early colonial forebears saw a clear need for like-mindedness. None of the leading men of New England, for example, ever wished or expected a democratizing and pluralizing of our social and political life. Most, like the Reverend John Cotton and Governor John Winthrop, feared and detested Social Democracy. The latter once cursed it as the "meanest and worst of all forms of government."²⁵ Instead, Winthrop, twelve times Governor of Massachusetts Bay, believed in a Bible commonwealth, presided over by an elect minority.²⁶

The conception of this Bible commonwealth was quite clear to Winthrop and his Puritan associates. To achieve its ends, they had entered into a covenant with God and one another: "We must be knit together in this work as one man, we must entertain each other in brotherly affections."²⁷ This but echoed Paul's message in **Romans 15:5-6**, that "the God who gives perseverance and encouragement grant you to be of the same mind with another

according to Christ Jesus; that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ." None of Paul's letters nor those of the founders of New England suggest a sympathy or desire for a "Melting Pot."

To the contrary, they indicate a sense of mission, narrow and single-minded, and one characteristic of the American mind-set as a whole.²⁸ In fact, those founders of the Puritan Colony knew exactly what they wanted. They had no intention of establishing religious freedom in the pluralist context on the New England shore. The Bible Commonwealth of Massachusetts was inaugurated by the Puritan forebears for one expressive purpose: to guarantee that colony a freedom to worship in their way, and not any other way.²⁹ They harbored no Messianic complex to convert others to their beliefs, nor did they come to this hemisphere to plant a field of foreign missions. All they desired was to be left alone. So jealous were they of their religious convictions and practices, they barred the entrance of Quaker missionaries,³⁰ as well as papists and Jews. Mohammedans, Hindus, Pantheists and secular Humanists were simply never imagined as potential immigrants.

According to historian, Samuel Eliot Morison, the Puritan's principle purpose was to continue the Reformation that had begun in Queen Elizabeth's reign.³¹ They had quit England because of what they believed was a corruption of church and state to perform.³² Furthermore, they separated from the Anglican Church because they failed in reforming that institution of its humanist and pagan practices.

New England Commonwealths most Homogeneous Section of Colonial America

Not long after the great Puritan migration of 1620 to 1640, Massachusetts Bay enacted the strictest of immigration laws.³³ Left to natural increase, groups of settlers from the Bay Colony began to push out in various directions. Seeking better and cheaper land and greater independence of

action, they traveled west then north, along the New England river basins.³⁴ By the end of the 18th century, nearly every New England valley and upland had been filled with the sons and daughters of the East Anglican Puritan and Pilgrim Separatist. Thus, New England became the most homogeneous part of Colonial America, while Massachusetts Bay became the parent colony of a great portion of New England.

In light of this, New England self-government became a model for other colonies. The perseverance, prowess and spirit of independence of its settlers proved an inspiration for others as well. For in the midst of these New England valleys and along its shores, could be found the most erudite and challenging clergy,³⁵ the most efficient farmers and innovative mechanics, and the most skilled and daring seamen.³⁶ Even her colonial architecture--the town commons and village school--was a unique example of simplicity, unity and functional beauty.

During the struggle for independence, it was the New England clergy that openly challenged the tyranny of the British Crown and its ministers' policy of "taxation without consent." It was from her fields that came the bulk of the fighting men for the patriot cause--with Massachusetts furnishing more than any other, and the Yankee settled districts of upper New York second.³⁷ It should not surprise us then that the British army chose New York Harbor as its base of operation--it was both loyalist and pluralist, and pluralists rarely defy tyrants. It also should not surprise us that the aim of the British army there was to sever New England from the remainder of the colonies, lest she influence them. Together, the Bible commonwealths of New England and Virginia successfully led the Thirteen Colonies toward independence and a temporary liberty.

Pluralist Democracy at Enmity with Christian Liberty

Pluralism is but an outgrowth of the "Melting Pot," and democracy a companion to pluralism. All are "world friendly" and hostile to God. In a "melting pot," diverse groups with no common theme, can only be welded together by the force and restraint of an absolute government, or by the sheer will of the majority. Christian liberty, on the other hand, establishes exemption from the control, restraint or will of such a majority or minority.³⁸ Liberty, in the true sense, can never be achieved where God is not sovereign. Because in democracy the majority is sovereign, it therefore is at enmity with both liberty and God.

