





MEMOIR OF SUNDAY LEGISLATION. In the Christian Church. BY A. H. LEWIS. CHAPTER IV. SUNDAY AND THE LUTHERAN REFORMATION.

Continued from last week. The Augsburg Confession, which was drawn up by Melancthon, and is still recognized as the standard of faith in the Lutheran Church, is equally plain in its unqualified Sabbathism. It speaks as follows: (Unaltered Augsburg Confession, Article 15, N. Y., 1850):

"Concerning ecclesiastical rites and ceremonies, we teach that those may be kept and performed which are attended to without sin, and which promote peace and good order in the church, such as certain holy days, festivals, etc. Concerning matters of this kind, however, care should be observed, lest the consciences of men be burdened, as though such observances were necessary to salvation."

The twenty-eighth article, treating of the power of the church, takes up the question directly, and says, speaking of the traditions of the Romish Church: "Likewise the authors of traditions contrary to the command of God, when they place sin in meats, days, and such like things; as the Romish Church, which binds the conscience of the law; as if they ought to be as Christians, for the meriting of righteousness, a worship of God, and such like things, as are in Leviticus, the ordering thereof God committed, as they say, to the apostles and bishops. And the pontiffs appear to be deceived by the example of Moses; hence those things, which are meats, and such like things, are not necessary to the conscience, and that it is deadly sin to do any manner of work on holy days and on Sundays, or to leave unfulfilled the force of the law, which is the remission of sins; and that they are necessary to the righteousness of the New Testament; that sin, in a case reserved, can not be forgiven, without the authority of the pastor, who, indeed, assumes themselves as the only of the reservation of the canonical penalty, and not of the reservation of sin. From whence, and of whom, have the bishops the power and authority to impose these traditions upon the church, to wound consciences? For St. Peter forbids the yoke to be laid upon the disciples' necks (Acts 15). And St. Paul says to the Corinthians, that the power was given them to improve, and not to destroy. Why then do they multiply sins of their own? We have clear texts of divine writ, forbidding the imposition of such traditions, which are not necessary to merit grace, or as if the same were necessary to salvation. For it is necessary that the doctrine of Christian liberty be kept still in order, that the consciences of men be not bound, and that the bondage of the law is not necessary, Gal. 5: 1: 'Be not again entangled in the yoke of bondage.' The pre-eminence of the gospel must be retained, and that we do not obtain remission of sins and justification freely by faith in Christ, but not for certain observances or rites devised by men."

What shall we think, then, of the Lord's day, and church ordinances and ceremonies? To this our learned men respond, that it is lawful for bishops or pastors to make ordinances that things are necessary in the church; not that we should purchase by their remission of sins, or that we can satisfy for sins, or that consciences are bound to judge them necessary, or to think that sin, without repentance, and without others, break them. So Paul utters, that in the congregation women should cover their heads, and that interpreters and teachers be heard in order, that it is convenient that the churches should keep such ordinances for the sake of charity and tranquility, that to one should not offend another, that all things may be done in a becoming manner, and without tumult; but yet, so that the conscience be not charged, as to think that they are necessary to salvation, or to hindering others, and that no one should say that a woman sins who goes abroad bareheaded, offending none."

Even such is the observation of the Lord's day of the day of Pentecost, and the like holy days and rites. For they that judge that, by the authority of the church, the observing of Sunday instead of the Sabbath day, was a necessary thing, and necessary to greatly enjoy. The Scripture permits and grants, that the keeping of the Sabbath day is now free; for it teaches that the remission of sins is by the revelation of the gospel, are not necessary. And yet, because it was useful to ordain a certain day, that the people might know when they ought to come together, and that the Sabbath day might be kept, and that the Sabbath day, which day, as it appears, pleased them rather than the Sabbath day, even for this cause, that men might have an example of Christian liberty, and might know that the keeping and observance of either Saturday, or of any other day, is not necessary."

There are wonderful disputations concerning the changing of the law, the ceremonies of the new law—the changing of the Sabbath day, which all have sprung from a false persuasion and belief of men, who thought there must needs be in the Sabbath an honor of God, the Levitical law, and that Christ committed to the apostles and bishops authority to invent and find out ceremonies necessary to salvation. These error crept into the church when the righteousness of faith was not clearly taught. Some dispute that the keeping of the Sabbath day is not fully, but only in a certain manner, and in the manner of God, how far it is lawful to work. Such manner of disputations, whatever else they do, are but snares of consciences.

The fruits of such a "Confession" has been and is extreme practical non-Sabbathism. To be continued.

