

Mr. Jones.—No sir. Because the underlying principle, the sole basis of Sunday is ecclesiastical, and legislation in regard to it is ecclesiastical legislation.

Now, do not misunderstand us on this point. We are Seventh-day Adventists; but if this bill were in favor of enforcing the observance of the seventh day as the Lord's day, we would oppose it just as much as we oppose it as it is now, for the reason that civil government has nothing to do with what we owe to God, or whether we owe anything or not, or whether we pay it or not. . . . therefore, we say that if this bill were framed in behalf of the real Sabbath of the Lord, the seventh day, the day which we observe, if this bill proposed to promote its observance, or to compel men to do no work upon that day, we would oppose it just as strongly as we oppose it now; and I would stand here at this table and argue precisely as I am arguing against this, and upon the same principle,—the principle established by Jesus Christ,—that with that which is God's the civil government never can of right have anything to do. That duty rests solely between man and God; and if any man does not render it to God, he is responsible only to God, and not to any man, nor to any organization or assembly of men, for his failure or refusal to render it to God.

And any power that undertakes to punish any man for his failure or refusal to render to God what is God's, puts itself in the place of God. Any government which attempts it, sets itself against the word of Christ, and is therefore antichristian.

This Sunday bill proposes to have this Government do just that thing, and therefore, I say, without any reflection upon the author of the bill, this national Sunday bill which is under discussion here today is antichristian. But in saying this, I am not singling out this contemplated law as worse than all other Sunday laws in the world. There never was a Sunday law that was not antichristian, and there never can be one that will not be antichristian.

**The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience. *The Great Controversy*, p. 588.**

## JANUARY 2016

Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sabbath
Sign up for CPR Class!					1	2 SS -Joyce Kimbel Sermon - Leslie Walper
3	4	5	6	7	8	9 SS - Joyce Kimbel Sermon - Tory Kimbel
10	11	12	13	14	15	16 SS - Jerry Vogt Sermon - Leslie Walper
17	18	19	20	21	22	23 SS - Ann Walper Sermon - Pastor Clark <b>COMMUNION</b>
24/31	25	26	27	28	29	30

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# Bread from on High

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## Freedom of Conscience

by A. T. Jones, *American Sentinel*, November 12, 1891

The preaching of the gospel of Christ raised a positive and direct issue between Christianity and the Roman Empire. And this was an issue between two principles—the principle of the freedom of the individual conscience, and therefore the principle of the separation of religion and the State; as against the principle of the union of religion and the State, and therefore the principle of the absolute subjection and enslavement of the individual conscience.

Imperial Rome refused to recognize the principle of Christianity, and Christianity would not yield the principle of freedom of conscience. The contest was carried on for two hundred and fifty years through streams of blood and untold suffering of the innocent. Then Rome, by an imperial edict, recognized the justice of the Christian principle, and the right of every man to worship whatever God he pleases, without any interference on the part of the State. The principle of Christianity had triumphed.

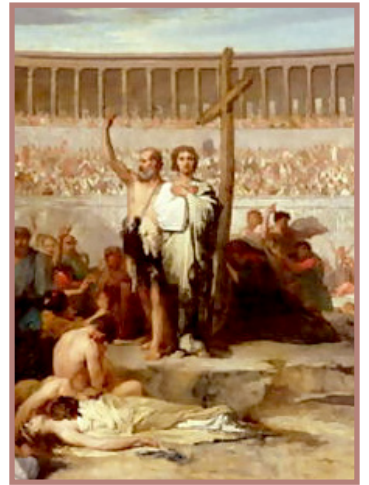
However, paganized bishops, ambitious of absolute power, through a dark intrigue with the Emperor Constantine, succeeded

in establishing a union of the Catholic religion with the Roman State, and thus perverted to the interests of the papacy the victory which had been so nobly won.

Again Christianity had to take up the contest in behalf of the rights of conscience, and of the separation of religion and the State. And again through torrents of blood, and untold suffering of the guiltless, for more than a thousand years, the Roman papacy secured its place of supreme authority in the world.