John Winthrop, governor of Massachusetts Bay, well understood the corruptible nature of man. As Winthrop understood the will of the majority without sovereignty of God to be "mob rule," so Patrick Henry recognized monarchy without Godly principle as tyranny. In his much-noted conclusion of a stirring speech before the Virginia delegates in March of 1775, Henry asked to be given "liberty or death," and not "democracy or death," as some revisionists have implied.³⁹

Colonial Settlers came to Establish Christian Liberty

Revisionists today look at history through a tinted prism of contemporary ideas, and not in the context of the times. The complete record of events is often carefully edited, and key facts are omitted to modify the outcome of the story. In this regard, let us consider the often-used term, democracy. Nowhere in the colonial charters or documents is the word used, nor is it mentioned in the Constitution. The term pluralism is not mentioned either, yet, liberty is.

In another reference, let us consider the records of early colonists like John Smith and Miles Standish. Both men risked their lives founding colonies on these American shores. Both were renowned and valorous soldiers, and both

served in the wars in Holland defending the Reformation. Captain John Smith fought in many battles against the Turks in Europe; he later came with the first colonists to Jamestown and was captured by the Indians there. Captain Miles Standish was superintendent of defenses at Plymouth; he entreated both friendly and hostile Indians and served on the governor's council for 29 years.⁴⁰

Yet, would these men have risked their lives to establish a sanctuary for the enemies of their God? Was it ever their intention to institute a pluralist democracy? Were they so naive as to think that the enemies of their God would come to live peaceably among them? And, were they so short-sighted, that they would have paved the way for Mohammedans, Hindus, Jews, Buddhists and atheists to come and legislate their God out of the very institutions they founded? To the contrary, their lives are a testimony that our early colonial settlers came to establish Christian Liberty and did so as a "steppingstone" for others of like-mind.⁴¹

Harsh and Exacting Conditions of Colonial Life

In order to fully understand such a desire for civil and religious liberty, let us now consider the conditions under which most early colonists came. First, the six-to-eight-week voyage to America was far from comfortable: ships were small and often ill-equipped; food and water were bad and sanitary conditions deplorable. Dreaded diseases like scurvy, small-pox and typhus scourged the crowded immigrant ships. In fact, such conditions were so well-known in Europe, that it sufficed to daunt the weak and cowardly. No wonder, British convicts, when given the choice of deportation or the gallows, often prayed to be hanged.⁴²

Second, life in the colonial wilderness was equally harsh. Behind the cushion of modern living, few Americans are able to comprehend the exacting conditions of early colonial life. Severe heat, cold, famine, disease and the dreaded tomahawk of the American Indian weeded out untold hundreds. At Jamestown, Virginia, only 150 out of 900 persons remained at the end of the third year, and nearly three-fourths of the Pilgrims who landed at Plymouth were laying in their graves before the first year was over. Especially hard hit were the Pilgrim women, where it was recorded that only five of the eighteen married women survived--most of whom were under twenty years of age.⁴³

Many had left comfortable homes in trim and well-ordered England to risk the dangers and hardships of pioneer life. The primeval American wilderness, with its vast forests, brooding solitudes and climatic extremes, smote many newcomers with fear and sickness. Instinctively, they kept in touch for fellowship and coordinated action.⁴⁴ During the first winter in Jamestown, exposure and hardship brought serious illness upon the underfed colonists. At times not even five men were able to bear arms and hunt, and but a handful of persons were able to care for the many sick throughout the colony. It was not long before one half of them had died.⁴⁵ Should we not marvel then as to why so many preferred the chains and plunder of Europe to American liberty? (Did not Israel prefer the "leeks and onions" of Egypt to the wilderness?⁴⁶)

Eminent Leadership Begotten from Early Colonial Population

Overall, our early colonists were an exceptional type and of a high moral and physical fiber. By the latter half of the 18th century one of the most remarkable assemblages of eminent leadership in recorded history emerged from this colonial pioneer stock. From a meager population of but two million souls in 1776, America produced no fewer than ten eminent statesmen of

genius,⁴⁷ and scores of less noteworthy but equally determined personalities. In fact, America may well have produced more eminent persons in proportion to her numbers, than any other civilization in recorded history—except for perhaps Ancient Athens during the Golden Age of Pericles or the Davidic Kingdom of Old Palestine.⁴⁸ Out of a teeming and pluralistic multitude of more than 240 million inhabitants. America today is unable to produce one distinguished statesman of genius!