"SOARING UPWARDS" BY THE LIGHT. The poem on our first page, with the above title, will form part of a new volume of songs and poems, entitled "Mirra's Songs," which will be published as soon as a sufficient number of subscribers have been received by the

author. Price, cloth, gilt edges, with portrait, 2s. 6d. PREREQUISITES OF CONVERSION. NO. XI. "Repentance toward God, and faith toward our Lord Jesus Christ." There are two Greek words in the New Testament, "metanoia," and "metamelogia;" translated repentance. The former implies sorrow for sin, with desire for amendment, and signifies a change founded on a reconsideration of principles. The latter signifies anxiety or uneasiness arising from a view of consequences. Evangelical repentance, then, implies a godly sorrow for sin, not only because it is a moral enormity in itself, but because it is committed against God. "Against thee, thee only, have I sinned, and done this evil in thy sight." The mooted question whether repentance goes before or follows faith, finds solution in the following: Faith in the declaration of God's Word in relation to sin, its nature and consequences (to the soul, humanity, and against God, accompanied by the influence of the Holy Spirit, will induce penitential sorrow for sin. Is the penitent thus convicted and sorrowing over his sins saved? No! But burdened, oppressed, and sinking under the weight of his sins, like Peter, Christ is now proposed, "Behold the Lamb of God, who taketh away the sin of the world." "Believe on the Lord Jesus Christ and thou shalt be saved." Ignoring all other dependencies and hopes, through faith, he accepts Christ "as the only name under heaven given among men, whereby we must be saved, and is saved. So faith went before repentance, and repentance before faith, and both are indispensable prerequisites to evangelical conversion. The sinner is the subject of conversion. His eligibility to this change, does not consist in his literary attainments. Not his knowledge of the languages, nor of the sciences, nor of modern and ancient lore, nor in his biblical learning even; but in his penitential sorrow for sin. His standard of culture may be very low, and his literary acquisition never so small, or entirely wanting. But if he have a moral sense of right and wrong, quickened by the Holy Spirit, he not only is a subject of, but needs converting grace. It is also obvious that the change wrought by the divine Spirit upon the soul, which we denominate conversion, is instantaneous, and that the preparatory work of enlightenment, conviction and repentance, which precede it, may be, and often is, in such close proximity to the change, as preclude an extensive educational process upon general topics, even of Christian character. Often during a single service, presenting the spirit helping and applying the truth of man's sinfulness, repentance toward God, and faith in Christ the Saviour, the sinner repents, believes, and is saved. Children at a very early age, and having but a very limited knowledge of Christian theology, repent of sin, believe in Jesus, and give undoubted evidence of genuine conversion. Jesus, during his ministry, often saw the gospel take immediate effect upon his hearers, they confessing their sins, leaving their avocations, and following him even to death. The day of Pentecost furnishes a striking example of this. During Peter's sermon, the multiplying thousands who listened were convulsed by conviction of sin, produced by the truth he preached, accompanied by the Holy Spirit to the conscience. "And being pricked in their hearts, they said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" "Then said Peter unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

At the solicitation of several brethren and sisters in different parts of our beloved Zion, I have consented to report, occasionally, through our excellent denomination, an organ, in regard to the progress of God's cause in Minnesota. Receiving the hearty "God bless you," and many words of good cheer from the dear ones at Albion, Wis., we started from that never-to-be-forgotten field of labor, on the afternoon of First-day, Aug. 8th, and, after twelve days of plodding by day, and camping at night, we completed our tour on Sixth-day, Aug. 20th, about three minutes before sundown. We were welcomed by Brother Charles Sweet, of the Carleton Church, with whose excellent family we were made to feel at home, until the house was full of occupancy was put in order. Our reception was most hearty and generous by the members of both the Alden and Carleton Churches. At the present writing, the prospects of the cause in this section seem truly encouraging. Although the Carleton Church has been for years without a pastor, and no meetings (except the Sabbath School, which has always been sustained with interest during the summer season) were held on the Sabbath, yet I found here a small but faithful band of loving brothers and sisters, who have met with many difficulties, and weathered the storms of many winters, and who are determined that the cause shall be sustained, let it cost what effort or of sacrifice it may, even to the last dollar. When we got things in working order, we found some of these brethren and sisters with the harness already on, and stand at their posts. We are now in the midst of a most glorious work of grace. The differences heretofore existing between the Alden and Carleton Churches have vanished. The Alden Church have voted certificates to their entire membership, in order that they may unite with the Carleton Church, and hereafter it may be expected that the Seventh-day Baptists in this community will be one in spirit and in their efforts to build up a strong church which shall in very deed honor the blessed Master. Meetings have been held every evening, when the weather has been suitable, for a number of weeks, and God has crowned our efforts with the most abundant and glorious success. Family altars have been erected, believers have been strengthened and encouraged to seek after purity of heart, backsliders are being reclaimed, many sinners have been converted, and yet others are anxiously inquiring what they must do to be saved. Quite a number of our dear Sabbath School scholars are among those who have found peace in believing. On Sabbath, Nov. 20th, which was one of the coldest days of the season, thus far, a hole was cut in the ice, and I had the pleasure of waiting upon eight willing candidates in the beautiful ordinance of baptism. Though the day was windy and intensely cold, and some of the candidates were young girls, many of them testified in the evening meeting that it had been the happiest day in their lives. There have been, in all, twenty-six additions to the Carleton Church since I came here, and there are "more to follow." Among the new members is a convert to the Sabbath, from the United Brethren Church. For several years he has been living in the neglect of Christian duties, but on the first Sabbath morning in November, for the first time in his life, he called his large and interesting family around him, and they bowed together in family prayer. He promises to be a useful worker in the church. Two of his sons are numbered among the young converts, his wife being already a member of the church. Two brethren, who have been earnestly praying that God would help them, have been converted, and are now comfortable as has run up. The list of losses given is severe, especially at this season of the year and in a new country.

