## THE LUTHERAN VISITOR.

| communications. |  |  |  |  |  | da |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| $\mathrm{n}^{\text {Vio }}$ | , | and to difive them from the prenental root, and canee them to mek ym . |  |  |  |  |
|  | Its present imperfees state. |  |  |  | celderst trom the dead, as Christ | When it |
|  |  |  |  |  | wae the artborn from the dead. | tio it, turss |
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|  |  |  |  |  |  |  |
|  | long lise |  |  |  |  | and der supilsing that meed. |
| min me. Anything leess than | to |  |  |  |  |  |
| and |  |  |  |  |  |  |
|  | to sing forever |  |  |  |  | Trait and sorow bring. Tove in the |
| tike |  |  |  |  |  |  |
| vill appear, we sha | Righteousness, |  | the |  | Tventy-foer of | ver ki |
| Tive tin poeso of purication com. |  |  |  |  | agala, ar | till |
|  |  |  |  |  |  |  |
| atimjoe outil wo shal " "wrake," |  |  |  |  |  |  |
| ill appear. T | Joha |  |  |  |  | sorrow, theene are lovest interpmetern |
| for | we stall be like Him." |  |  | an |  | timself to us-through our nmide |
| dever |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| , |  |  |  |  |  |  |
| mint so phanteth my soul after |  | dence |  |  |  | plexed, when we are dispppoitoted, when hope seems gooe oat, it is just |
|  | just. Instantaneous will be the |  |  |  |  |  |
| , for they | transformation ; in a moment, in the |  | toe per | . | tied with stib, suffering and deatb, | God all |
|  | ${ }_{\text {twin }}^{\text {twin }}$ |  |  |  |  |  |
| ikg G | im | 2 |  |  |  |  |
| dy incomp |  |  |  |  |  |  |
| gith which we scarcely dare |  |  |  |  |  |  |
| arsel |  |  |  |  |  |  |
|  |  | Do joa mant examples of trae, |  |  | 8 Aroond Car | 崖 all the wantsof her husbends |
| is |  |  |  |  |  |  |
| L |  |  |  |  |  |  |
| vill change our | toiling, the fearing, the doubtung of |  |  |  |  |  |
| - |  | Nas losing uat wooderfur and mis | to thooght that |  |  | To shat seart from |
| , ${ }^{\text {son }}$ | ${ }_{5}^{\circ} \text { thep }$ |  | and |  |  |  |
|  | M.E.s. |  | the |  |  |  |
|  |  |  |  |  |  |  |
|  | Selections. |  |  |  |  |  |
| grasp. The ny degre, is aimosist besond our con- |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | Forgiveness! How stall we de- |  |  |  |  | dia |
|  | ${ }^{\text {fin }}$ |  |  |  |  |  |
| Chast, Tluis universal and interse |  | an innumerable coupsang of releemed |  | io haserei'are a glorioos company |  |  |
| derere alone is |  |  | To the earthly perceptiose there will |  |  |  |
|  |  |  |  |  |  | that hit |
|  |  | of Goul. His work is done; hio kaeclo |  |  |  | that til |
| lisisere is a . | parion does |  | He |  |  |  |
| meeprion of the boods involves ces. | say to those |  |  |  |  |  |
| S, infremity, | forgive, or pardon, your offenes, |  |  |  |  |  |
| $\mathrm{at}$ |  |  |  |  |  | We din |
| arity shall then be | offen |  |  |  |  | Bat |
|  |  | - |  |  |  |  |
|  | folly and freely to the word sp |  |  |  |  | compared to hist As the beavens |
| To the exter | Then let usw notice the |  |  |  |  | are higber than the earth, so are his |
| undenty ${ }^{\text {l }}$ O | the famil |  |  |  |  |  |
| Oxpect | 15 ; and lastys, in the charch. Now, |  |  |  |  | beond ours! |
| Cot be lite Jegss is indeed |  |  |  |  |  |  |
|  | fito getion this genuine eliristian |  |  |  |  | Wo |
|  |  | $\left.\right\|_{0} ^{\text {no }}$ |  |  | There comes the healing power | would sometimes gladly die if we |
| den uevis |  |  |  |  |  | could sare others from harra, and it sems as if we coild not do athing |
| er that charity which |  |  |  |  |  |  |
| ; ю |  |  | Lion of the dead, hare je not read |  |  |  |
|  |  |  |  |  | 硣 | seem to keep straight on in the evil |
|  | monizo; mutual concessions monly |  |  |  |  |  |
|  |  | Now Judas and th |  |  | take all the stains of sin amay $\rightarrow$, | they are gooe from earth, we find out |
|  |  |  |  |  |  | What darkeesese encomposesed then ; |
|  | vent |  |  |  |  |  |
|  | stays the murderere's hand; it stops | tates judgment hall ; go with him to |  |  |  |  |
|  | the midnight incendiary in bis pur- |  |  | . |  | far as our cooscionsoess. extends, we |
|  | makes jealonsy harmlesa by taking |  |  | dis eternilure |  | Now, as the L |
|  | from it that upon-which it feeds and |  |  |  | made every whit mbole T | Mor, as lie Lonab |
| inkt the analogy could | commanity this graee, this virtue, |  |  |  | burden passes from our heart, the | What mo only long to do, that ho can do and vill do. There is no |
| d |  |  |  | - |  |  |
|  | "Soon blood will tooch blood," Bat | The scene ends not here Priate |  |  |  | pulse of affec |
|  |  | mas, |  | vatred to por cars from that itio it |  | tion in $G$ od. |
|  |  | + | the Soe of God otuered the soblime | the E.Emat, "Thou has rudeemed us |  | God. |
|  | ask | and condemas bitm to die on the | ann |  |  |  |
|  |  | ${ }^{\text {er }}$ | Thetr real and limetical proenoee fo |  |  | There is no want that is not to bo |
|  |  | diam |  |  |  |  |
|  | ch |  |  | One of ebe ernugetitut, detalitigy |  | dence. There is no man beoet with |
| - 10.0 |  |  |  |  |  |  |
| muace can bo a atagree of to to this |  | je |  |  |  |  |
| seo shall it be mben be |  |  |  |  |  | pacity to live righty, or by anothert |
| ar) if a mortal, like | in |  |  |  |  |  |
|  | et |  |  |  |  |  |
|  | so |  |  |  |  |  |
|  |  |  |  |  | oolly on the few steps before, but |  |
|  |  |  | our faith." |  |  | the things that are hirdestrtand most |
|  | him through evil as well as good |  |  | afer his rearrectioen wemo foreras: |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  | Godl lis enoogh for the whole way. |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  | Lis breast, nod kiow that all is mell. |