Early America Uniform in Race, Religion and Language

By 1790, the free, white American citizenry was largely a harmonious blend of nationalities and sects, uniform in race, religion and language. Moreover, they were in possession of the richest and most salubrious country in the world.⁴⁹ According to the census taken that year, the percent of national origins were as follows:⁵⁰

NATIONALITY

English 82.1%
Scotch 7.0%
German 5.6%
Dutch 2.5%
Irish 1.9%
French 0.6%
All other 0.3%

National Origins in terms of Racial Heritage

If we were to analyze these national origins in terms of race, we would learn the following about America's early heritage. Out of a white population of 2,810,248 in 1790 there were 2,345,844 of English descent-- thus, more than four-fifths of our white stock was directly of Anglo-Saxon ancestry.⁵¹ (Historian, George Bancroft indicates the total white population higher at 3,177,257 in 1790.⁵²)

In the English we can find all three branches of the white race present in variable degrees. These three branches, derived after the Flood from Noah's three sons, are the Shemitic, Japhetic and Hamitic. Twentieth century anthropologists, however, have renamed these three branches: the Nordic (Shemitic), the Alpine or Slavic (Japhetic), and the Mediterranean (Hamitic) respectively. Today, they are, as a collective body, referred to as the white or Caucasian Race, the latter of which has been broadened and misconstrued from its original context.⁵³

Thus, in regard to the English we have a distinct three-way combination, with the Alpine portion the least, yielding to a more definite and overall Nordic character.

Of those from the British Isles but of non-English descent, 7.0 percent was Scotch and 1.9 was Irish. Since the census was based on surnames, those nationalities indicated as Scotch or Irish, most definitely included the Scotch-Irish, also known as the Ulster Scotch.⁵⁴ The Scotch, being not much different in racial composition than the English, had still less Alpine but a dash more Mediterranean, giving many their brunet coloring. In the smaller group indicated as Irish, a sprinkling of South Irish existed, in which the Mediterranean element predominated.⁵⁵ But, even with the South Irish, particularly those from around Dublin, the fair and Nordic appearance of many was the result of mixture with Danish, Norman and English immigrants to Ireland.

In our largest non-British group, the Germans, the Alpine and Nordic elements were present often in equal amounts, but with the latter

predominating. The racial composition of the Dutch, though it had an Alpine admixture, was more purely Nordic.⁵⁶

Considering our French immigrants, many were Huguenots and of a similar racial make-up to that of the Scotch and some of the Irish. Thus, in 1790, the overall character of America was predominantly Nordic, with a small admixture of Mediterranean and Alpine.

Considering the past migrations of people, the Nordic stock has generally showed itself to be venturesome, daring and inclined to pioneering. Historically, the challenge of colonizing and forging a new nation has attracted this breed of person. If this be true, then the white population of the United States by 1790 would have been even more Nordic than that of England itself.⁵⁷ The innumerable Orientals, Arabs, Iranians and Haitians, and the mixed multitudes of Latin Americans and Balkanized Slavs, which now occupy our major cities, were not considered as potential colonists by our colonial founders. Just their presence was simply never imagined. Any advertising to lure immigrants to colonial America was done only in the European countries or districts previously mentioned.

America the Un-melted Pot 1776 to 1882

Even the later immigration from Europe during the 19th century did not affect the racial make-up of our Nation, but rather strengthened it. From 1820 up to 1882, American immigration was derived from three main sources: The United Kingdom (including Ireland), Germany and Scandinavia. Minor contingents came from France, Switzerland and Italy. ⁵⁸ Prior to 1882 the "Melting Pot" in America remained a myth. It was virtually an "Un-melted Pot!" Thus, for nearly 300 years, America possessed the most Nordic population outside of Scandinavia. It was the most Christian as well.