SHWEGE—The Deutschland, a steamer of the North German Line, from Bremen, Dec. 4th, for New York, was wrecked in the North Sea, and the latest report places the loss of life at sixty-eight. The vessel is a total wreck.

DEATH IN THE MINES.—On the 6th of December, an explosion, occasioned by carelessness in blasting, occurred at the Swaithe Main Colliery, in Yorkshire, England, by which about 150 persons lost their lives.

SUMMARY OF NEWS. J. Ross Browne, the traveler and author, died at his residence in Oakland, Cal., Dec. 8th. He was born in America when very young, and was essentially an American, having filled various positions of trust and honor under the government.

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ROME NEWS. Revival in Minnesota. At the solicitation of several brethren and sisters in different parts of our beloved Zion, I have consented to report, occasionally, through our excellent denomination, an organ, in regard to the progress of God's cause in Minnesota. Receiving the hearty "God bless you," and many words of good cheer from the dear ones at Albion, Wis., we started from that never-to-be-forgotten field of labor, on the afternoon of First-day, Aug. 8th, and, after twelve days of plodding by day, and camping at night, we completed our tour on Sixth-day, Aug. 20th, about three minutes before sundown. We were welcomed by Brother Charles Sweet, of the Carleton Church, with whose excellent family we were made to feel at home, until the house was full of occupancy was put in order. Our reception was most hearty and generous by the members of both the Alden and Carleton Churches. At the present writing, the prospects of the cause in this section seem truly encouraging. Although the Carleton Church has been for years without a pastor, and no meetings (except the Sabbath School, which has always been sustained with interest during the summer season) were held on the Sabbath, yet I found here a small but faithful band of loving brothers and sisters, who have met with many difficulties, and weathered the storms of many winters, and who are determined that the cause shall be sustained, let it cost what effort or of sacrifice it may, even to the last dollar. When we got things in working order, we found some of these brethren and sisters with the harness already on, and stand at their posts. We are now in the midst of a most glorious work of grace. The differences heretofore existing between the Alden and Carleton Churches have vanished. The Alden Church have voted certificates to their entire membership, in order that they may unite with the Carleton Church, and hereafter it may be expected that the Seventh-day Baptists in this community will be one in spirit and in their efforts to build up a strong church which shall in very deed honor the blessed Master. Meetings have been held every evening, when the weather has been suitable, for a number of weeks, and God has crowned our efforts with the most abundant and glorious success. Family altars have been erected, believers have been strengthened and encouraged to seek after purity of heart, backsliders are being reclaimed, many sinners have been converted, and yet others are anxiously inquiring what they must do to be saved. Quite a number of our dear Sabbath School scholars are among those who have found peace in believing. On Sabbath, Nov. 20th, which was one of the coldest days of the season, thus far, a hole was cut in the ice, and I had the pleasure of waiting upon eight willing candidates in the beautiful ordinance of baptism. Though the day was windy and intensely cold, and some of the candidates were young girls, many of them testified in the evening meeting that it had been the happiest day in their lives. There have been, in all, twenty-six additions to the Carleton Church since I came here, and there are "more to follow." Among the new members is a convert to the Sabbath, from the United Brethren Church. For several years he has been living in the neglect of Christian duties, but on the first Sabbath morning in November, for the first time in his life, he called his large and interesting family around him, and they bowed together in family prayer. He promises to be a useful worker in the church. Two of his sons are numbered among the young converts, his wife being already a member of the church. Two brethren, who have been earnestly praying that God would help them, have been converted, and are now comfortable as has run up. The list of losses given is severe, especially at this season of the year and in a new country.

