

Bible Study on Christ, the Way to Life

1. What does Christ declare Himself to be? John 14:6
2. In what condition are all persons? Romans 3:23
3. How many were effected by Adam's fall? Romans 5:12
4. What are the wages of sin? Romans 6:23
5. If all are sinners, how then do we become children of God? Galatians 3:22, 26
6. What is the free gift of God given to all persons? Romans 6:23
7. Is the free gift limited to only some persons? Revelation 22:17
8. In whom is the gift given? 1 John 5:11, 12
9. What is declared to be one purpose of Christ's death? Hebrews 2:14
10. For what purpose did Christ come into the world? 1 Timothy 1:15
11. Why was He to be called Jesus? Matthew 1:21
12. Is there salvation through any other means? Acts 4:12
13. How dependent are we upon Christ for salvation? John 15:5
14. What essentials for a Saviour from sin are found in Christ? Galatians 4:4; Hebrews 2:9-18; 4:14, 15
15. How complete is the salvation Christ accomplished? Hebrews 7:25
16. What should we say regarding such a Saviour? 2 Corinthians 9:15

The plan of redemption contemplates our complete recovery from the power of Satan. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. Christ was God in the flesh. His character is to be ours. Christ is the ladder that Jacob saw. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made in the likeness of sinful flesh, (Romans 8:3), He lived a sinless life. He bids us by faith in Him to attain to the glory of the character of God.” *Desire of Ages*, pp. 311, 312.

MARCH 2015

Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sabbath
1	2	3	4	5	6	7 SS - Jerry Vogt Sermon - Leslie Walper
8	9	10	11	12	13	14 SS - Ann Walper Sermon - Tory Kimbel
15	16	17	18	19	20	21 SS - Jerry Vogt Sermon - Leslie Walper
22	23	24	25	26	27	28 SS - Ann Walper Sermon - Pastor Clark Potluck lunch
29	30	31				

“The time will come when they will not endure sound doctrine.” 2 Timothy 4:3. That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart, and Satan supplies the deceptions which they love.

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Bread from on High

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Dangers of Religious Legislation by E.J. Waggoner

The following article speaks of the National Reform Movement and the American Sabbath Union. Both of these organizations, along with Women's Christian Temperance Union, were foremost in promoting a national Sunday law in the late nineteenth century. During this time, the "Christian right" was an animating force in American political life. It battled deism and then went on to champion causes such as temperance and immigration restrictions, especially against Roman Catholics, who were entering America in large numbers from Ireland and Italy. As a response to the social upheaval of the 1960s and 1970s, the Christian right became more politically focused through the work of the Moral Majority, Christian Coalition, Focus on the Family, and other national organizations. Even after 125 years, the arguments presented in Elder Waggoner's presentation remain viable because the threat to religious liberty has not changed.

The subject of religious liberty is one that should be clearly defined in the mind of every individual, especially of those who act as teachers, either in public or private, or who have the power to influence public opinion to any degree whatever. Our reasons for opposing religious legislation are not personal, but general, and of such a nature that we think all candid persons can appreciate them when fairly presented.

The first reason we present is that religious legislation tends directly to overthrow civil liberty. It is based on the principle that minorities have no rights that majorities are bound to respect. As the matter of religious legislation is a live issue at the present time, we will take for our proofs items from the working of the movement in this country [the year was 1889].

We can show that religious legislation is sought for at the present time, by the statements of those who are working for a national Sunday law. In his plea before the Knights of Labor, for help in securing a Sunday law, the Field Secretary of the American Sabbath Union [Sunday is meant when used by these organizations] said, "A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out, and you take the rest out."

"The object of this American Sabbath Union, is to preserve the Christian Sabbath [Sunday] as a day of rest and worship."

Senator Blair's Sunday-Rest bill, which was so heartily endorsed by this Union and the National Reform Association, expressly declared that Sunday should be passed

into law, "To secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath [Sunday] day."

This evidence might be multiplied, but it is sufficient to show that Sunday legislation is religious legislation, and nothing else. Now let us examine its nature and results.

In Prof. Herrick Johnson's address before the American Sabbath Union, regarding the dangers of the Sunday newspaper, there are four propositions laid down, the fourth one of which, taken from an Illinois Supreme Court report, is as follows: "Every individual has the right to the enjoyment of the Christian Sabbath without liability to annoyance from the ordinary secular pursuits of life, except so far as they may be dictated

Continued on p. 2

by necessity or charity.”

This proposition is a sound one. We have no fault to find with it in itself, but only with the way it is applied. The Sunday-law advocate's idea of giving people a right to rest on Sunday is in reality to compel everybody to rest on the first day of the week. The proposition that every individual has the right to the enjoyment of a rest on Sunday is no more self-evident than that every individual has the right not to rest on that day, but to rest on some other day.

Both these propositions being true, it is very clearly seen that ample provision is already made against anybody being unnecessarily disturbed on his chosen day of rest. We concede that everybody who wishes to rest upon Sunday has the right, and should be protected in the right, to do so undisturbed. But the very essence of Sunday-legislation, and the only foundation upon which it rests, is the theory that those who choose to rest on any day other than Sunday have no right to the enjoyment of that rest undisturbed, and have no right to refrain from resting on Sunday.

That this is what is implied by the proposition laid down by Mr. Johnson, and endorsed by the American Sabbath Union, is clearly shown by their official statements. Dr. Edwards, in an address before the National Reform Convention held in New York in 1873, having stated that the National Reform movement is opposed to atheism in the government, gave his idea of atheism as follows.