Then came the Reformation, announcing anew to the world the Christian principle of the absolute separation of religion and the State, and the rights of the individual conscience; and by an unswerving exercise of the divine right of dissent, established Protestantism.

But sad to say, even Protestantism was presently perverted, and the Christian principle was violated. Then the contest had still to go on, as ever, through blood and suffering of the innocent, by the Christians' exercise of the divine right of dissent, of the freedom of conscience, and by a protest against a false Protestantism in Geneva, in



Scotland, in England, in New England, in Virginia, and all the other American Colonies.

Then arose the new Nation, declaring before all people that "all men are created equal, and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

And when the national Government was formed, it recognized and established, as an example to all the world, and as a principle of the Government itself, the Christian principle of the absolute separation of Church and State. The new Nation therefore established the divine right of the free exercise

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of the individual conscience, requiring of men that they render to Caesar only that which is Caesar's, and leaving them absolutely free to render to God that which is God's, or not to render it at all, even as the individual might choose in the exercise of his own personal individual right of conscience.

Thus, after ages of bloodshed and suffering, through fearful persecution by Paganism, Catholicism, and false Protestantism, the Christian principle of freedom of conscience and the separation of religion and the State was made triumphant before all the world.

Much has been said (none too much, however) in praise of the wisdom of the fathers of this American Republic in establishing a Government of such magnificent principles, but it would be an impeachment of their common sense to think of them that they could have done any less, or any other, than that which they did. The history of those past violent ages was before them. They saw the sufferings that had been endured in behalf of the rights of conscience, and which had been inflicted in every instance by religious bigots in control of the civil power. Were they to shut their eyes upon all this, and go blindly blundering on in the same course of suffering and of blood?

Both the history and the philosophy of the whole matter is expressed by James Madison in that magnificent memorial and remonstrance which he wrote in behalf of the free exercise of religious belief in Virginia, the principles of which were likewise, by his influence; embodied in the national Constitution. He said:—

“A just government, instituted to secure and perpetuate it [religious liberty] ... will be best supported by protecting every citizen in the enjoyment of his religion with the same equality which protects his person and his property; by neither invading the equal rights of any sect, nor suffering any sect to invade those of another. ... What a melancholy mark is the bill of sudden degeneracy. Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution. It degrades from the equal rank of citizens all those whose opinions in religion do not bend to those of the legislative authority. Distant as it may be, in its present form, from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last, in the career of intolerance.”

The lessons of history were not lost upon the noble minds that formed the Government of the United States. The blood which had been shed, and the sufferings which had been endured, both in the Old World and in the New, bore their fruit in the right of the free exercise of religion

guaranteed by the supreme law of the new Nation—the right of every citizen to be protected in the enjoyment of religion with the same just and equal hand that protects his person and his property.

This right, in the meaning and intent of those who declared and established it, is the right of “equal and complete liberty,” of complete religious freedom, the bounds of which should never be contracted. This is the sense in which the doctrine of the free exercise of religious belief is declared and established by the Constitution of the United States, and by the Constitution of Tennessee, and the several States which have followed the example of the national Constitution.

Is it possible that the history of eighteen centuries has taught no lesson that can be learned by a court of the United States? Can it be possible that the streams of blood that have been shed, and the fearful sufferings that have been endured, in behalf of the rights of conscience and the free exercise of religion, have been in vain? Do we indeed stand in the first century instead of the nineteenth?

Again, we can only inquire, and in astonishment, too, Has the history of the past enlightened centuries since the Protestant Reformation no lesson upon this subject that can be learned by a court of the United States? Have the suffering through these centuries for this principle all been endured in vain? Has the work of our governmental fathers been utterly in vain? Do we truly live in the nineteenth century and in the United States or do we live in the first century in Imperial Rome? §

## Are Sunday Laws Christian?

The Seventh-day Adventists have a record upon this subject, which is plain and unmistakable. It is a public record in the sense that it is a part of the record of the Senate of the United States. December 13, 1888, the United States Senate Committee on Education and Labor held a hearing upon the bill for a national Sunday law, which had been introduced in the Senate by Senator Blair, chairman of the committee.