Theologians and Hirelings Fail to Maintain True Christianity in America

The issue of immigration and assimilation, in regard to race, is indeed important. We must be careful, however, not to substitute belief in race for faith in our God--for that is just another form of idolatry, which can easily inflate a people with pride, vanity and conceit. If our theologians and the hirelings in our churches had not allowed the practice of true Christianity to deteriorate, then surely our people would not seek such idolatry in order to fill this spiritual void. The leaders of Jewry often understand this better than we realize. Consider the following words of 20th century playwright, Israel Zangwill, a collaborator in the Zionist cause of Theodor Herzl:

All this Nordic nonsense, of which the only alleviation is that it rehabilitates the great German people, comes from the attempt to fill the gap left by the collapse of Christianity, which its priests have failed to maintain. It is seeking to create a National God and of the most primitive species.(?) It is time we Jews reasserted the Universal God, and the unity of civilization. It is time we stopped this attempt to make politics religion and helped make religion politics. "Back to Christ" is the cry of the despairing thinkers of Europe. But Reason and Justice, Love, Mercy, were in the world before Christ, (see John 1:2-3) and our cry is not so much "back to Moses" as back to these and their source. ⁵⁹ (Note: Insertions by author.)

Zangwill believed the ultimate goal of Jewish nationalism- and even Judaism--was the unity of all civilization.⁶⁰ His aim, as well as that of others, was to create a universal brotherhood, supposedly achieved through "love and mercy." To that end, he turned to one country where, because of its liberal

Christian America not to be Yoked with Unbelievers

Quite differently, Scripture clearly assures us that any nation not built upon the foundations of the Lord, Jesus Christ, will fair no better than the Kingdom of Babel. Furthermore, it warns that Christian believers should not be yoked together with unbelievers, whether they be heathen, pluralistic, anti-Christ, or of a "universal brotherhood." Accordingly, the Apostle Paul, during the first century A.D., warned members of the church of Corinth against association with the immoral influences of that city's heathen and cosmopolitan atmosphere.

In **II Corinthians 6:14-18**, he wrote:

Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial (wickedness), or what has a believer in common with an unbeliever? ... "Therefore, come out from their midst and be separate," says the Lord...

LISTING OF FOOTNOTES

1. STODDARD, LOTHROP, Reforging America, p.9.
2. Ibid, p. 9.
3. Ibid , p. 9.
4. MANION, CLARENCE The Key to Peace, n.110.
5. Ibid, p.111.
6. WEISWAN, CHARLES A., America: Free, White, and Christian, p.116. (Underlined emphasis added by author.)
7. Ibid, p.120. From the Frame of Government of PA- 1682.
8. Ibid, p.128. From the Constitution of New York- 1777.
9. Ibid, p.121. From the Charter of Delaware- 1701.
10. MANION, CLARENCE, The Key to Peace, p.114. (Note: Emphasis by author.)
11. Information largely taken from several denominational maps, especially: The Times Atlas of World History, by G. BARRACLOUGH, p.224.
12. ELZAS, B.A., The Jews of South Carolina, ch. VIII. (On Microfilm) Under English colonial law, the Jew was considered both a foreigner and alien, and it was a debatable matter whether Jews should be admitted at all to the colonies to engage in business. Also see: ANDREWS, CHARLES M., The Colonial Period of American History, Vol. IV, p.73.
13. The writings of Roger Williams reveal the seeds of pluralistic democracy. In his allegory of a ship going to sea, contained in a letter to the town of Providence, in 1655, he included in his "true picture of a commonwealth," Papists, Protestants, Jews and Turks--all of whom in his estimation had the right not only to be tolerated but to live and worship in their own way and not to be "forced to come to the ship's prayers or worship nor compelled from their own particular prayers if they practice any." Moreover, he would grant liberty even to "seducing teachers" who, whether pagan, Jewish, or anti-Christian, might still be obedient subjects of the civil laws... In this regard, Williams believed in complete separation of church and state, and insisted that the authority of the church was merely spiritual. He wholly rejected the divine origin of civil institutions, and often stated, that "the sovereign power of

all civil authority is founded in the consent of the people. This same Roger Williams expressed that the Massachusetts colonists had no legal foundations for their colony, and that it belonged solely to the Indians; yet, in time, he spoke of some of them in his letters as "inconsiderable pagans and beasts wallowing in idleness, stealing, lying, whoring, treacherous-(ness) (and given to) witchcrafts, blasphemies and idolatries." Strangely enough, William's highly egalitarian views gave birth to a colony whose base of purpose, in later colonial times, was the trafficking of African slaves.