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THE HEALTH REFORMER.—We have received the December number of the Health Reformer, a monthly journal for the household, devoted to physical, mental, and moral culture, published at Battle Creek, Mich. This monthly is ably edited by W. M. Russell, M. D. and Miss P. M. Lamson, M. D.

It is just like them. God bless them, is the fervent wish of their much obliged friend and former pastor, I. C. ROGERS.

From the Missouri Republican (St. Louis). A REMARKABLE PROFESSIONAL SUCCESS.—Among the notable professional men of this country who have achieved a remarkable success in the Buffalo, N. Y. The prominence which he has attained has reached through the medium of the press, and he is therefore, he deserves the enviable reputation which he enjoys. This large measure of success has been the result of careful preparation for his calling, and extensive reading during a long and useful life, which has enabled him to gain high commendation, even from his professional brethren. Devoting much of his leisure to the study of science he has carefully investigated, and has been rewarded in a remarkable degree. His specialties have been a recognized leader. Not a few of the remedies prescribed by him have, it is said, been adopted and prescribed by physicians in their private practice. His pamphlets and larger works have been read and used with interest, and he has recently added another, and perhaps more important work, to the list of his published writings. This is entitled, "The People's Common Sense," and is a treatise on the subject of general circulation. Dr. Pierce has received acknowledgments and testimonials from many of the leading medical institutions in the land.

BROWN'S BRONCHIAL TROCHES, for Pulmonary and Asthmatic Disorders, have proved their efficacy by a test of many years. The following testimonial from a prominent man who has used them:

To CONSUMPTIVES, Weakly People, and those afflicted with Croup, Whooping Cough, Sore Throat, Spleenitis, Pleurisy, Rheumatism, Pains, Rickets, Scrophulous Affections, Ring Worm, and other diseases of the Face, Sore Eyes, Rheumatism, Dyspepsia, Fever and Ague, Liver, Kidney and Bladder Diseases, Dropsical Swellings, Dropsical Discharges, and every kind of Humors in the Blood.

Having suffered more or less for many years with catarrh, weakness of the lungs, and a scrophulous disease of the face, my face in places, and after doctoring with the best physicians, and trying many of the most celebrated medicines (Sarsaparilla), without finding any permanent cure. I experienced a most wonderful relief, I fortunately discovered a most wonderful Blood Purifier, and after using it for a few weeks, I felt a great relief, but after a few weeks the effect was a radical cure. I was free from all my troubles, and my face, and my appetite, good, and the scrophulous sores had disappeared. I then prepared a medicine for my own use, and after using it for a few weeks, I felt a great relief, but after a few weeks the effect was a radical cure. I was free from all my troubles, and my face, and my appetite, good, and the scrophulous sores had disappeared. 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The Bible Service.

CONDUCTED BY REV. L. A. PLANTS.

INTERNATIONAL LESSONS, 1875.

NOTES AND COMMENTS.

It will be seen that our review lesson for this week...

The theme of these lessons is the ministry of Jesus.

The first and second divisions of the general plan are to be studied simultaneously...

LESSON LIII.—DECEMBER 23, 1875.—THE MINISTRY OF JESUS.

(Selections to be read by the Superintendent at the opening of the school, viz: Luke 2: 1-4; Matt. 24: 25-28; Phil. 2: 1-11.)

DAILY READINGS: 1. John 12: 28-31; 2. John 12: 31-36; 3. John 12: 37-43; 4. John 12: 44-50; 5. John 12: 51-58; 6. John 12: 59-65; 7. John 12: 66-72; 8. John 12: 73-80; 9. John 12: 81-88; 10. John 12: 89-96; 11. John 12: 97-104; 12. John 12: 105-112; 13. John 12: 113-120; 14. John 12: 121-128; 15. John 12: 129-136; 16. John 12: 137-144; 17. John 12: 145-152; 18. John 12: 153-160; 19. John 12: 161-168; 20. John 12: 169-176; 21. John 12: 177-184; 22. John 12: 185-192; 23. John 12: 193-200; 24. John 12: 201-208; 25. John 12: 209-216; 26. John 12: 217-224; 27. John 12: 225-232; 28. John 12: 233-240; 29. John 12: 241-248; 30. John 12: 249-256; 31. John 12: 257-264; 32. John 12: 265-272; 33. John 12: 273-280; 34. John 12: 281-288; 35. John 12: 289-296; 36. John 12: 297-304; 37. John 12: 305-312; 38. John 12: 313-320; 39. John 12: 321-328; 40. John 12: 329-336; 41. John 12: 337-344; 42. John 12: 345-352; 43. John 12: 353-360; 44. John 12: 361-368; 45. John 12: 369-376; 46. 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