At that hearing Seventh-day Adventists were officially represented. In the argument that was there made by them in the person of their official representative [A.T. Jones], this very point was brought out clearly and distinctly more than once, and we here present that position as stated in that argument presented before the senate committee. We quote:—

Senator Blair.—Would it answer your objection in that regard, if, instead of saying “the Lord's day,” we should say “Sunday”?

**Con't on page 4**



## White Bean and Avocado Club

684 calories; 23g fat; 103g carbohydrates; 28g protein; 27g fiber; 464 mg sodium.

## White Bean and Avocado Club

- 2 15-ounce cans white beans
- 2 Tbsp. extra-virgin olive oil
- 12 slices multigrain bread
- 1 small onion, thinly sliced
- 1 cucumber, thinly sliced
- 1 4- to 5-ounce container sprouts
- 2 small avocados, pitted and thinly sliced
- 1/4 teaspoon salt

1. Drain and rinse the beans; in a medium bowl, combine the beans, oil, and salt; roughly mash the mixture with the back of a fork
2. Place 8 of the bread slices on a work surface, divide the mashed beans among them; top with the onion, cucumber, sprouts, and avocado.
3. Stack the open-faced sandwiches on top of one another, avocado-side up, to make 4 double-decker sandwiches. Top with the remaining 4 slices of bread.

**Makes 4 servings**

## Are Saturated Fats Good for You?

The latest news wafting through the media is that saturated fats like bacon, beef and other flesh meats, egg yolks, butter, whole milk, cheese, palm and coconut oils have been deemed by recent studies as “good” for consumption as part of a healthy diet.

From a chemical standpoint, saturated fats are fat molecules that are saturated with hydrogen molecules. Hydrogenated fats such as Crisco and other vegetable shortenings have had additional hydrogen forced into the chemical structure of normally liquid plant oils, changing their physical properties. Some plant-based oils, such as palm oil, palm kernel oil, and coconut oil, contain primarily saturated fats, but unlike animal fats they do not contain cholesterol. Saturated fats are typically solid or semi-solid at room temperature. One cup of regular liquid coconut milk has a whopping 552 calories and 57 grams of fat, compared to 102 calories and 2.4 grams of fat in dairy milk, and most of the fat in coconut milk is harmful saturated fat.

Experts at Tufts University and Harvard School of Public Health, the National Institutes of Health, and the results of large trials done by the Women's Health Initiative disagree with the media's promotion of the safety of saturated fats. Evidence from thousands of studies have shown that saturated fats from any source will increase your risk of cardiac disease, stroke, diabetes, and certain cancers.

One has to ask: So, why the fuss in the media about how good saturated fats are supposed to be for our health? The answer is simple. The beef lobby. *Fortune* magazine reported, “The meat lobby was upset that the [National Heart, Lung, and Blood

Institute] committee's report calls for diets that are 'lower in red and processed meats.'” A *Los Angeles Times* headline declared, “The government's new dietary guidelines ignite a huge food industry backlash.” Marion Nestle, professor at New York University stated, “This is about politics, no science.”

The best way to prevent heart disease is to eat more whole, unprocessed foods. So eat dried legumes and beans, fruits, leafy vegetables (kale, broccoli, cabbage), whole grains that have their outer coating of bran, nuts (walnuts, almonds, pecans), seeds (flaxseed, pine nuts, sunflower, pumpkin, quinoa), and liquid vegetable and olive oils.

Bottom line: Don't be swayed by media reports, fad advertising, or ill-informed arguments. §

## Did You Know?

Seventy percent of Americans feel helpless to act during a cardiac emergency because they do not know how to administer CPR. Nearly 326,000 sudden cardiac arrests occur annually. Four out of five—88 percent—of cardiac arrests happen at home. Many victims appear healthy with no known heart disease or other risk factors. Effective bystander CPR provided immediately after sudden cardiac arrest can double or triple a victim's chance of survival, but only 32 percent of cardiac arrest victims get CPR from a bystander. These alarming statistics means that the life you save with CPR is mostly likely to be someone you love.