See: ANDREWS, CHARLES M., *The Colonial Period of American History*, Vol. II, pp.18-22.

14. Webster's Biographical Dictionary- 1st Edition, p.1614.
15. Ibid, p.1614.
16. FAIRCHILD, HENRY P., *The Melting Pot Mistake*, p.10.
17. Ibid, :p.11.
18. From Israel Zangwill's, *The Melting Pot*, as quoted in his biography by Maurice Wohlgernter, p:p.178-79.
19. WOHLGELERNTER, MAURICE, I. Zangwill,:pp.40-41.
20. Ibid, :p.178.
21. Ibid, :p.175.
22. Ibid, p.40

Some Jews, acknowledging America's Christian base and distinctions between people and their religions, have dismissed Zangwill's ideals as impractical. Another type of Jew, however, has dismissed both "acknowledgement" and "fusion" and remains openly hostile to the preservation of a Christian America.

23. WOHLGELERNTER, MAURICE, *Israel Zangwill*, p.183.
24. Ibid, p.181.
25. ADAMS, JAMES T., *The Epic of America*, p. 38-39.
26. ROWSE, A.L., "The Pilgrim and Puritan Fathers," p.171 of *American Heritage's Colonial America*.
27. Ibid, p.171. (Emphasis added by author.)
28. The concept for Christian self-government in America was largely based upon the so-called "New England experiment."

Although this author does not agree with the Puritan policy of compulsory church membership in order to enjoy the franchise of voting, he does admit they are undeservingly ridiculed as "narrow" and "intolerant" by most modern historians. Contemporary history in public education has, overall, endeavored to de-emphasize and misconstrue the Puritan settlement in Colonial America. For example, in one 1970 educational text of over 700 pages, less than four were set aside to describe the Pilgrim and Puritan experience, while that same number was dedicated to the "Hippies' Movement" and "Beatles Craze" of the 1960's. In another High School text, published in 1986, only three pages faintly covered the settlement of New England, whereas more than thirty addressed minority grievances against white America!

See: SCHAWARTZ & O'CONNOR, *Exploring American History*.

29. ORTON, VREST, *Republic of Vermont*, .13.
30. Ibid, :p.14.
31. Ibid, :p.12. Also see: MORISON, SANIUEL ELIOT, *The Intellectual Life of Colonial New England*.
32. Ibid,p.13.
33. ADAMS, JAMES T., *The Founding of New England*, 1).169.
34. GRANT, WADISON, *The Conquest of a Continent*, p.86-87.
35. HEADLEY, J.T., *The Chaplains and Clergy of the Revolution*.
36. ADAMS, JAMES T., *The Founding of N. England*, pp.8-11.

37. GRANT, MADISON, The Conquest of a Continent, p.111.

38. WEBSTER, NOAH, American Dictionary of the English Language, 1828.
See: Liberty.

39. This was implied on a televised debate by Republican presidential candidate, Jack Kemp, when referring to what he considered the just cause of Chinese students for democracy in the recent uprising in China. Colonial records indicate, however, that the founders of America did not fight to establish democracy. In fact, Colonial America was anything but democratic, in the modern sense. The franchise of voting, for example, was dependent upon sex, race, religious belief and property ownership. In all thirteen colonies, by the 18th century, only white males who owned a certain amount of property (approx. 50 acres) could vote.

In Massachusetts Bay, Plymouth and Connecticut, the franchise was limited to Christian church members who were white males with property ownership. Early Pennsylvania required belief in Christ as the Savior of the world, along with ownership of a certain amount of property by white males. Even Rhode Island, liberal as she appeared on the surface, would not extend the franchise to any except professed Christians.

See: Colonial America by Oscar T. Barck and Hugh T. Lefler, pp.244-45.

40. EGGLESTON, EDWARD, The New Century History of the United States, p.35 in Appendix-Biographies.

Also see: Webster's Biographical Dictionary, 1st Edition, pp.1375 & 1396.