Said he: “The atheist is the man who denies the being of a God and a future life. To him mind and matter are the same. The deist admits God, but denies that He has any personal control over human affairs. The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination or worse, sheer imposture. The Seventh-day Baptists believe in God and Christianity, and are included with the other members of this class by the accident of differing from the mass of Christians upon the question of what precise day of the week shall be observed as holy. These—atheist, deist, Jew, and Sabbath-keeping Baptist—are all, so far as our amendment is concerned, one class.”

Here we find that when the National Reform movement shall have succeeded, the individual who does not regard Sunday will be counted as an atheist.

Now, listen to what Dr. Edwards said of atheists in the same address:

“What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator.”

This is simply saying that under the National Reform regime, the man who should dare to observe a day of worship other than Sunday would be considered as having no rights whatever, and entitled to no respect. If he should dare to publicly declare his belief, his insanity would be considered dangerous, and he would be imprisoned.

This has been stated even more plainly in an article in the *Christian Statesman*, July 7, 1887. The writer said: “Some advanced champions for freedom of conscience and the rights of men, in Britain and the United States, cannot be accommodated. In this category must be classed agnostics, atheists, and scientific infidels. For my part, without hesitation or apology, I deny such men any reasonable claim to conscientious convictions and privileges at all.”

Now substitute in the above Mr. Edwards's definition of an atheist, and you have the simple statement that under National Reform government, people who do not observe Sunday, no matter how strictly they may observe another day of the week, will not be considered as having any legal claim to conscientious convictions and privileges. They will not be considered as having any rights whatever.

We have shown from high authority that National Reformers consider that atheists—among whom are classed all who differ with them in religious faith, and especially those who differ with them in respect to the precise day of the week which should be observed—have no rights whatever.

All a man will have to do to forfeit his civil rights in their estimation will be to disregard Sunday, or to religiously observe another day in its stead. According to the statement that I have just read, National Reformers deliberately propose to deprive such citizens of their just and inalienable rights guaranteed by the Constitution of our nation.

And this is exactly what the advocates of religious

Glorious Truth of Christ

Jesus promised in John 14:1-3, “I will come again.” And He clearly explained in Matthew 24 that His coming will be personal and literal, and He will resurrect the “dead in Christ.” 1 Thessalonians 4:16, 17 tells us that those who will be resurrected are “the dead in Christ” who have chosen to abide in Him. So, the question makes real sense: What kind of special preparation will those people make who go through the final time of trouble, overcome the mark of the beast, stand on the sea of glass “without fault” (Rev. 14:1-5), and actually welcome Christ at His second coming?

The Book of Revelation encourages us that from the vast activity on the earth, fruitage springs up—the raising up of a people worldwide of whom God can honestly say, “Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus” (Rev. 14:12).

In giving His Son for the world, the Father made an infinite investment. Now it will be seen that it pays off. Christ did not make His sacrifice in vain. A people are raised up who deeply appreciate it. The hopes and fears of untold billions of all ages are summed up in that final assurance of atonement effected and realized.

The text assures us that He will have a worldwide body of people who reflect the beauty of His character. Of themselves they will have no innate goodness, but as broken scraps of an otherwise worthless mirror can dazzle one's eyes with the sun's rays, so each believer in Christ will beautifully reflect a facet of His perfect character. Every last vestige of spiritual pride will be laid in the dust.

The superficial idea that we're “OK” will be shattered by the realization that no one of us is any better or more righteous of ourselves than anybody else in the world. The sin of somebody else will be seen to be our sin, but for the grace of Christ. At last, those who believe in Christ will realize what God said through Isaiah long ago, “Their righteousness is of Me” (54:17), not of themselves.

The Good News reveals the glorious truth: Christ is closer to us individually than any human being can be because He comes in the presence of the Holy Spirit.

How can anyone be depressed if he or she will believe such Good News?—*Robert J. Wieland*

the proper day holy, men may call him good, and thereby will the nation be transformed into a Christian nation free from “pestilence and disease.”

Now note the following points: As wickedness has to do with the heart, so has morality; and nothing but the Spirit of God can reach the heart. No law, not excepting the law of God, can put down wickedness. The only righteousness that is worthy of the name is the righteousness of faith.

Since the law of God has to do with the thoughts and intents of the heart, it is evident that no human law can enforce obedience to it, nor punish for disobedience thereof.

To sum up: we oppose religious legislation by civil governments because it is unjust, and inconsistent with that civil and religious liberty which is inalienable and God-given, as stated in our Declaration of Independence and guaranteed by our national Constitution. It is un-American and directly subversive of that which the founders of this Government fought and labored to establish and maintain.

Still more do we oppose it, because it repudiates the power of Christ and the Holy Spirit. It treats the word of God as a common thing, subjecting it to the judgment of men and the caprices of politicians. When men appoint themselves vicegerents of God they deny God Himself by attributing to fallible mortals the authority which belongs to Him alone in declaring His day of worship.

Therefore, we call upon all true Americans—upon all lovers of the liberty bequeathed to us by our fathers in the immortal Declaration of Independence. And with a still louder call we appeal to all lovers of God, of the Bible as His inspired word, and of the pure gospel of the Lord Jesus Christ, to unite with us in warning the people against this monster of injustice and mystery of iniquity that is religious legislation. §

And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear.

Revelation 13:6-9