41. WEISMAN, CHARLES A., America: Free, White, and Christian. p.112.

42. STODDARD, LOTHROP. Reforging America, n.10.

43. HUNTINGTON, ELLSWORTH, The Character of Races, p.305.

44. STODDARD, LOTHROP, Reforging America, p.15.

45. EGGLESTON, EDWARD, The New Century History of the United States, -p.44.

46. Numbers 11:5.

47. These were George Washington, Thomas Jefferson, James Madison, John and Samuel Adams, Patrick Henry, Benjamin Franklin, John Hancock, John Jay, and Alexander Hamilton-the last of whom has often been referred to as the "Judas Iscariot" of the American Republic for his promotion and organization of the first central bank in America.

48. According to Thucydides, Ancient Athens at the end of the Periclean Age was said to have about 35,000 privileged or full citizens of pure Greek descent from which we find no fewer than 18 eminent men of genius. Equally impressive was the talent of captains and prophets assembled under King David, during the 11th century B.C..

See: HUNTINGTON, ELLSWORTH, The Character of Races, p.129-34 & pp.245-46.

49. GRANT, MADISON, The Conquest of a Continent. n.154.

50. FAIRCHILD, HENRY P., The Melting Pot Mistake, p.90.

51. Ibid, -p.99.

52. BANCROFT, GEORGE, History of the U.S., Vol. II, p.390.

53. The term Caucasian, about which there is some confusion, was first used by the German anthropologist, Johann Friedrich Blumenbach around 1800 to describe those whites he believed originated in the Caucasia, a mountainous region between the Black and Caspian Seas.

See: Webster's Biographical Dictionary, 1st Edition, p.161.

From the 7th to the 6th century B.C., this was the great breeding ground for both the Sacae and the white Scythians, from whom the Germanic tribes of Ancient Times were descended. Coincidentally, it was also the same region to where the millions of ten-tribed Israel migrated after their captivity in Media.

There is also much confusion about the origin of the Nordic peoples. Traditionally, modern anthropologists have assigned the Nordics, along with the Slavic peoples, to the seed of Japheth. This author, however, believes they are two distinct branches, with the former originating from Shem. Erroneously, most anthropologists treat the Semitic Race as an Asiatic one, pertaining only to modern day Jews and Arabs.

54. FAIRCHILD, HENRY P., The Melting Pot Mistake, p.100.
55. Ibid, p.101.
56. Ibid, p.101.
57. Ibid, p.100.
58. Ibid, p.105.
59. WOHLGELERNTER, W;AURICE, Israel Zangwill, .174.
- 60&61. Ibid, n.174.

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Note: the reader should be advised that the content of the following authors, though largely patriotic and factual, contains material suggestive of evolutionary thinking:

- Henry Pratt Fairchild
- Madison Grant
- Ellsworth Huntington
- Lothrop Stoddard

The Hand That Rocks The Cradle

Thankful. Grateful. Blessed.

We print it on signs for our walls, I see them all over stores and on our shirts and hats. It's so cute, fun and trendy, but when was the last time we really dug deep and looked at those words intently? I know I don't always as often as I should. When I do, it can really change my views, like the newly-teen boy who has days, weeks or moments of what can feel like extremely challenging behavior. The pushbacks or meltdowns they go through, trying to transfer from a small boy who just blindly loved mama to learning to be a man who still respects his mama and can listen, but also someday wear the pants in his own household, carry the weight of the world that good men do on their shoulders with the grace and uncomplaining of a man of character.

I was reminded of how much they go through during this transition recently. That same man child a little overconfident missed his first shot at a deer this hunting season. But he took it pretty cheerfully and with moderate humility in stride. Not too many weeks later with an unexpected turn of events I ran into a funky-acting raccoon as I was locking up chickens one night. As I scrambled my slightly panicking-self back in the house to find my shotgun (not happy with myself because I couldn't find it, later to be located on the other side of the closet behind a jacket), he calmly and collected got his dad's loaded it, and being careful the whole time, (pointing it safely away from myself and his younger siblings), dispatched said little wonky raccoon while mom held the light. I was proud of him he did well. There can be moments inside my rather tempery head as we navigate this age that it seems I can't help but think in there "Oh, my gosh, child this is why some animals eat their young." In reality, those moments really should be about remembering the three years I asked the Lord if He saw it fit to give us a son I would be grateful. We had a daughter who, born much too early was the grace of the Lord we were even able to keep her and a little grave of our first born, which is a story for another day. That being said, babies hadn't come earth-side as they say easily for us so holding that nine-pound full-term boy in my arms, hearing his first cry, surrounded by my family in our living room THAT was grateful, thankful, blessed the Lord saw fit to loan us that boy long enough to get his feet ready for the path the Lord has for his life. The years are crunching in closer now to when it will be just between him and the Lord but the level of grateful is profound. When I really think about the four little souls

the Lord trusted my husband and I with in life, it's humbling as well.

The feeling I think parents should have of doing better than we ourselves had is also strong. I was raised by conservative but non-political parents. I guess they could be described as it was the "it-doesn't-make-any-difference-anyway" generation. We were taught a very strong love and loyalty for family but little else. To be fair my father was a Vietnam veteran and in many ways his country (a.k.a. government) did fail him. The disillusionment him and others like him faced was terrible, but my hope for our own boys goes deeper than that. I hope and I pray to give them a love for family, God and their country to raise up Christian patriots.

Webster's 1828 Dictionary defines patriots as "a person who loves his country and zealously, supports and defends it and its interests." I've always hoped if America ended up in war it would happen before the time I would see my own children need to fight it. I realize we have our own overseas wars. I felt this way about war on our own soil, one that might ever be needed to perhaps protect America from foreign invaders. The last four years, as our balance of illegal immigrants has gotten so unbalanced there's noticeable differences in the people I see just walking down the street in our hometown not to mention the addicts and homeless. As a mother, it can make my blood run cold to watch the invasion and possible effects and consequences to our children and their future let alone the issue of their immediate safety as those who harm children are given hardly more than a slap on the wrist.

Christ said in Mathew 18:6 "but whoever causes one of these little ones who believe in Me to sin it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depths of the sea." That's on top of the bombardment of their mental health at every turn and physical health too, with the standard American diet which is a far cry from decent let alone healthy food. Along with the health-care system pushing more vaccines and toxic non-medicines every year, which in itself borders on genocide of American children.

I hope I am and strive to be a kind mother, but I'm also fully aware I can be a harsh one. Every one of my children have known the feeling of dear sweet mama tripping them flat for not paying attention to their surroundings. But see I am kind as well always stick the other foot out to make sure they don't smack themselves too hard when they hit the floor.

A sure fire way to get a dressing-down for one of them is to walk out of a grocery store or get out of the car and not be paying attention; heads up, money in your pocket hands as free as possible looking around both sides of yourself as you're walking out the door. Look at the faces of the people around you, they get grilled; don't be a statistic or a victim if you can help it. Evening wrestling and punching lessons are fairly common. They're taught to use pepper spray, elbows, and thumbs in the eye socket though I've run into the issue that my 5'7" self has been outclassed recently by the pushing 6'2" man-child we're trying to raise. I couldn't figure out where the large sore spot on my sternum came from the other day, then laughingly remembered, ah that's right, he's getting better. Why, you might ask, would I do this? Because I want them to survive. Our children have long since not been safe on our streets and the last few years have made that risk significantly higher.

The little patriots in our home have watched our recent politics more frequently I think than I have. They are hoping and praying honestly I believe willing to fight for a country with liberty and godliness. Our hope is not in kings, but in the Lord and our Savior I reminded them. It still is, but as I see the current politics and the results of the election I felt it again hugely grateful, thankful, blessed. I was humbled at the Lord's mercy, and hopeful for our youth in a way I haven't been in a while. They may be part of the generation that gets to revolutionize America. I hope they get to be the generation that's able to see America made healthy and whole again. As we sit at our kitchen tables for school or dinners our future sits with us. The Lord's work is in them as much as in ourselves the hope of a future where children can be safe and healthy again.

Where Christ is able to be taught openly. Where those who dare harm or poison our youth physically or mentally are held accountable in Godly ways. A country able to raise children with a purpose, belonging and hope a place truly able to have a chance at life, liberty, and the pursuit of happiness. Mom



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